964 P. (A.) A Collection of the Antiquities of the English Franciscans (Gray Friers), 2 vol. in 1, *plates*, *half calf*, 1726—Guicciardino (L.) Omnium Belgii, sive Inferioris Germaniæ Regionum Descriptio, *maps and plans*, *vellum*, *Arnhemii*, 1616 ; and others 5 *vol.*

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A Frier Minor, or Franciscan with his Mantle.

Collectanea Anglo-Minoritica,

OR,

A Collection of the ANTIQUITIES

OF THE

English FRANCISCANS,

OR

FRIERS MINORS,

COMMONLY CALL'D

GRAY FRIERS.

In Two Parts.

With an Appendix concerning the English Nuns of the Order of *Saint CLARE.*

The FIRST PART.

All these were honour'd in their Generations, and were the Glory of their Times. Ecclesiasticus, *Chap.* 44. *v.* 7.

Compil'd and Collected by *A. P.*

LONDON: Printed by THOMAS SMITH in *Silver-street, Bloomsbury*, 1726.

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To the READER.

COURTEOUS *Reader,*

IF *the Writer of these following Sheets had presented the World with an Account of the ancient Heathens, and their Manners, Rites, and Customs, Studious Men wou'd have been ready enough to turn over the Work, and the Subject wou'd not have been Scrupled at, if the Performance had proved to be Ingenious. Shou'd he have Writ of the* Flamins, *or the* Druids, *from whom sprang the superstitious Worship of the* Britans, *he wou'd not have wanted Subscribers to the Tract: Nay, the old Rhyming* Bards (*Pagans as they were*) *wou'd have found a kind Reception. This gives me Hopes, that he may be permitted to pick up a few Gleanings of* Christian History, *and may not be blamed for rescuing the Characters of many renowned* English Franciscans *from Moths and Worms. They were a Society of wel-meaning Christians, and our Country-Men; and on these Considerations, I presume, they cannot be disagreeable to all. If we are better Men than they were, we have great Reason to congratulate with ourselves, and to return Thanks to* God; *and if we are not so good, we may here find ourselves animated to a due Contempt of this perishing World, and to the Study of Vertue and Learning, by the Example of those that have gone before us: And if nothing of all this will go down with us, it cannot, however, be denied but that a true (though imperfect) Account of them and their Acts will be an amusing Addition to our Knowledge, by informing us what Sort of Men have, in Times past, dwell'd on English Ground. It's true they were* Friers; *but they are dead and gone many a fair Year ago, and it is Pity, methinks, that all the Memory of their Merits shou'd die too. They were* Poor *when living, and were (or ought to have been) fully contented with such mean Food and Rayment as was absolutely necessary for the Support of human Life; Their Religious Profession put them under an Obligation of leading a Life abstracted from all sordid Regard to temporal Advantages: So, it may be presumed, they were not*

very troubleſome Gueſts in this World then; *nor is the Memory of them recommended to the Reader* now *to diſquiet him, or with any worſe View than that of laying before him a juſt Account (from many good Authors) of a Set of godly Men, whoſe Riſe and Fall in our Nation are here related; not to give him (much leſs any Community of Men) any Offence; but for his Entertainment, or his Edification, reſpectively; for what is diſagreeable to one Perſon, may not be ſo to another of a Temper and Diſpoſition of Mind different, either by Nature, or by Principle. I will quote my Authority for all I advance, and if that is profuſe ſometimes in their Commendation, or the Nature of the Thing requires it, I hope the Collector may be excuſed.*

Suum cuiq; decus Poſteritas rependat.

FAREWELL.

Theſe Hiſtorical Collections being made for the Pen-Mans Entertainment at his leiſure Hours, in the Year 1720, had the Honour to be read over by ſome of his Friends, who expreſs'd their good liking of the Work; amongſt whom, Two Perſons of great Learning (and One of Diſtinction) were pleaſed to encourage its being publiſh'd, and for that End gave it this their following

APPROBATION.

I Have diligently read the Collectanea Anglo-Minoritica, *with the* Appendix, *in which I found nothing that can be offenſive to any Perſon of what Condition or Profeſſion ſoever; but, on the contrary, what may be very edifying to all, and muſt be acceptable to ſuch as love the Memory of Great Men, value the pious Liberality of their Anceſtors, and have a juſt Regard to the immortal Glory of the Engliſh Nation: Wherefore, that a Work ſo recommendable and agreeable, faithfully and judiciouſly (not without great Reading and Labour) compiled, as this is, highly deſerves the Preſs and to be publiſh'd, is the Sentiment of*

Given this 3*d*. Day of *April*, Mat. P.
Anno Domini 1724.

IT cannot but be a great Satisfaction to every ſober Engliſh *Chriſtian to ſee, in the* Collectanea Anglo-Minoritica, *how both the* Letter *and the* Spirit *of the Goſpel have been practiſed, even in late Ages, by many of their Country-Men, as eminent for their Sanctity, as for that Learning which does not* Puff up, *but* Edifies; *encouraged by the Munificence of their Generous, Noble, nay Royal Anceſtors. I do not queſtion but the impartial Reader will, in the Peruſal of this Work, find himſelf very much endebted to the induſtrious and judicious Pen of the learned* Collector: *Therefore do think that for publick Information and Edification, This Work, with the* Supplement *to the firſt Part, and the* Appendix *to the Whole, highly deſerves to be printed.*

Given this 8th Day of *June*,
Anno Domini 1724. F. K.

THE *Friers of the Order of* St. Francis, *heretofore in our Nation, made a conſiderable Figure for both Piety and Learning: Their Heroick Examples and penitential Lives were ſuch as, in thoſe Days, not only ſtruck the Minds of the People with Admiration, but alſo moved them effectually to the real Practice of Chriſtian Vertues. Men of uncommon Holineſs were then found in almoſt every Convent, and the Sanctity of many of them has been atteſted and publiſh'd (as 'tis ſaid) with unqueſtionable Miracles: And, for Learning, they excell'd; Witneſs the vaſt Number of their Doctors, of* Oxford, Cambridge, *and* Paris, *and the almoſt numberleſs Catalogue of their Authors, who have exerted their Talents and Pens (even before the Art of Printing was found out) upon almoſt every Subject of Learning; eſpecially upon* Peter Lombardus, *called* the Maſter of the Sentences, *and Theological Matters, and chiefly upon the Holy Scriptures; whereof ſeveral have written Expoſitions and Commentaries upon every Book of the ſacred Text. Br.* Alexander de Hales, *one of this Order and Nation, was the firſt Perſon that reduced Theology to a Scholaſtick Method, and* Scotus *and* Occham, *two others of that Body, were the Founders of two different Schools, or Syſtems of Philoſophy. The Engliſh Franciſcans of thoſe Days did not only fill the Chairs of their Schools in both our Univerſities, and in that of* Paris, *with eminent Profeſſors, but alſo the Pulpits of their Churches with moſt able and zealous Preachers. In a Word, the Franciſcan Province of* England *was once a bright Star in the Firmament of the Church, and furniſh'd her with many Illuſtrious Prelates, as well as our Kings, with Excellent Embaſſadors.*

If you are in Queſt of a Great and Good Pope, the Engliſh Friers Minors had the Honour to breed up Alexander the Fifth *in their Habit and Convent at* Oxford, *If you look for Eminent Cardinals, the Engliſh Friers ſupplied the Church with Br.* Sertor Waleys, *Br.* Peter Peto, &c. *Patriarchs* (*Br.* Walter Cepton, *and Br.* Sertor Waleys) *ſprang out of that vertuous and learned Community: Apoſtolick Legates where heretofore Members of that Nation and Inſtitute: Arch-Biſhops and Biſhops were the uſual Product of that renowned Body; which alſo headed the whole Order with three Miniſter Generals, and ſeveral other Provinces with Provincials, and frequently taught foreign Convents by their learned Profeſſors. Inſine, the Engliſh Franciſcans were no lazy Drones, but active good Religious Men, and ſpent their Time well, to the Edification of their Neighbour, as well as for their own Improvement: Some of them indeed were wholly taken up in Contemplation and Prayer, but others in Study and in teaching, others in preaching and inſtructing, and aſſiſting the People in both Spiritual and Corporal Works of Mercy, others in Writing*

ting out the Labours of their learned Brethren; and All, principally, in the constant Exercises of Religion and a fervorous Tendency towards Christian Perfection.

Now, the main Design of this Work is to keep up and transmit to Posterity some remembrance of these and many other Men of excellent Parts, whom the Reader may find here placed as near the Years in which they flourish'd as can be found out by a Person who frankly acknowledgeth himself to be no way qualified for an Historian, nor furnish'd with Materials to make This any more than an imperfect Piece. The Records and Registers of these Friers and their Convents (that of London *excepted) were involved in the general Destruction, and perished with their Structures; So that an exact and regular Catalogue, or Succession of their Superiours, Provincial or Local, cannot be here reasonably expected: And indeed there is but little remaining of the Men and their Acts in comparison of the vast Numbers and memorable Actions of such amongst them as were remarkable for their Sanctity, or Learning, or for both. All that can be recovered of them lies scatter'd in several of our English Historians, and in many of the Writings of Authors of the Order. These Fragments are here pickt up and presented to the Reader, who ('tis hoped) cannot reasonably find Fault with the* Collector *for the Pains he has taken to preserve such an entertaining Remnant of Antiquity.*

The Second Part *contains as good an Account as I can recover of their Convents and Churches, and of their Founders, &c; whereof all I need to say here is, that* Mr. Weever *speaks for me, in his Epistle to the Reader of his* Funeral Monuments *where he has these remarkable Words of an Apology for his Work, viz.* 'It may seem, Peradventure, unpleasing to some for that I do speak so much of, and extol 'the ardent Piety of our Forefathers in the erecting of Abbeys, Priories, 'and such like Sacred Foundations: To which I answer (says he) with Camden, that I hold it not fit for us to forget that our Ancestors were, and we 'are of the Christian Profession, and that there are not extant any other more 'conspicuous and certain Monuments of their zealous Devotion towards God 'than these Monasteries with their Endowments for the Maintenance of Religious Persons, neither any other Seed-Plots besides these from whence Christian Religion and good Literature were propagated over this Island; neither 'is there any other Act of Piety more acceptable in the Sight of Almighty 'God than that of building Churches, Oratories, and such like Sacred 'Edifices for the true Service of his heavenly Majesty.' So Mr. Weever, *as quoted above.*

The Franciscans and their Houses were (according to their Rule) incapable of any Temporal Endowments; So those Friers subsisted chiefly by the Charity of well disposed Christians: Most of their Convents in England *had no other*

other Income to the very last; which made another Protestant Author of Integrity assert, that none of them ever had any Rents at all; I mean Mr. Henry Wharton, *alias* Anthony Harmer, *in his* Specimen of some Errors and Defects in the History of the Reformation, *written by* Gilbert Burnet, D.D. Lord Bishop of Sarum: *That Author, Page 43, Numb. 36, of the said* Specimen, *quoteth Burnet* Page 189, Line 10, *where the Bishop speaks thus, viz.* 'The Orders of Begging Friers at first wou'd have 'nothing, no real Estates but the Ground on which their House stood; but 'afterward Distinctions were found for satisfying their Conscience in larger 'Possessions,' *So* Burnet, *as above cited.*

To which said Clause, Harmer *replies thus, viz.* Hereby it is insinuated that the Begging Friers gained to themselves and possessed other real Estates besides the Site of their Convents: But no such Thing was done: To the very last they had no other real Estates in *England. So* Harmer.

The Truth of this Matter is, that some of them appear in Speed's Catalogue *as if they had an Addition of certain Revenues towards the latter End of their Time, and these (I mean Houses of Franciscans) shall be accounted for in the Second Part of these Collections; But the greatest Part of these (if not all) had not wherewithall to discharge the Expences of the Repaires of their Churches and other Buildings; and if they had any thing at all, it was so very inconsiderable that it might be reckon'd rather for the yearly Value of the Site of their Houses, or the Ground within their Inclosures, than any real Rents: And, notwithstanding those of the said Friers Minors who enjoy'd any such Income were warranted by special Grants of several Popes to receive the same; yet these Profits were such a stumbling Block to others of them that they cou'd not get over it; but they exerted their Zeal for a more pure Observance of their Founders Rule, refused all Abatements of its primitive Rigour, though granted by the Pope himself, and never desisted from these their pious Endeavours till they had wrought a Reformation of the Order on this Score; as will appear in the Course of these Collections.*

One Motive of my publishing these Sheets is, in effect, that which Tacitus *says every Historiographer ought to propose to himself, viz.* ne Virtutes sileantur, utq; pravis dictis factisq; ex posteritate metus sit: *In the latter of these (that is, in the Faults of the Persons of whom I am to write) I need not be very sollicitous; because they have been more than sufficiently magnified and chastised already by many too severe Pens and Tongues. However, as I will not conceal their Vertues, so neither will I spare their Defects when they fall in my Way.*

The Reader may please to observe, that the English Franciscans seldom went by their own Surnames, especially towards the beginning of the Order; but they commonly took their Names either from the Town, or the Country wherein they were born, or where they had their Education; except they travell'd into foreign

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Nations, and then Anglicus *was usually added to their Christian Names, to denote their being* Englishmen, *and* Wallensis, Wallius, *or* Gualensis, *to those born in* Wales.

In this Work there are several Circumstances which at first View may seem immaterial and trivial: It may therefore be considered that these minute Passages, however mean in themselves, become oftentimes considerable in Respect of the Persons and Things which they attend.

Moreover, what is disagreeable to one Person may not be so to another: Keen Stomacks can feed upon Scraps, and find a pleasing Relish in such Fragments as pamper'd Appetites nauseate: Besides, some Palates are vitiated, and few Things will go down with them, especially if old, or stale.

The little Particulars of several Mens Lives and Characters and the Repetition of Things already known seem distastfull to some, whereas indeed the common Loss of ancient Arts is to be imputed only to the want of timely Observation; for while no Man writes what every Man knows, at last none know what none have written. This is Mr. Wood's *Observation in his* Introduction *to his* Second Part of Athen. Oxon: *And it holds in all Manner of Knowledge as well as in that of ancient Arts.*

For the avoiding of Mistakes, it may be observed, that there was heretofore in England an Order of Religious Men call'd Fratres Grisei (*or* Gray Friers) *who were here before the Conquest: But these had no Affinity with the* Franciscan Gray Friers, *who came long after: For the former was called* Ordo Sanimacensis, *and was a Branch of St.* Benedict's *Institute, and at last went over to the* Cistertians: *They heretofore had a Monastery at* Stratford, *in* Essex, *founded by the Lord* Montfichet, *which was given to the* Cistertians, *as were all their other Houses in* England, *except one in* Hereford, *which was given to the Knights* Templers, *and afterwards to the Town, who turn'd it into an Hospital, call'd the Hospital of* St. Giles. *So* Leland: Itiner. Vol. 4. part 2. Pag. 67. & Vol. 7. Part 1. pag. 11. & Vol. 8. Part 2. pag. 66.

That this Preface may not exceed a due Proportion with the Smallness of the Performance, no more shall be added to it, but that the charitable Reader is desired to excuse the Meanness of it, and the Errors committed in it, and to observe, from the famous Antiquary Mr. Wood, *the numerous Concourse of those of this Order who proceeded Doctors at* Oxford, *from the Year* 1500, *to the Year* 1530, *when all Religious Orders were sinking in England, and he may, even from thence, give some Guess at the vast Number of their Doctors and learned Men, from their first Settlement here to the Dissolution of their Convents, and may from these beautiful Shreds judge of the Lustre of the whole Piece, and bear with the Collector if he seems sometimes to exceed in his Commendation of them.*

And now, that the Reader may not harbour any Jealousy of the Authority whereon the following Collections are built, I will here produce my Vouchers for all that is therein advanced; not only naming the Books quoted, and observing which of them are in my Hands, and which not; but also by giving a short Account of the Authors quoted; which please to take as they fall in my Way, without any Regard to an Alphabetical Order of their Names.

A Ca-

A

CATALOGUE

OF THE

BOOKS and AUTHORS

Quoted in this WORK.

ANTHONY *a Wood. Antiquitates Oxonienſes*, in Latin: And *Athenæ & Faſti Oxonienſes*, in Engliſh: Large Books in Folio.

Mr. *Wood* was a Maſter of Arts, a Proteſtant, and the famous *Oxford*-Antiquary of his Time. Theſe two Books are in my Hands.

John Leland: His *Collectanea*, in Latin, and his *Itinerary*, in Engliſh. This *Leland* was a celebrated Antiquary, and Library Keeper to King *Henry the 8th*, and, by a ſpecial Commiſſion from his Majeſty, had the Viewing and Searching of all the Libraries and Records in *England*.

He was a Prieſt that gave into the Kings Meaſures, and complied with thoſe Times. But what is to my preſent Purpoſe, is, that he writ two very uſeful Works, which are much valued, and are often quoted in theſe Collections. I mean his *Collectanea* and his *Itinerarium*, which I have in my Hands as they are lately printed, in ſeveral Volumes, by the preſent *Oxford* Antiquary *Mr. Thomas Hearne*, Maſter of Arts.

Pits, or *Pitſæus*, *De Illuſtribus Angliæ Scriptoribus, cum Appendice* ejuſdem Operis.

Pits was a Catholick Doctor of Divinity. This Work of the *Illuſtrious Writers of England* is in my Hands.

Br. Francis a Sta Clara, Davenport. In Hand. He was a learned Engliſh Franciſcan, taught Divinity for many Years, and was twice or thrice Provincial of his Order, after the Reſtoration of the Franciſcan Province of *England*; He writ many Books; amongſt which I often quote his *Hiſtoria Minor Provinciæ Angliæ Fratrum Minorum*, with its *Supplement*, and ſometimes a ſmall Tract which he writ *De Præcedentia Angliæ*; and once or twice his *Manuale Miſſionariorum*.

Br. Angelus a Sto. Franciſco, Maſon, a learned Franciſcan, who taught Divinity many Years, and was more than once Provincial of the reſtored Province of *England*. He writ *Certamen Seraphicum*; in the Beginning of which Book is a Tract intitled *Deſcriptio Provinciæ Angliæ Fratrum Minorum*, and at the End of the ſaid *Certamen* is a Catalogue of Engliſh Franciſcan Writers, and a *Liſt of their Provincials and Convents heretofore in England*; in Latin: Which Tract and Catalogue (in Hand) I often quote, being of good Authority.

Toſſinianenſis: In Hand. He was a *Conventual* Franciſcan; his Name was *Peter Rudolphus*, call'd *Toſſinianenſis* from the Place of his Birth. He writ a large Work, in Folio, containing three Books *Hiſtoriarum Seraphicarum*: He was a Doctor, many

Years Profeſſor of Divinity at *Venice*, was Secretary to the General of his Order, and at laſt made Biſhop of *Senegalia*, in *Italy*.

The Franciſcan Martyrology (in my Hands) written by Br. *Arturus a Monaſterio*, with its *Hiſtorical Commentaries and Annotations*, in Latin.

He was a *Recollect* Franciſcan, of the Province of *St. Denis*, in *France*.

Annales Ordinis Minorum, written in Latin by Br. *Luke Wadding*, an *Iriſh* Franciſcan: And *Epitome Annalium Ordinis Minorum*; done by Br. *Francis Harold*, alſo an *Iriſh* Franciſcan. I have the *Second Part* of this *Epitome* in Hand, with a large *Index* of the *Firſt*; but the *Annales* themſelves are not within my Reach otherwiſe than by this copious *Index*, by Authors of Credit, and by an epiſtolary Correſpondence with a Perſon that has a free Acceſs to them, and whom I have conſulted upon thoſe Heads that relate to the Franciſcan Province of *England*.

The *Chronicles of the Friers Minors*, in *Engliſh*, In my Hands; as is likewiſe the *Fourth Part of the Chronicles of the Friers Minors*, in French, in ſeveral Books bound up together.

Eccleſton's Chronicle, *MSS.* or *Hiſtoria de Adventu Fratrum Minorum in Angliam.* He is called *Thomas Franciſcanus*, becauſe he was of that Order: But I have not ſeen his Hiſtory as yet otherwiſe than in *Leland's* Works, and as quoted by other Writers of good Authority.

Matthew Paris, His Hiſtory, as quoted by others.

He was an Engliſh Monk of the Abbey of *St. Albans*: But neither a Lover of Friers, or greatly affected to the Pope.

Weever, a Proteſtant, his *Funeral Monuments*, in Folio, in my Hands.

Somner, a Proteſtant, His *Antiquities of Canterbury*, in Engliſh. In my Hands.

Miranda, as quoted. He was a Franciſcan, and writ a Tract *Super Regulam Fratrum Minorum.*

John Cabaſſutius, a Prieſt of the Inſtitute of St. *Philip Nerius*, called *Oratorians*: He writ a Book, or Hiſtory of the Councils, in Latin, intitled *Notitia Conciliorum.* In my Hands.

Richard Smith, an Engliſh Man, Titular Biſhop of *Calcedon*: His Book intitled *the Prudential Ballance.* In my Hands.

John Bale, called the *Centuriſt*: He was, by Profeſſion, a *Carmelite Frier*: But, turning with the Times, and ſhaking off his Religious Habit, he became a Proteſtant, and at laſt a dignified Man, and was moſt bitter in his Writings againſt the Catholicks: He is called *Foul-mouth'd Bale* by *Mr. Wood*, *Athen. Oxon. part* 1. *pag.* 60; and Mr. *Wharton* is yet more ſevere upon him on ſeveral Occaſions.

Henry Wharton, alias *Anthony Harmer*, a Proteſtant Clergy-Man; His *Anglia Sacra*, in Latin: In two large Folio's. In my Hands.

Br. Bartholomew Piſanus, *Lib. Conformitatum*, as quoted. He was a Saintly Franciſcan, and writ concerning the Affairs of the Order.

St. Antoninus, a *Florentine* Archbiſhop: He was a *Dominican Frier*, and writ a *Chronicle* of his own Order, and incidently ſpeaks of the Franciſcans. As quoted by Authors of Credit.

Jeremy Collier, a Proteſtant Clergy-Man, and a Maſter of Arts; His *Eccleſiaſtical Hiſtory*, in two large Folio's, in Engliſh. In Hand.

Nicholas Harpsfield, *Hiſtoria Eccleſiaſtica*, & *Hiſtoria Wicleffiana*, in Folio. In Hand.

He was a Catholick Doctor of the Laws, and heretofore Archdeacon of *Canterbury*, and died in Priſon, in *London*, after a Confinement of about twenty Years.

Alan Cope, or *Nicholas Harpsfield*, *De Unitate Eccleſiæ*, &c. as quoted, or in *Harpsfield.*

Doctor Fuller, a Proteſtant Clergy-Man; His *Church Hiſtory*, and his *Worthies of England*: In two large Folio's in Engliſh. In my Hands.

Gilbert Burnet, D.D. late Biſhop of *Sarum*: His *Hiſtory of the Reformation.* In my Hands.

Francis Gonzaga: *Hiſtoria Ordinis Minorum*, as quoted. He was heretofore General of

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the Order of *St. Francis*, and at last Bishop of *Mantua*.

Marcus Ulissiponensis, a Franciscan, Provincial of *St. Anthony's* Province in *Portugal*, and afterwards (viz. *Anno* 1581) made Bishop of *Oporto*: He visited the Order in several Nations, and writ a *Chronicle* of it, in three Volumes. As quoted by Men of Integrity.

Isaackson's Chronological Table. In my Hands.

Sir William Dugdale's Antiquities of Warwickshire and his *Monasticon*. Both in my Hands.

Godwyn's Catalogue of English Bishops, and his *Annales*. Both in Hand. He was a Protestant Clergy Man, and at last a Bishop.

Ciaconius, *De Vitis & Gestis Summorum Pontificum*, in two large Folio's. In Hand. He was a *Dominican*.

Spondani Annales. In Hand. He was a Bishop in *France*, and the *Continuator* of *Baronius's* Works.

The Lord Herbert's Henry the 8th. In Hand.

Fox's Acts and Monuments. In my Hands.

Thomas Wyke, a Canon Regular of *Osney*.

Michael Hoyer, a learned *Augustinian*. In Hand.

Spotswood, a Protestant Archbishop of *St. Andrews*: His *History of the Church of Scotland*, in English. In my Hands.

Nicholas Sanders, a zealous Catholick Priest, *De Visibili Monarchia Ecclesiæ*; and *De Schismate Anglicano*. Both in my Hands.

John Stevens, Gent. His late *Additionals to Dugdale's Monasticon*; two Folio's. In Hand.

Willot, a Franciscan; his *Athenæ Franciscan*: *Possovinus and others*. As quoted by good Authors.

Tanner's Notitia Monastica: In Hand. He is a Protestant D. D. a Lover of Antiquities.

London Franciscan Register; and other Works, as quoted. *Chauncy's History of Hertfordshire*.

Speed, *Holingshead*, *Heylin*, *How*, *Stow*, and other English Historians; In my Hands.

Great and Holy *English* FRANCISCANS.

FROM these forementioned Authors the Reader will find, in this Work, that of the English Franciscans, or of the Order heretofore bred amongst them, there have been *One Pope*, *Two* (or more) *Cardinals*, *Two Patriarchs*, *Many Apostolick Legates*; and that *One Bishop*, and *Two*, or *Three Abbots* resign'd their Miters, *Four*, or *Five Lords*, English *Barons*, their Coronets, to become Franciscans; that *One Marquess*, was a Minorite; and that *Two Lords chief Justices of England*, and very many Persons of Distinction and of great Families enter'd into that Order in the *English Province*, which was also illustrated with many Friers famous for Sanctity; of which blessed Number the Reader will also here find about *Ninety* that were remarkable for the great *Holiness* of their Lives; besides above *One hundred and Fifty* who were put to Death, or died under Hardships suffer'd in former Revolutions here in England; *Two* (or more) *martyrized by Infidels*, and *several holy Confessors* Missionaries in divers Foreign Parts: *Forty Four Archbishops and Bishops*, *One hundred and Forty Doctors*, *One hundred and Ninety celebrated Scholastick Professors*, *Five or Six Chancellors of Oxford*, or of *Cambridge*, *One* of their Archbishops *Lord Lieutenant of Ireland*, *Two Ministers Generals* and *Two Diffinitors Generals* of the whole Order, *One hundred and fourteen famous Writers*, or more; for *Mason* says, there were near *Forty* of them that writ *Commentaries upon the Scriptures*, and several of them upon *every Part of the Sacred Text*, near *Fifty* who writ upon the *Master of the Sentences*, and about *Sixty* more who writ upon various *Theological Matters*. For the particular Acts and Characters of these and many other Great Men the Reader is referred to the following Collections.

A

CATALOGUE

OF

PROVINCIAL MINISTERS

OF THE

Franciſcan PROVINCE

OF

ENGLAND.

1 BR. Agnellus de Piſa.
2 *Br.* Albert de Piſa.
3 *Br.* Haymo de Feverſham, D. D.
4 *Br.* William de Nottingham, *Sen.*
5 *Br.* Peter de Teuksbury.
6 *Br.* William de Abingdon.
7 *Br.* John Anglicus.
8 *Br.* John Stanford, *alias* Stamfield.
9 *Br.* Peter Swynerfied, *alias* Swinfield.
10 *Br.* John de Bungey, D. D.
11 *Br.* Thomas de Bungey, D. D.
12 *Br.* John Peckham, D. D.
13 *Br.* Hugh de Brampton, *alias* Bathonia.
14 *Br.* Robert Crowch, *alias* de Cruce, D.D.
15 *Br.* William Geynsborough, D. D.
16 *Br.* Roger Merſton, D. D.
17 *Br.* Hugh de Hertilpole, D. D.
18 *Br.* Adam de Lincoln, D. D.
19 *Br.* Richard de Compton, D. D.
20 *Br.* William de Occham, D. D.
21 *Br.* Richard de Connyngton, D. D.
22 *Br.* William de Nottingham, *Jun.* D.D.
23 *Br.* Roger Donewed, D. D.
24 *Br.* John Rodington, D. D.
25 *Br.* John de Bronth, D. D.
26 *Br.* John Went, *alias* Guent, D. D.
27 *Br.* William Tichmach.
28 *Br.* Roger Conway, D. D.
29 *Br.* Simon Tunſted.
30 *Br.* Robert Wilſteede.
31 *Br.* John Mardeſton.
32 *Br.* John Marcheley.
33 *Br.* Thomas Heber.
34 *Br.* Thomas Burbury.
35 *Br.* John Tyſſington, D. D.
36 *Br.* Nicholas Fackingham, D. D.
37 *Br.* John Zouch, D. D.
38 *Br.* William Butler, D. D.
39 *Br.* Vincent Bois.
40 *Br.* William Butler, again.
41 *Br.* Peter Ruſſel, D. D.
42 *Br.* Thomas Kingsbury, D. D.
43 *Br.* Robert Willeis, *alias* Walleys D. D.
44 *Br.* John David, D. D.
45 *Br.* Roger Dewe, or Day, D. D.
46 *Br.* Richard Leeke, D. D.
47 *Br.* William Goddard, *Sen.* D. D.
48 *Br.* Thomas Raidnor, D. D.
49 *Br.* Peter, named *Secundus.*
50 *Br.* Thomas Walleys, D. D.
51 *Br.* Robert Wells.
52 *Br.* William Goddard, *Jun.* D. D.
53 *Br.* John Percevall, D. D.
54 *Br.* Henry Standiſh, D. D.
55 *Br.* Richard Brinckley, D. D.
56 *Br.* Stephen Baron, D. D.
57 *Br.* William N. Diffinitor General.
58 *Br.* John Forreſt, D. D.

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Br. *John Duns Scotus*, the *Subtile Doctor*: His Vertues and Learning, his Life, Acts, Character, the Manner of his Death, his Works, Sanctity, and many curious Occurrences relating to that great Man; as also his native Country. 1308. N. 2. and 3. *Funus Scoti*; a Destruction of Books call'd *the Funeral of Scotus*. 1550. N. 1.

Br.

Br. *John Edey*, a Holy Preacher and Divine. 1406. N. 1.

Br. *John Elstow* dies in *Lower Germany*, 1549. N. 1.

Br. *John Ewin*, first a Founder of the Convent at *London*, and then a Lay Brother there. 1219, *or* 1220. N. 11.

Br. *John Forest*, D.D. Queen *Catharines* Confessor, put in Prison by the King's Command. 1533. N. 2. Condemn'd to be burn'd to Death. 1535. N. 1. A Copy of the said Queens Letter to *Forest*, and his Answer to that and other Letters. 1535. N. 2. Being Provincial of his Order, and under Sentence of Death, *Forest* writ a Book against the *King's Supremacy*; and therefore now suffers the Torments of being roasted to Death. His Character, and the Manner and Circumstances of his Death, from *Mr. Wood* and others. 1538. N. 1.

Br. *John Gennings* restores the Franciscan Province of *England*, and in what manner. 1629. N. 1.

Br. *John Godrick*, Bishop of *Landaff*. 1361. N. 2.

Br. *John Golstan*, a Divine, and an Author. 1398. N. 1.

Br. *John Gray* murder'd for Religion, &c. 1579. N. 1.

Br. *John Grenlaw*, a Bishop Suffragan. 1401. N. 1.

Br *John Harvey*, a Divine and Superiour. 1514. N. 1.

Br. *John Hilton*, a Doctor, a Vertuous Man, a Champion for his Order, and an Author. 1376. N. 2.

Br. *John Holkote* works Miracles. 1342. N. 3.

Br. *John Horley*, a Regent Reader. 1328. N. 1.

Br. *John Howden* D.D. a Regent Reader. 1342. N. 1.

Br. *John Hunden* D.D. Bishop of *Landaff*. 1478. N. 1.

Br. *John Joseph*, a Graduate Divine. 1333. N. 1.

Br. *John Kechene* made Provincial of the *Scots*. 1231. N. 2.

Br. *John of Kent*, a *Legate*, and Author. 1258. N. 1.

Br. *John Kynton* made Doctor of *Oxford*. 1500. N. 1. Made Commissary Vice-Chancellor of *Oxford* for three or four Years. 1502. N. 1. 1507. N. 1. 1513. N. 1. writes against *Luther* at the King's Request: 1521. N. 1. His Character from *Mr. Wood*. 1535. N. 3.

Br. *John Lathbery*, D.D. *Oxon*: A holy Man, an Author, a Preacher, a great Scripturist. 1406, N. 2.

Br. *John Lisle*, heretofore a Canon. 1354 N. 1.

Br. *John of London*, Frier *Bacon's* Scholar, a Prodigy of Learning and Purity of Life. 1290. N. 2.

Br. *John of Malberthorp*, a Guardian. 1369. N. 2.

Br. *John Marcheley*, a Holy Man: Provincial: a learned Author, &c. 1376. N. 1.

Br. *John Mardeston*, Provincial. 1376. N. 1.

Br. *John of Occham* and other great Men. 1344. N. 1.

Br. *John Olday* a Bishop. 1444. N. 2.

Br. *John Olneye* Confessor to the Earl of *Warwick*. 1298. N. 1.

Br. *John Peckham*, Doctor of *Oxford* and *Paris*, Provincial of *England*. 1217. N. 1. Resigns that Office by Order of the Pope, who makes him Reader of his Palace at *Rome*, where his Scholars are Cardinals and Prelates. 1278. N. 1. Honours paid to *Peckham*: *Ibidem*. *Peckham* consecrated Archbishop of *Canterbury*: *Ibidem*. *Peckham* graciously receiv'd by the King; calls a Synod at *Reading*. *Ibid*. 1279. His Zeal for Church Discipline. *Ibid*. *Peckham* made Protector of the English Franciscans, and maintains their Privileges. 1279. N. 2. Remarkable Acts. *Ibid*. *Peckham* holds a Synod at *Lambeth*, hath some Variance with certain Abbots: His remarkable Pastoral Instructions, and other Acts. 1281. N. 1. Founds a Collegiate Church. 1282. N. 1. Reforms Abuses. 1283. N. 1. Punisheth Impurity &c. 1284. N. 1. His Death, Sanctity, Learning, and the Remainder of his Character: With a Word or two concerning a Benefice given him at *Lyons* after he was nominated Archbishop. 1292. N. 1.

Br. *John Percevall*, Doctor, Provincial. 1502, N. 1.

Br. *John Perrot*, Doctor *Oxon.* 1526. N. 1.

Br. *John Perſhore*, Regent Reader. 1318. N. 1.

Br. *John of Preſton*, Regent Reader. 1338. N. 1.

Br. *John Randolph*, Confeſſor to the Queen. 1419. N. 2.

Br. *John Ratford*, Regent Profeſſor. 1338 N. 1.

Br. *John of Reading*, a famous Abbot of *Canon Regulars*, becomes a Franciſcan. 1235. N. 1.

Br. *John de Reading* (another) Reader. 1335. N. 2.

Br. *John Richard Blunt*, a Biſhop. 1400. N. 1.

Br. *John Richel*, a Man of uncommon Vertue. 1599. N. 1.

Br. *John Ridevans*, D. D. a Preacher and and Author. 1330. N. 2.

Br. *John Rodington*, D.D. Provincial, an Author, and a very holy Man, Dr. *Oxon.* and *Paris.* 1348. N. 1.

Br. *John de Sacro boſco* D.D. of *Paris* a very famous Mathematician, and Author. 1256. *N.* 7.

Br. *John Smyth* made Doctor of *Oxford.* 1506. N. 1.

Br. *John Smith* (another) Doctor of *Oxon.* 1513. N. 2.

Br. *John Stafford*, a Divine and Hiſtorian. 1380. N. 2.

Br. *John Stamford* made Archbiſhop of *Dublin* and Lord Lieutenant of *Ireland.* 1284. N. 2.

Br. *John Standiſh*, a zealous Maintainer of the Reſpect due to the Holy Scriptures. 1556. N. 3.

Br. *John Stanford*, Provincial, &c. 1264. N. 1.

John Storey LLD, a Lover of the Order. 1588. N. 3.

Br. *John Summer*, a great Mathematician. 1390. N. 1.

Br. *John Stapilton*, once a rich Man. 1352. N. 1.

Br. *John Thornhill*, Doctor of *Oxford.* 1525. N. 1.

Br. *John Tubit* kill'd with Impriſonment 1537. N. 2.

Br. *John Tynmouth*, a Divine and Biſhop &c. 1524. N. 1.

Br. *John Tyſſington* D.D. a zealous Oppoſer of *Wickleffe* and his Errors. 1381 and 1382. N. 1. A Doctor of *Oxford*; Provincial of *England*, and a learned Author. 1395. N. 1.

Br. *John Vilers*, Regent Profeſſor *Oxon.* 1345. N. 1.

Br. *John Waler*, a learned Doctor. 1355 N. 1.

Br. *John of Wales*, Vertuous and learned. 1368. N. 1.

Br. *John Walleys*, a Doctor of *Oxford* and of *Paris*, a great Writer and Preacher ſtyled *Arbor Vitæ.* 1260. N. 3.

Br. *John Wallius*, a learned Biſhop. 1316. N. 1.

Br. *John Wartricenſis*, a Doctor of *Oxford.* 1334. N. 2.

Br. *John Welles*, Biſhop of *Landaff.* 1423. N. 1.

Br. *John Went* D.D. Provincial, Preacher, an Author, a Holy Man, and a Worker of Miracles. 1348. N. 2.

Br. *John Weſton*, a Regent Reader. 1254. N. 3.

Br. *John Wichingham*, a Preacher and Author. 1362. N. 3.

Br. *John Wilton*, a zealous Doctor. 1314. N. 1.

Br. *John Winchelſey* D. D. a holy Man. 1326. *N.* 1.

Br. *John Wylton*, a Regent Profeſſor. 1334. *N.* 2.

Br. *John of Yarmouth*, a Holy Man. 1240. *N.* 3.

Br. *John Yornton*, a Regent Profeſſor. 1335. *N.* 2.

Br. *John Zatmeſtre*, once a Knight of Fame. 1220. *N.* 11.

Br. *John Zouch* D.D. Provincial: Biſhop. 1408. *N.* 1.

Br. *John* —— call'd the *Old Beggar*, a Holy Man. 1590. *N.* 1.

Br. *John* —— a Lay Brother, Marqueſs of *Wincheſter.* 1496. *N.* 1.

L

Br. *Laurence de Belvaco*, a Lay Brother. 1219, 1220. *N.* 7. *Fig.* 6.

Br. *Laurence Briton*, Regent Reader. 1342. N. 1.

Leo the Tenth, Pope, his Bull of *Union*, and many Favours to the *Observants*; now above the *Conventuals*. 1517. N. 1. 1518. N. 1.

Libraries (Two) of the Franciscans at *Oxford*, and their great Industry in procuring all Sorts of Books. 1253. *N.* 2.

At *Lichfield*, a Convent begun. 1229. *N.* 5. Burnt down, with a great Part of that Town, accidentally. 1291. *N.* 2.

—— Lord *Lisle*, Baron enters into the Order. 1343. *N.* 2.

At *London*, Franciscans, how receiv'd &c. 1219, 1220. *N.* 11.

A new Church here, and by whom. 1306. *N.* 1. This House enlarged and the Community numerous. 1369 *N.* 2. A Second Convent built here, and by whom. 1273, and 1274. *N.* 1.

The Convent mention'd here, though not dissolv'd till above Six Years after this Time. 1532. *N.* 2. A new Convent here for the *Observants*, built by Queen *Mary*. 1556. *N.* 1. at the End.

M

BR. *Mansuetus*, a Foreign Franciscan of great Holiness, a *Legate* in *England* at the King's Request. 1263. *N.* 1.

Martin the 5th. favours the *Conventuals*. 1430. *N.* 2.

Br. *Martin Alnewick*, D. D. a zealous Author. 1336. *N.* 1.

Mary, Queen rebuilds the Convent of Observants at *Greenwich*; and builds another at *London*. 1556. *N.* 1. and 2.

Br. *Matthew Gayton*, once a powerful *Eqr.* 1220. N. 11.

Br. *Maurice O Fihely*, an *Irish* Frier of a great Character, bred at *Oxford*, afterwards Archbishop of *Tuam*. 1513. *N.* 3. Several other Friers, Bishops, bred there. *Ibidem.*

Mendicants and Monasteries in our Nation (in regard to Learning) described by Mr. *Collier*. 1250. N. 3.

Merton-College bred *Four Franciscan Doctors*. 1272. *N.* 2.

Br. *Michel Deacon*, Bishop of *St. Asaph*. 1495. N. 1.

Missions of Franciscans sent at several Times into *England* after their Provincial *Agnellus*. 1219, 1220. *N.* 14.

A Third Mission of Friers into *England*. 1222. *N.* 1. A *Fourth Mission* of Friers come into *England*. 1224. *N.* 1.

Missions into Foreign Parts often most effectual when undertaken by Franciscans, whom Pope *Innocent the Fourth* declared the most fit Men to deal with Infidels, for Reasons here given. 1235. *N.* 3.

N

BR. *Nicholas* — once a Lay Brother, but being permitted to study and take holy Orders, is at length promoted, regarded by the Pope, and made Bishop. 1243. N. 1.

At *Newark*, a Convent for *Observants*. 1499. *N.* 1.

At *Newcastle*, a Convent for *Observants*. *Ibidem.*

Br. *Nicholas English*, a Doctor, and a Bishop. 1260. *N.* 4.

Br. *Nicholas de Burgo*, an *Italian*, D. D. *Oxon*. 1523. *N.* 2.

Br. *Nicholas Fackingham*, a Doctor, Provincial. 1395. *N.* 1. a great Promoter of Catholick Unity, a learned Author, and reckon'd a very holy Man. 1407. *N.* 1.

Br. *Nicholas Lynne*, a most famous Mathematician, and an Author. His Discoveries are curious. 1360. *N.* 2.

Br. *Nicholas de Lyra*, D. D. a famous Commentator upon the whole Scripture. 1323. *N.* 1. An English Man by Birth and Parentage, and first a Jew by Profession, as many of the Jews were when They and He were all turn'd out of *England* in the Year 1290. His Character, Acts, and Writings. 1344. *N.* 1.

Br. —— *Nelson*, a Missionary into *England*. 1628. *N.* 1.

Br. *Nicholas Occham*, D. D. a holy Man, &c. 1320. N. 1.

Br. *Nicholas Sutor*, a Bishop. A Query? &c. 1353. *N.* 1.

Nicholas the 5th, Pope, relieves the Franciscans. 1452. N. 1.

The

The same Pope mentions nine Convents of *Observants* in the *Islands* bordering upon *England*. *Ibid.* N. 2.

At *Northampton*, a Convent began. 1229. N. 5.

At *Norwich*, Friers Minors began to dwell. 1226. N. 1.

The Guardian there impower'd by the Bishop. 1276. N. 1.

At *Nottingham*, a Franciscan Convent. 1250. N. 5.

O

Br. *Oliver Stanwey* LLD. a Frier Minor. 1355. *N.* 1.

At *Oxford*. Franciscans in Community, &c. 1220. *N.* 15.

A Frightful Warning in their Oratory there. 1220. N. 18.

Their Schools and first Teachers there. 1221. *N.* 1, 2 and 3.

The Friers here excell'd all others in School-Learning. 1221. *N.* 5. They preach and have a numerous Audience: Also their Founders and Benefactors here. 1221. *N.* 6, 7, and 8. Many Friers Minors, in time, proceed Doctors of this University. 1229. *N.* 1, and 2. A Catalogue of the First Readers, Chief Regents of their Schools here. 1229. *N.* 3, and 4. Their Libraries &c. describ'd. 1253. *N.* 2. Their Publick Professors, how train'd up. 1254. *N.* 2. Interments in their Church here. 1275. *N.* 1. A great Character of the Friers here. 1280. N. 2. Several nam'd by *Doctor Fuller*. 1328. *N.* 2.

Oxford did not favour *Wickleff's* Errors. 1383. *N.* 1.

Owen Glendowr, the General of the *Welsh*, defended by the Franciscans. 1401. *N.* 35 *at the End.* The said *Glendowr* now kind to the Friers at *Cairdiffe*. 1404. *N.* 2.

OBSERVANTS.

Observants encouraged in the reforming of the Order by a Decree of a Council: Motives for the said Reformation; with several curious Occurrences, &c. 1415. N. 1. *Observants* in *England* before the Council of *Constance*. 1416. N. 1. *Under a Notandum.* *Observants* farther encouraged in their Zeal for Holy Poverty. 1430. N. 2. 1443. N. 1. 1445, and 1446. N. 1. *Observants* in *England* encouraged by King *Henry the 6th*, &c. 1454. N. 1. *England* a Province of the *Observance*, and some of them settled at *Greenwich*. 1467. *N.* 1. The King espouseth their Cause with the Pope. 1471. N. 2. *Observants* at *Greenwich*. 1480. N. 1. Three Convents built in *England* for them. 1481. N. 1. All the *English* accept of this Reformation. 1484. N. 1. One Motive of this Reformation. 1485. N. 1.

Observants favour'd by our Kings. 1485. N. 1. *at the End.*

By whom govern'd 1587. N. 1. Convents given them by the King. 1499. N. 1. Twelve Convents of *Observants* in *England*, &c. 1499. N. 2 and 3. *Observants* rule the *Conventuals*. 1502. N. 3. call'd *Recollects*. 1503. N. 1. Beloved by our Kings. 1509. N. 1. and 1516. N. 1. The State of the Franciscan Province of *England* when the *Bull of Union* came out: and how they lived upon pure Alms &c. 1517. N. 1. *Observants*, how exempted &c. 1519. N. 2. Now hardly used by the King. 1523. N. 1. *Observants* refuse to be visited by Cardinal *Wolsey*: And why. 1524. N. 3. *Observants* now feel the heavy Hand of the King. 1532. N. 1. All turn'd out of their Convents, and imprison'd, 200 *of them* at once. 1534. N. 4. and 1535. N. 1. Some banish'd; some die, and all ill treated. 1537. N. 1 and 2. and 1538. N. 2 and 3. Again at *Greenwich*. 1553. N. 1. Finally suppress'd by Queen *Elizabeth*; yet keep up a Succession of Friers &c. 1559. N. 1. How they heretofore had Doctors, and now *Jubilate Lectors*. 1580. *N.* 1.

Observants privately in *England*, &c. 1619. N. 1.

Observant Franciscan Province of *England* restored; and what Place due to it amongst the Provinces of the Order of *St. Francis*, &c. 1629. n. 1. and 2.

P

AT *Paris*, The University embrace the Opinion of *Duns Scotus* about the *Immaculate Conception*, and ingage to defend the same. 1304. n. 1. *Eighty two Doctors* and all under-Graduates ingage, under Oath, to maintain the said Opinion, and none

to

to be admitted to take Degrees in Divinity at *Paris* upon any other Terms, by a Solemn Statute. 1497. n. 2.

Br. *Peter Baldeswel*, Regent Professor. 1328. n. 1.

Br. *Peter Eport*, a Parish Priest, then a Minor. 1226. n. 1.

Br. *Peter Gother*, a Suffragan Bishop. 1434. n. 8.

Br. *Peter*, a *Spaniard*, Warden of *Northampton*. 1220. n. 14.

Br. *Peter*, a *Portuguez*, bred up at *Oxford*. 1306. n. 1.

Br. *Peter Philardus*, afterwards Pope, under the Name of *Alexander the 5th*, a Frier Minor, bred up in the Convent at *Oxford*. His Character. 1409. n. 1.

Br. *Peter Quesvel*, a learned Author. 1299. n. 1.

Br. *Peter Russel*, a Holy Man, an *Observant*, an Author, Minister Provincial, &c. 1417, *or* 1418. n. 1.

Br. *Peter Tewksbury*, Provincial. 1256. n. 1.

Br. *Peter Sutton*, Regent Professor *Oxon*. 1331. n. 1.

Br. *Peter Swynerfled*, Provincial. 1264. n. 1.

Br. *Peter* —— Suffragan Bishop, &c. 1332. n. 2.

Br. *Peter* (call'd *Secundus*) Provincial, and said to be a Bishop in *Scotland*. A *Notandum*, &c. 1444. n. 3.

Br. *Peto*, (*Peter*, or *William*) reproved the King: Many curious Passages in Sequel of this Boldness and Br. *Elstow's* supporting it. 1534. n. 3. and in the *Supplem.* n. 9.

Br. *Peto* returns to *Greenwich* &c. 1553. n. 1. Is made Cardinal *Legate* and Bishop, &c. 1557. n. 1.

His Death, and the Remainder of his Character, from *Mr. Wood* and others. 1558. n. 1. and the *Supplem.* n. 9.

Br. *Philip Briddilton* D. D. Regent *Oxon*. 1328. n. 1.

Br. *Philip of London* enters the Order. 1220. n. 11.

Philip Norreys persecutes the Friers, &c. 1440. n. 1.

Br. *Philip Pinson*, Bishop; then Archbishop. 1503. n. 1.

Br. *Philip Torrington*, Archbishop, &c. 1374. n. 1.

Br. *Philip Walleys*, a Reader, sent to teach abroad. 1227. n. 1. Is made Doctor, &c. 1250. n. 4.

Pool, Cardinal, consecrated Archbishop of *Canterbury*, in the Friers Church at *Greenwich*. 1554. n. 2. That Prelate, out of the Pope's Favour, and recall'd to *Rome*, and Frier *Peto* made Cardinal Legate in his Place. 1557. n. 1.

Professors, Franciscans, the Oeconomy of their being bred up, &c. 1254. n. 2.

Professors, Scholasticks, in many of their Convents in *England*. 1254. n. 3.

Provincials were for Life in the Beginning of their Order unless they resign'd, or incapable. 1239. n. 7. *Notandum*.

R

Br. *Ralph Coleburg*, D.D. *Oxon*. an Author. 1260. n. 1.

Br. *Ralph Ebifach*, D.D. refuseth a Bishoprick, and becomes a Frier Minor on a remarkable Occasion. 1241. n. 1. Dies, reputed a very holy Man, &c. 1270. n. 2.

Br. *Ralph* —— a great Divine, a Frier, &c. 1341. n. 2.

Br. *Ralph Lockesley*, D.D. *Oxon*. an Author. 1310. n. 1 and 2.

Br. *Ralph Maydston* resigns the See of *Hereford*, and becomes a Frier Minor, and is reckon'd a holy Man. 1239. n. 1.

Br. *Ralph Rediptor* D.D. a great Expositor, &c. 1250. N. 2.

Br. *Ralph Rose*, a great Preacher, &c. 1240. n. 2.

Br. *Ralph Tosts*, a Regent Professor *Oxon*. 1301. n. 1.

Br. *Ralph Wyche* condemns *Wickleffe*, &c. 1381. n. 1.

Br. *Ralph* —— sent as a *Legate* to the Patriarch of *Constantinople*, with good Success; &c. 1233. n. 2.

Recollects and *Recollection* encouraged. 1523. n. 2.

Recollects farther encouraged. 1523. n. 3. *and in Supplem.*

Br. *Reginald Lambourne*, a Doctor. 1354. n. 1.

Br. *Reginald Langham* D.D. *Cantal.* a learned Author and Expositor of Scripture. 1410. n. 1. and 1254. n. 3.

Br. *Richard Britan* a great Sufferer, *&c.* 1554. n. 1.

Br. *Richard Brinckley*, D. D. *Cantab.* Provincial. 1524. n. 2.

Br. *Richard Carter*, a great Sufferer, *&c.* 1537. n. 2.

Br. *Richard Compton.* D. D. *Oxon.* Provincial. 1330. n. 3.

B. *Richard Connington*, D. D. Provincial, a Preacher, an Author, and reckon'd an holy Man. 1330. n. 1.

Br. *Richard Cornwal*, D. D. *Oxon.* an Author. 1252. n. 1.

Br. *Richard Drayton*, Regent Professor. 1335. n. 2.

Br. *Richard Edenam*, Bishop of *Bangor.* 1464. n. 1.

Richard Fitz-Ralph raises a Storm against the Friers: The whole Case and Articles fairly Stated, *&c.* 1357. n. 1.

Br. *Richard Gama*, a Suffragan Bishop: 1531. n. 2.

Br. *Richard Ingeworth*, a Divine and Preacher, came into *England* with Br. *Agnellus.* 1219, 1220. n. 7. *fig.* 2. Sent to *Oxford. Ibid.* n. 10. how he was repulsed at a Cell near *Abbington. Ibid.* n. 12. receiv'd at *Oxford. Ibid.* n. 12 and 13. His Character. 1238. n. 2.

Br. *Richard Knotte*, a Frier of *London*, *&c.* 1369. n. 2.

Br. *Richard Ledred*, Bishop, 1317. n. 12 and 1360. n. 5.

Br. *Richard Leeke*, D. D. Provincial. 1330. n. 1.

Br. *Richard Malevile*, Regent Reader. 1345. n. 1.

Br. *Richard Martin*, Bishop, Suffragan *Cantuar.* 1498. n. 1.

Br. *Richard Middleton*, or *de Media-Villa* D. D. universally learned; a great Commentator and Preacher: His Character, and holy Life and remarkable Death. 1300. n. 3.

Br. *Richard Norman*, a Venerable Man. 1220. n. 11.

Br. *Richard Porlond*, D. D. a holy Man, a Preacher, and an Author. 1299. n. 2.

Br. *Richard Risby*, drawn, hang'd, and quarter'd. 1534. n. 2.

Br. *Richard Rodnore*, Doctor *Oxon.* 1462. n. 2.

Br. *Richard Rufus*, a Champion for holy Poverty. 1230. n. 2. and 3.

He was a Doctor of *Oxford* and *Paris*: an Author. 127c. n. 1.

Br. —— *Russel*, Guardian of *London.* 1369. n. 2.

B. *Richard Ruys*, a Divine, and an Author. 1365. n. 1.

Br. *Richard Slickbury*, instrumental in the founding of *Balliol* College. 1268. n. 1. And another English Franciscan had a great Hand in the founding of a *Hall* at *Cambridge*, and another also at *Paris. Ibidem.*

Richard the 3d, kill'd at *Bosworth Fight*, and buried (with Disgrace) at the Franciscans in *Leicester.* 1485. n. 3.

Br. *Richard* —— a holy Man, and a great Sufferer. 1619. n. 1.

Br. *Robert Burton*, Doctor of *Oxford.* 1507. n. 4.

Br. *Robert Colman*, a Doctor of *Oxford*, and Chancellor of that University. 1419. n. 1. He was a Holy Man, a great Preacher, and an Author. 1428. n. 1.

Br. *Robert Compton*, Archbishop: and others. 1344. n. 2.

Br. *Robert Cowton*, D. D. Preacher, and an Author. 1340. n. 4.

Br. *Robert Crouch*, D. D. *Oxon.* a holy Man, Provincial of his Order in *England*, and an Author. 13cc. n. 1.

Br. *Robert Eliphat*, D. D. a learned Author. 1340. n. 3.

Br. *Robert Finningham*, a learned Author. 1460. n. 1.

Robert Lord *Fitzwater* becomes a Frier Minor in a Convent built by himself at *Colchester.* 1325. n. 1.

Robert Grostete, D. D. Bishop of *Lincoln* (in which Dioceſs *Oxford* then was) imploys the Friers in preaching to his People. Also his Sentiments concerning the dying Words of a Novice. 1235. n. 2.

The

The said Prelate's great Esteem of the Franciscans, whom he declar'd the fittest Persons to instruct the People. *Ibid.* N. 3. Employs the Friers in Preaching. 1250. N. 2. That famous Prelate's Character, and kind Legacy of his Books to the Franciscans. 1253. N. 1.

Br. *Robert de Hendred*, heretofore an Abbot of *Benedictines*, reckon'd a very Holy Man 1230. N. 1.

Br. *Robert Hylton*, Lord Baron *Hylton*. 1351. N. 1.

Robert Kilwarby, Archbishop of *Canterbury*, builds a Convent for the Friers Minors in *London*, 1273, 1274. N. 1. That Prelate was at last a Cardinal, and is, by good Authors, reckon'd a Frier Minor. His Character. 1280. N 4.

Br. *Robert Lambourne*, a great Man; an Author, and heretofore Confessor to the Queen, &c. 1343. N. 3.

Br. *Robert of Leicester*, a Regent of the Friers Schools at *Oxford*; a great Preacher, and an Author. 1335. N. 1.

Robert Lord *Lisle*, first a Benefactor, and afterwards a Frier Minor of the Convent of *London*. 1325. N. 1.

Br. *Robert Nigram*, Knight, a Frier Minor. 1347. N. 2.

Br. *Robert Radipton*, a learned Author. 1350. N. 2.

Br. *Robert Rediclive*, a Regent Professor. 1342. N. 1.

Br. *Robert Saunderson*, Doctor of *Oxford*. 1513. N. 2.

Br. *Robert Turneham*, a famous Preacher, a Scholastick Reader, and an Author, &c. 1280. N. 3.

Br. *Robert Willeis*, D. D. Provincial. 1430. N. 1.

Br. *Robert Wilsteede*, Provincial. 1369 N. 1. *in the End.*

Br. *Robert Zengg*, a Frier of *London*. 1420. N. 2.

Br. *Robert* —— Two English Franciscans, call'd *Robert* (whose Sirnames are not mention'd) made Bishops; one, of *Tiberias*, and a Suffragan; and the other a Diocesan; in *Ireland*. See them Both. 1444. N. 1.

Br. *Roger English*, a Missionary in Tartary. 1392. N. 1.

Br. *Roger Bacon* enters into the Order of *St. Francis*: Part of his Character. 1234. N. 2.

Br. *Roger Bacon*, the famous Mathematician, and Franciscan Doctor: His Birth, Education, Learning, unjust Persecutions, &c. The whole of his remarkable Character, &c. 1292. N. 2.

Br. *Roger*, Lord *Bourne*, a Franciscan. 1334. N. 1.

Br. *Roger Conway*, D. D. *Oxon.* Provincial, writ in Defence of his Order. A Preacher, and an Author. 1360. N. 1.

Br. *Roger Cradock*, Bishop of *Landaff*. 1362. N. 1.

Br. *Roger Dewe*, D. D. Provincial, &c. 1430. N. 1.

Br. *Roger Donewed*. D. D. *Cantab.* Provincial. 1336. N. 2.

Br. *Roger Frisseby*, D. D. condemns *Wickleffe*. 1381. N. 1.

Br. *Roger Lewes*, a Preacher, do's a Miracle. 1235. N. 3.

Br. *Roger Merston*, D. D. Provincial. 1303. N. 1.

Br. *Roger Rugge*, D. D. an Author. 1379. N. 1.

Br. *Roger of Ware*, D. D. an Author. 1290. N. 3.

Br. *Rorick Witton*, a Preacher, and an Author. 1412. N. 1.

S

AT *Salisbury*, a Convent of the Order. 1224. N. 1.

Scots Friers Minors govern'd by the *English*. 1231. N. 2.

Scots Vicarship united to *England*; and how. 1349. N. 3.

Scotus. See *John Duns*. *Funus Scoti & Scotistarum*, or *Scotus's Funeral*. A Term of Contempt used to express a shameful Destruction of Manuscripts, and Books of all Sorts, even most Sacred. 1550. N. 1.

Br. *Sertor Walleys*, an English Franciscan Doctor, Minister General of the whole Order; Archbishop; Patriarch; and at last a Cardinal. 1362. N. 2.

Br. *Simon of England*, Provincial of *Saxony*. 1230. N. 4.

Br. *Simon Lambourne*, Professor *Oxon.* 1361. N. 1.

Br. *Simon Tunsted*, remarkable for Vertue and Learning: Provincial, and an Author. 1369. N. 1

Br. *Stephen Baron*, Provincial and an Author. 1520. N. 1.

Br. *Stephen Fox*, forced out of *England*, goes with twenty *Claresses*, to *Lisbone* at last. 1588. *N.* 1.

Br. *Stephen Fulborn*, a Bishop, &c. 1285. N. 1.

Br. *Stephen Sorel*, a Regent Professor. 1342. N. 1.

Superiours of the first Houses of the Franciscans in *England* were, for the most Part, Foreigners that came with, or soon after their first Provincial Bd. Br. *Agnellus.* 1219, 1220. *N.* 8. and *N.* 14.

T

BR. *Thomas Anyday*, Doctor *Oxon.* 1513. N. 2.

Br. *Thomas Barnwell*, a Doctor of *Oxford*, condemns *Wickleff's* Errors. 1381. N. 1.

Br. *Thomas Belchiam*, a zealous Preacher and an Author, is starved to Death in Prison. 1537. N. 5.

Br. *Thomas Bourchier*, an *Observant*, made a Doctor of *Paris.* 1580. N. 1. A Digression upon the *Observants* taking the Degree of Doctor. *Ibidem.*

Br. *Thomas Bourchier* (above) born of a noble Family. An Author. His Character 1586. N. 1.

Br. *Thomas Bungey*, D. D. Provincial; an Author and great Mathematician. His Character. 1290. *N.* 1.

Br. *Thomas Burbury*, Provincial. 1385. N. 1.

Br. *Thomas Butler*, a Suffragan Bishop. 1395. *N.* 2.

Br. *Thomas Button*, Bishop of the *Isle of Man.* 1455. *N.* 1.

Br. *Thomas Cort*, starved in Prison &c. 1537. N. 4.

Br. *Thomas Docking*, D. D. reckon'd a holy Man. 1270. N. 3.

Br. *Thomas of St. Dunstan*, Professor *Oxon.* 1335. N. 2.

Br. *Thomas Eccleston*, a learned Franciscan and an Author, often quoted in these Collections. 1340. *N.* 2.

Br. *Thomas Feltham*, of *London*, &c. 1369. N. 2.

Br. *Thomas Francis*, Doctor *Oxon.* 1520. N. 2.

Br. *Thomas Hales* D. D. Preacher and Author. 1340. N. 1.

Br. *Thomas Hamden*, Doctor *Oxon.* 1512. N. 1.

Br. *Thomas Heber*, Minister Provincial. 1376. N. 1.

Br. *Thomas of Spain*, the first Guardian of the Franciscan House at *Cambridge* 1219, 1220. *N.* 14.

Br. *Thomas Ingilby*, Bishop, in *Ireland.* 1471. N. 1.

Br. *Thomas Kyrkham*, D. D. *Oxon.* 1526. N. 2.

Br. *Thomas Langham*, Doctor of *Paris.* 1580. N. 1.

Sir *Thomas Moore* greatly devoted to the Order of *St. Francis*, &c. 1497. N. 1.

Br. *Thomas Otterburn*, a Reader and Author. 1411. N. 1.

B. *Thomas Packington*, a great Sufferer. 1537. *N.* 2.

Br. *Thomas Pontefract*, Regent Professor. 1331. N. 1.

Br. *Thomas Radford*, Regent Professor. 1345. N. 1.

Br. *Thomas Roidnor*, D. D. Provincial. 1438. *N.* 1.

Br. *Thomas Rondel*, Regent Professor 1321. N. 1.

Br. *Thomas Stanshaw*, Professor *Oxon:* an Author, and remarkable for his extraordinary Piety. 1346. N. 1.

Br. *Thomas Thomson* Bach. *Oxon.* 1534. N. 1.

Br. *Thomas Travecham* (*Stanshaw* above) was Papal Penitentiary at *Avignon*, and a famous Expositor of the Holy Scriptures. 1341. N. 1.

Br. *Thomas Waleys*, D. D. Provincial; then Bishop. 1446. N. 3.

Br. *Thomas Wolward*, a great Divine, and a zealous Opposer of *Wickleff's* Heresies. 1397. N. 2.

Br.

Br. *Thomas of York*, D. D. *Oxon.* and *Cantab.* 1260. N. 2.

U V

BR. *Vincent Bois*, Provincial. 1413. N. 1. *At the End.*

Br. *Vincent of Coventry* enters the Order. 1220. N. 16. Put up to teach, with great Succeſs. 1234. N. 1. The firſt Franciſcan Reader, and Doctor of *Cambridge*: He was an Author, and reckon'd a Holy Man. 1251. N. 1.

Univerſities, *Oxford* and *Cambridge*, recall a Decree made to the Diſadvantage of the Friers, &c. 1366. N. 1.

W

BR. *Wallais*, how impower'd by the Pope, &c. 1259. N. 2.

Br. *Walter Brinckley*, D. D. *Oxon.* an Author. 1310. N. 2.

Br. *Walter Burge* enters into the Order. 1220. N. 11.

Walter Burley, one of *Scotus*'s Scholars, and D. D. *Oxon.* and a Franciſcan, as ſome ſay. His Character. 1337. N. 1.

Br. *Walter Catton*, a great Divine and Mathematician, and remarkable for his vertuous Life. 1343. N. 4.

Br. *Walter Caxon*, L. L. Doctor; an Author. 1378. N. 1.

Br. *Walter Cepton*, D. D. *Oxon.* and an Author; and is ſaid to have been Patriarch of *Antioch.* 1236. N. 1.

Br. *Walter Certhanton*, Profeſſor *Oxon.* 1338. N. 1.

Br. *Walter Foxiſley*, Profeſſor *Oxon.* 1338. N. 1.

Br. *Walter Goodfield*, Doctor of *Oxford.* 1510. N. 1.

Br. *Walter Knolle*, D. D. *Oxon.* an Author. 1315. N. 1.

Br. *Walter Wiburn*, remarkable for his vertuous Life; a great Claſſick, and an Author. 1367. N. 1.

Br. *Walter* —— Reader of Divinity barbarouſly murder'd at *Hereford.* 1293. N. 1.

Warwick, Counteſs of, a Devote of the Order. 1439 N. 1.

Br. *William of Abbington*, Provincial. 1255. N. 2.

Br. *William Alnewick*, D. D. *Oxon.* remarkably Vertuous, an Author, and a Biſhop in *Italy*. 1332. N. 1.

Br. *William* —— an Engliſh Man, one of *St. Francis*'s firſt Diſciples, died in *Italy*; is famous for Miracles and reckon'd a Saint, though not Canonized. 1232. N. 1.

Br. *William Appledore*, D. D. the King's Confeſſor barbarouſly murder'd. 1380. N. 1.

Br. *William Augur*, a Superiour, and an Author. 1404. N. 1.

Br. *William de Bachinſes* ſent into *Scotland*, a Collector of a Subſidy for the Holy War. 1248. N. 1.

Br. *William Baſings*, of the Convent in *London.* 1369. N. 2.

William de Beau-champ, Earl of *Warwick*, buried at the Franciſcans at *Worceſter.* 1298. N. 1.

Br. *William Breton*, a great Expoſitor &c. 1356. N. 1;

Br. *William Brown*, a Graduate Divine. 1534. n. 1.

Br. *William Butler*, D. D. *Oxon.* Provincial, preaches to the Prelates in a Synod An Author, &c. 1413. *N.* 1.

Br. *William Catton*, D. D. an Author. 1530. N. 1.

Br. *William Colevile* (whoſe Siſter was a Martyr) was a Doctor and Preacher before he enter'd into the Order of *St. Francis*, 1237. N. 1.

Br. *William Curteis*, a Graduate Divine 1521. N. 2.

Br. *William Duffid*, a Suffragan Biſhop 1531. N. 1.

Br. *William de Eboraco* (or of *York*) &c. 1220. N. 16.

Br. *William Eſſebey* (by miſtake call'd *Eton*) the firſt Guardian at *Oxford.* 1220. *N. 7. fig. 4. and N. 15. Eton and Eſſebey* proved to be two different Men. 1221. N. 4.

Br. *William Eton* taught in the Franciſcan Schools at *Oxford* under the Regency of the famous Doctor *Robert Groſſete*, and other Regents. 1221. N. 3.

Br. *William Eton* reckon'd a holy Man. 1226. N. 2.

Br. *William of Florence*, a Lay Brother. 1219. N. 7. *fig.* 7.

Br. *William Folvile*, D. D. condemns *Wickleff*'s Errors. 1381. N. 1. Doctor of *Cambridge*; remarkably Vertuous; Zealous for his Order; and an Author, &c. 1384. N. 1.

Br. *William Germyn*, Doctor of *Oxford*. 1518. n. 2.

Br. *William Gaynsborough*, D. D. Provincial. 1300. n. 1. Made Bishop of *Worcester*. 1302. n. 1. Sent Embassador into *France*. 1307. n. 1. His Death. He was a famous Doctor, a good Provincial, a Vigilant Bishop, a great Preacher, and an Author. 1308. n. 1. He is prais'd by the great Antiquary, *Mr. Wood*. 1310. n. 2.

Br. *William Goddard*, Sen. D. D. *Oxon*. Provincial. 1437. n. 1.

Br. *William Goddard*, Jun. D. D. Guardian of *London*, and afterwards Provincial. 1485. n. 2. and 1457. n. 1.

Br. *William Hedley*, Regent Professor, goes, a Preacher, to the Holy Wars: And why thus imploy'd. 1284. n. 3.

Br. *William Herbert*, D. D. *Oxon*. well born, a famous Preacher, and a learned Author. 1333. n. 1.

Br. *William Hohns*, an *Observant* of great Learning; and an Author, had the Gift of curing Diseases. 1416. n. 1.

Br. *William Huet*, a Divine, and an Author. 1363. n. 3.

Br. *William of Leicester*, Regent Professor. 1254. n. 2.

Br. *William Lemster*, D. D. *Oxon*. an Author. 1364. n. 1.

Br. *William Lissey*, D. D. *Oxon*. an Author. 1340. n. 5.

Br. *William de la Mare*, D. D. an Author, and holy. 1290. n. 5.

Br. *William Norton*, a learned Author. 1403. n. 1.

Br. *William of Nottingham*, made Provincial, and register'd as a holy Man. 1240. n. 1. His Death and Character. 1255. n. 1. A Word more of him and his Zeal for his Order. 1256. n. 1. Br. *Wm. Nottingham, Jun*. 1323. n. 1.

Br. *William de Nottingham Jun*. Doctor of *Oxford*, Provincial of his Order, and an Author. 1336. n. 2.

Br. *William of Occham*, heretofore Provincial. 1330. n. 1. Bred up first in *Merton* College; then became a Franciscan, a Doctor of *Oxford*, Provincial of his Order, and at last a Diffinitor General of the whole Order. His great Learning, his Misfortunes, and his remarkable Acts &c. 1347. n. 1.

Br. *William Palmer*, a learned Frier. 1401. *N.* 2.

Br. *William Pictavienſis*, Professor *Cantab*. 1254. *N.* 1.

Br. *William Risbrook*, a learned Author. 1253. *N.* 3.

Br. *William Scriptor*, a pious Frier. 1220. *N.* 11.

Br. *William Scarshille*, heretofore Lord Chief Justice of *England*, enters into the Order. 1386. *N.* 1.

Br. *William Shirbourn*, Regent Professor. 1334. *N.* 2.

Br. *William Staney*, an Author, *Commissary General of England*, deliver'd the Seal of the Province to Br. *John Gennings*, who restor'd the English Franciscan Province. 1629. *N.* 1.

Br. *William Tichmach*, Minister Provincial. 1348. *N.* 2.

Br. *William Vavasor*, Doctor *Oxon*. 1500. *N.* 1.

Br. *William Walden*, a Martyr. 1342. *N.* 2

Br. *William Wall* made Doctor *Oxon*. 1518. *N.* 2.

Br. *William of Ware*, a Doctor of *Oxford* and *Paris*, an Author, and a Bishop, &c 1270 N. 4.

Br. *William Woodford*, D. D. *Oxon*. a great Champion against *Wickleff's* Errors, Vicar-Provincial, an Author, and a Person of a superlative Character. 1397. *N.* 1.

Br. *William* —— an English Franciscan Missionary, suffereth Martyrdom amongst the *Mahometans*. 1334. N. 1.

Br. *William* —— Minister Provincial made Diffinitor General of the whole Order. 1523. *N.* 1.

Winchester, the Marques of, a Lay Brother Franciscan, call'd *Br. John*, &c. 1496 N. 1.

At *Worcester*, The Franciscans carry a Cause against the Sacristan of the Cathedral. 1290. *N.* 4.

The Reader may find an Index of the *Convents* at the Beginning of the Second Part of this Work.

THE ANTIQUITIES OF THE *English* FRANCISCANS.

PRELIMINARIES.

Of St. Francis and his Rule, and of the Beginning of his Religious Order.

I. SAINT FRANCIS of *Assisium*, in the Dutchy of *Spoletum*, in *Italy*, is commonly Styled the *Seraphical Father*, and his Life is Written at large by St. *Bonaventure*. He was Born in the Year of our Lord 1182, of rich Parents, who first gave him a competent Stock of Learning, and then train'd him up in the gainful Dealings of a Merchant, till about the 22*d. Year* of his Age; when, being alarm'd by a dangerous Fit of Sickness, and touch'd by the powerful Grace of God, he began to despise this World, and to *Account all things therein as Dung, that he might gain Christ:* And now employing his Time in Prayer and Heavenly Meditations, and being Daily more and more warm'd with holy Desires of Christian Perfection, as he entred on a certain Day into a Church, he heard the Gospel read wherein our Lord and Saviour sending his Disciples to Preach, prescribes to them his Rule of an Apostolical Life, saying, *Do not possess Gold, or Silver, nor Money in your Purses, nor a Scrip for the Way, neither two Coats, neither Shoes*, &c. (*Math.* 10. v. 10. See also *Mark*, 6. v. 8. and 9. And *Luke*, 9 v. 3.) He took these Words as spoken to himself, and was transported with an exceeding great Joy, and so ready to put in Practice all he had heard, that he immediately cast off his Shoes, threw away his Money, and contenting himself with one despicable Coat, with a Capuce, after the Manner of the poor Shepherds in *Italy*, he Girded himself with a knotted Cord, or Rope, and renounced all his Birth-right and Title to the valuable Reversions of his Father's temporal Possessions; not in *Affection* only (which might seem all that is required for the

Imitation of ſome of the primitive Saints) but alſo in *Effect*, leaving All, to take up his Croſs and follow Chriſt. So that the Fame of his Heroick Example of a voluntary, rigorous Poverty, did not only ſtrike the gazing Populace with Admiration, but alſo excited many Sinners to Repentance and *worthy Fruits of Penance*, and conduced much to the Reſtoring of declining Diſcipline, by giving a freſh Fervour to Wel-meaning Chriſtians, of whom (to uſe (a) *Weever's* Words) "many, "drawn by his Holineſs, abandon'd the World and became his Diſciples, making "profeſſion of Poverty; but yet to labour and take Pains for a poor Living". For theſe, and others his Followers, he writ a Rule, wherein he preſcribes not only the three Vows of *Obedience*, of *Chaſtity*, and of *Poverty*, which are eſſential to all Religious Orders; but he moreover adds certain wiſe Laws, for the more effectual Support of the Obſervance of the ſaid Vows.

II. The very firſt Words of the Rule of St. *Francis* are theſe, *viz. This is the Rule and the Life of the Friers Minors, to obſerve the Holy Goſpel of our Lord Jeſus Chriſt, by living in Obedience, without Propriety, and in Chaſtity.* Now, to inforce the Obſervance of Obedience, St. *Francis* ſtrictly commands all his Friers to be obedient to their Superiours in *all things that are not againſt their own Conſcience, and contrary to his Rule:* To maintain *Chaſtity*, he forbids all Communication, or *Converſation with Women*, that may reaſonably give any *Suſpicion* of a diſhoneſt Meaning: And to ſupport *Poverty*, he moſt ſtrictly forbids the *receiving of any Coin, or any Uſe of Money:* And when any Perſon offers himſelf to enter into the Order, *the Miniſter Provincial is commanded to bid him go and ſell all he has and give it to the Poor*; and the ſaid Miniſter is under a Precept of the Rule to *not be ſolicitous about the Novice's temporal Subſtance; but to leave him at his Liberty to diſpoſe freely of all as God is pleas'd to inſpire him*: Nay, he goes yet further, Commanding all thoſe of his Order to Live as *Pilgrims and Strangers in this World*, without any manner of Dominion, or *Propriety of Houſe, or Place, or Thing*, not only in *Particular*, (like thoſe of other Religious Orders) but alſo in *Common*, which is peculiar to the Franciſcans; whom St. *Francis* wou'd have to be call'd *Minors*; not only for their moſt perfect abnegation of all temporal Intereſt, but (to ſpeak in (b) *Somner's* words) 'from the Humility and Lowlineſs of Mind which, by the Preſcript of 'their Founder, they ought to have: They are call'd *Franciſcans*, from the 'Name of their Founder; *Mendicants*, becauſe pretending to Evangelical Per-'fection, and therefore profeſſing willing Poverty, they Subſiſted chiefly upon 'Alms, which they uſed to ask and receive *Oſtiatim*, from Door to Door; *Gray* 'Friers from their Habit, which was a long *gray* Coat down to their Heels, with 'a Cowl, or Hood, and a Cord, or Rope about their Loins, inſtead of a Girdle'. So *Somner*.

III. In this poor Manner, almoſt naked, without either Shirt, or Hoſe, with only Sandals on their Feet, and under an Obligation of Wearing but *one* contemptible *Habit and Capuce, of the coarſeſt Cloth*, next to their very Skins, Night and Day, they are to preach to the World, by Example firſt, and then by Words, *in-*

(a) *Funeral Monuments*, Page 133. (b) *Antiquities of* Canterbury, Pages 99 and 100.

inveighing againſt Vice, and extolling Vertue, promiſing a Reward for This, and threatening puniſhment for That, in ſhort and well examined Diſcourſes. And thoſe to whom God has not given the Talent of Preaching, are to ſupply that Defect by a double Aſſiduity in Prayer, and in the Exerciſes of a Penitential Life, and to be employed in *manual Labour*: All living upon the Charity of pious Chriſtians; for, as our Saviour ſays, *the Workman is worthy of his Meat*; which the Friers Minors are to *beg humbly for God's Sake*, in the Manner above mentioned, when not otherwiſe Supplied.

IV. Theſe are ſome of the principal Articles of the Rule of St. *Francis*; no politick Invention, or Artifice of human Intereſt, or Lazyneſs; but drawn chiefly from the Goſpel, the Obſervance whereof is the main Deſign of this Order. The Beginning of which Order (a) *Eccleſton* dates in the *Year* 1206, wherein the Holy Man writ the ſaid Rule, as (b) *Toſſinianenſis* Witneſſeth. The Annaliſt of the Order, (c) Br. *Luke Wadding* begins the Order in 1207; but it ſeems more agreeable to the Chronology of the General Chapters of the Order, to Date it's Beginning in the *Year* 1209, with *Miranda* (*ſuper Regulam*) *Toſſinianenſis*, and others, of which more in it's Place.

V. The firſt Perſon that Petitioned to be admitted into this Order, was an Honourable Citizen of *Aſſiſium*, call'd *Bernard de Quintavalle*, a very rich Man, and famous for his great Prudence; who, having for ſome Time conſider'd the extraordinary Change of Life in St. *Francis*, his real Contempt of this World, and his indefatigable Conſtancy in bearing all Croſſes with Patience, together with his Seraphical Love of God and unparallel'd Humility, and concluding all this to be the wonderful Work of God, reſolved to follow him, having firſt ſold all his worldy Subſtance, and given it to the Poor, without reſerve, purſuant to the Counſel of our Lord and Saviour, who ſays, *If thou wilt be perfect, go and Sell that thou haſt, and give it to the Poor, and come and follow me.* Math. *Chap.* 19 *v.* 21.

About the ſame time alſo, a certain beneficed Clergyman, Named *Peter Cataneo*, renouncing his Canonry, giving whatſoever elſe he had to the Poor, (d) Aſſociated himſelf to the aforeſaid *Bernard*; to both which Perſons St. *Francis* gave his penitential Habit in the *Year* 1209, Witneſs the Chronicles of the Order; from which Time moſt Writers Date the Beginning of the Order; not only becauſe the *word Order* here imports an Aſſociation of divers Perſons United together under the ſame Rule, *&c.* But alſo becauſe St. *Francis* himſelf, with theſe two, and ſeveral others their Companions, made their ſolemn Profeſſion, this very Year, *on the 16th of April*, in the Hands of Pope *Innocent* the Third, promiſing to obſerve the Evangelical Rule of Life, which his Holineſs then approved *Vivæ Vocis Oraculo*, or by Word of Mouth, the Saint (whom the Pope then conſtituted and declared Miniſter General of the Order) (e) refuſing any Bull, or Writing; and this Calculation ſeems more congruous than that of *Eccleſton* and others, who begin the Order from it's Founder's Converſion to a Life of Penance and Auſteri-

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(a) *De Ingreſſu Fratrum Min. in Angliam.* (b) *Hiſt. Seraph. Lib.* 1°. *Folio* 8*vo.* (c) *Ibidem Folio* 7. (d) *Toſſinianenſis Hiſt. Seraph. Lib.* 1°. *Folio* 61. (e) *See the Chronicles of the Order in* Engliſh, *page* 47, *and Martyrolog. Franciſcan. die* 16 Aprilis.

ties upon his hearing of the Goſpel abovementioned, *Anno* 1206, about two Years after his Sickneſs; or of thoſe who begin it *Anno* 1207, but this difference of Date is not Material.

VI. This Order was again approved, and the Rule reviſed, approved, and publiſh'd by the ſame Pope *Innocent the* 3*d.* in the General Council of *Lateran*, *Anno* 1215; Witneſs the Regiſter of the General Chapters of his Order. So alſo the *Annales*, St. *Antoninus*, *Gonzaga* and others quoted by (a) *Cabaſſutius* upon the Canons of the ſaid Council. Moreover, five other General Councils approved likewiſe of the ſaid Rule; as is reported by a great (b) Man of the ſame Order, who Names the ſaid Councils.

VII. The Rule of this Order was *confirm'd*, by a Special Bull, by Pope *Honorius the Third*, *Anno* 1224, in the following Form, *viz.* (c) *We condeſcend to your pious Petition, (Beloved Children in our Lord Jeſus Chriſt) which is, that we confirm the Rule of your Order already approved by our Predeceſſor* Innocent *the* 3*d. as is cited in the preſent Letters: And, by the Apoſtolical Authority inveſted in us, We do now confirm the ſame, and do ratify it to you by this preſent Bull.*

VIII. The General Council of *Lyons*, under Pope *Gregory the* 10*th*, having forbidden the Inſtitution of any more new Religious Orders, *Anno* 1274, in 23th Canon of the ſaid Council adds the following Words in Favour of the Franciſcans, *viz.* (d) *Sane ad Prædicatorum & Minorum Ordines*, &c. *We except chiefly from this Conſtitution, the Orders of the Preachers, and of the Friers Minors, which are declared to be approved by the evident Good that by them accrues to the Univerſal Church.*

IX. Pope *Nicholas the Third* (choſen Pope *Anno* 1277) again *confirm'd* the ſaid Rule, and publiſh'd his *Declaration* of the true Meaning of it; which *Declaration* may be ſeen in the *Canon Law*, where the Inſtitute is highly commended and confirm'd with great Energy. Alſo in (e) *Clementina* 5*ta.* it is much extoll'd and the Encomium is concluded thus, *viz. This is the Form and Rule of that Heavenly Life preſcribed by the renown'd Confeſſor of Chriſt St.* Francis. In fine, ſeveral other Popes have explicated, this Rule and honour'd the Order with many Favours and Privileges; and the ſaid Rule and Life, ſo approved, confirm'd, and declared, has been publiſh'd to the Univerſal Church by *Gregory the* 9*th*, *Innocent the* 4*th*, *Nicholas the* 3*d. Clement the* 5*th*, and others. So (f) *Toſſinian.* But I now leave theſe Preambles, and come to the deſign of this Work.

Of the Beginning, Progreſs, &c. of the Franciſcan *Province of* England.

I. ST. *Francis* held his firſt General Chapter, or Congregation of his Order in the *Year* 1216, as (g) one great Author Writes, or 1217, as (h) others affirm; and he then ſent out many of his Friers to Preach by both Example and Word, and had the comfort to Hear that his and their Labours were bleſs'd with a great

(a) *In notitia Eccles. concil. Lateran. Anno* 1215. (b) *Fran. a Sta. Clara Hiſtor. Min. pag.* 8. (c) *In Initio Regulæ Frat. Min. & ibid. in Fine.* (d) *Cabaſſutij Notitia Eccles. in Concil.* 2. *Lugdunen.* (e) *In Sexto Decretal. de Verbor. ſignif. cap. exijt.* (f) *Hiſt. Sereph. Lib.* 2°. *fol.* 163. (g) *Fran. a Sta. Clara Hiſt. Min. pag.* 2. (h) *Toſſinian. Hiſt. Seraph. Lib.* 2°. *fol.* 237. *Annales ord. Anno* 1217.

a great Converſion of Sinners to true Penance, with much encreaſe of Fervour in Religion and Devotion, and that the Number of his Followers multiplied almoſt Daily. Whereupon, he reſolved to call a ſecond General Chapter of his Order; which was accordingly convened in the *Year* 1219, at our *Lady's of Angels*, call'd *Portiuncula*; which was a little Church near *Aſſiſium*, given him by the *Benedictine* Monks, and was the very firſt Church and Convent of the Order; where the holy Man had the Conſolation of ſeeing Five Thouſand of his Friers aſſembled in the Fields, (ſo Numerous already was the Order!) where they form'd an uncommon ſort of an Encampment, ſitting upon the Ground, and lying for ſeveral Nights on the bear Earth, or upon Ruſhes, or Matts; where alſo they were Fed *Miraculouſly*, as St. *Bonaventure* and the (a) Chronicles and the Writers of the Order Atteſt: And indeed, to have ſuch an unexpected Concourſe of People coming in of their own accord, from all adjacent Parts, and out of pure Charity, bringing in all ſorts of Proviſion, enough for the Support of ſuch a Multitude for the ſpace of ſeveral Days, muſt be either a *Miracle*, or ſome thing very like One. But I return to St. *Francis*, who being full of an Apoſtolical Zeal for the Salvation of Souls, reſolved now to extend his Miſſion throughout the whole World, as well *Pagan* as *Chriſtian*; hoping to bring the *One* to the Faith of Jeſus Chriſt, and the *Other* to the Primitive Fervour and Piety of the firſt Profeſſors of that Faith. With this View, and in this Spirit, he then ſent ſeveral of his Friers into different Nations; amongſt which he ſeems to have had a particular regard to *England*, at that time Miſerably haraſs'd and oppreſs'd with a tedious Civil War, between the King and his Barons; for to this Country he ſent Br. *Agnellus de Piſa*, and others, (of whom more hereafter) Conſtituting him the firſt Miniſter Provincial of his Order in *England*, by his Letters Patents in the following Form, *viz.*

(b) *Ego Frater Franciſcus de Aſſiſio, Miniſter Generalis, præcipio tibi Fratri Agnello de Piſa per Obedientiam, ut vadas in Angliam, & ibi facias Officium Miniſteriatus.* Vale. *Anno* 1219.

Fr. Francicus de *Aſſiſio.*

That is,

I Brother Francis of *Aſſiſium*, Miniſter General, command thee Brother *Agnellus de Piſa*, in vertue of Obedience, to go to *England*, and there do the Office of Miniſter Provincial. *Farewell.*

Br. Francis of Aſſiſium.

(c) Br. *Francis a Sta. Clara* ſays, theſe Original Obedientials were, in his Time, kept in the Palace of the Biſhop of St. *Omers*, in the *Low Countries*, but how they came thither he tells not: However, theſe *Patents* were given in the General Chapter *Anno* 1219; whereby it plainly appears, that St. *Francis* himſelf then laid the ground-work of a Community, and, in effect, erected the Franciſcan Province of *England*; as may be ſeen more fully in the Regiſter of

(a) *Annales ordinis Anno* 1217; & *Chronicles in* Engliſh, *page* 114. (b) *Fran. a Sta. Clara, in Hiſt. Min. Provinciæ Angliæ, pag.* 2. (c) *Ibidem, pag.* 2.

of the Order, and in the Series of it's General Chapters: And for a perpetual Memorial of the Inſtitution of the ſaid Province, at this time, the Annaliſt of the Order (Br. *Luke* (a)*Wadding*) ſays, that in the Convent of *Mount-Alvern*, there is preſerved a Picture of Br. *Agnellus* receiving theſe ſaid *Patents* from St. *Francis*, and holding them, written in large Characters, in his expanded Hands.

II. St. *Francis* had an *Engliſhman* amongſt his firſt Diſciples, one Br. *William*, known by the Name of *Gulielmus Anglicus*, and Famous for the great Sanctity of his Life, as ſhall be ſaid in it's proper place: This holy Man (as may reaſonably be ſuppoſed) prevail'd on the Founder of his Order, to ſend ſome of his Religious Followers into *England* ſooner than into any other Nation on this ſide the Mountains, except *France*, which was made a Province of the Order, *Anno* 1216, *or* 1217, in the firſt General Chapter, wherein Br. *Pacificus* was made Provincial of *France*, and the aforeſaid Br. *Agnellus* his Cuſtos: However, Br. *Agnellus* and his Companions came into *England* (according to the Chronicon of *Marcus Vliſſiponenſis*) either in the *Year* 1219; *or* 1220, as is alſo Atteſted by a MSS. Chronicon of *Robert Hare*, wherein is a Catalogue of the Mayors and Sheriffs *&c.* of *London* (as my (b) Author ſays) to be ſeen in the *Arundel* Library.

III. The Author of the Franciſcan Martyrologe placeth the Arrival of the Minorites in *England* upon the 3*d. of May* in the *Year* 1220, and *Wadding* ſays the ſame thing as to both the Day and the Year, quoting *Marianus* from ſome ancient Chronicles for what he (c) there Aſſerts. Although, ſpeaking his own Sentiments of the matter in the preceeding Year, he Endeavours to prove they came then, that is *Anno* 1219; for he Writes thus, (d) *viz.* "The Fathers of "the Miſſion of *England* made but a ſhort *Stay* in their Journey, being detain'd "by Men of their own Profeſſion, in *France*, for *ſome Months*, for the mutual "Conſolation and Aſſiſtance of each Other, *&c.*". Then he repeats the ſame Thing, ſaying, *They ſtay'd there a few Months only*: The ſame Author alſo Strenuouſly confirms his Opinion from the Authority of *Matthew Paris*, who, under the *Year* 1243, Speaks of the *Friers Minors* thus, *Which Friers began to Build their 1ſt Habitations in* England *ſcarce Four and Twenty Years ago*: This is eaſily computed, and confirms the Truth of the Conjecture, becauſe that Author was the Kings Chronologiſt and Eye-witneſs of the firſt coming of the ſaid Friers, and may therefore be credited in this Point, eſpecially ſince he deſign'd them no Favour by what he there writes of Them.

IV. The (e) Annaliſt of the Order, owns his being acquainted with the great Diſagreement of Writers in this piece of Chronology, and adds, that *Fabianus* and *Trivet* (Authors of thoſe Times) Date the Arrival of the Minorites in *England* *Anno* 1221, others *in* 1223, and others *in* 1224; and I will moreover add, that Mr. *Fox*, in his *Chronological Table*, brings them over *Anno* 1221, and Mr. *Jſaackſon* in his *Chronological Table*, and *Cooper* (quoted, by the (f) Biſhop of *Calcedon*) *Anno*

(a) *Annal. ord. Min. Anno* 1219. (b) *Fran. a Sta. Clara, in Hiſt. Min. Provin. Angliæ, pag.* 3. (c) *Annal. ord. Min. Anno* 1220. (d) *Ibid. An.* 1219, *num.* 42. (e) *Wadding. Annal. ord. Min. Anno* 1220. (f) Richard Smith *Biſhop of* Calcedon, *in his Prudential Ballance, page* 365.

Anno 1222, and that moſt of our *Engliſh* Hiſtorians ſay they came in the *Year* 1224, and the Famous Antiquaries, *Leland* and *Wood*, ſay the ſame: But as thoſe two laſt named Authors quote *Eccleſton's* MSS. Hiſtory, it may be preſumed that his Error in the Computation may have been the Occaſion of the Miſtake both in them, and the reſt of our Hiſtorians of a late Date. *Eccleſton* flouriſh'd about the *Year* 1340, was himſelf a Franciſcan: However, 'tis certain, he is thus quoted, and the Miſtake is either an over-ſight of his Amanuenſis, or he was not acquainted with the Records of his Order, eſpecially in the Diviſion of it's Provinces, begun by Br. *Haymo de Feverſham* (once Provincial of *England*, and ſoon after General of the whole Order,) and finiſh'd by St. *Bonaventure*, in the *Year* 1260; wherein theſe two Great Men give *France* the *firſt Place*, and *England* the *Second*, before all the other Provinces of the Order on this ſide the *Alpes*; which wou'd not have been allow'd if *England*, had not been known to be a Province of the Order before the end of the *Year* 1220; becauſe ſome other Provinces were erected *Anno* 1221; and therefore the only ſure and true Account is that of *Wadding* the Annaliſt and of the other Writers of the Order, (beſides the Chronology of it's General Chapters) who calculate the firſt coming of the Franciſcans into *England* either in Autumn of the *Year* 1219, or in the Beginning of 1220. But of this now enough, if not too much. So I go Forwards.

V. Br. *Agnellus* and his Companions (nine in Number) coming firſt into *England*, Arrived at *Dover* in *Kent*; and, as (a) my Author ſays, *benignè a Rege Henrico Tertio ſunt ſuſcepti, & Cantuariæ collocati fuere*; that is, *They were received Graciouſly by the King*, Henry *the Third*, and were placed at *Canterbury*. For the better underſtanding of this Article it is to be obſerved, that in all Miſſions where the chief Rulers are Catholicks, no Perſons of any new Order, or Religious Inſtitute, are (according to the Method and common practice of the Church) to intrude themſelves into the Nation; but are firſt to have the free Conſent of the Prince, or Magiſtrates, beſides an Approbation of the ſaid Order by the Apoſtolick See, and and a lawful Miſſion on the part of their Superiours; and therefore Br. *Agnellus*, ſoon after his Arrival in *England*, humbly preſented his Commiſſion, or Obedientials to the King, who *received him Graciouſly*; not only out of his great reſpect for St. *Francis* yet living, and now famous throughout the World, and for the Purity and Dignity of his Evangelical Rule and Life profeſs'd by theſe Friers; but alſo for his regard to the Pope's Recommendatory Letters, which they brought along with them; the Tenor whereof take as follows, *viz.*

Honorius *Biſhop, Servant of the Servants of God, to all Chriſtian Princes, and to our well-beloved Brethren, Archbiſhops, Biſhops, Abbots, Priors, and other Prelates of the Church, Health and Apoſtolical Benediction.*

(b) *Whereas our well-beloved Sons, Br.* Francis *of* Aſſiſium, *and his Companions of the Inſtitute and Order of Minors, deſpiſing the Vanities of this World, have made Choice of a way of Life deſervedly approved by the holy Church; that after the Example of the Apoſtles they may Travel through divers Nations to ſow the Seed of the Word of God:*

(a) *Mr.* Weever, *in his Funeral Mon. page* 134. (b) Toſſinian. *Hiſt. Seraph. Lib.* 1°. *Folio* 8vo. *& Ibidem Lib.* 2°. *Folio* 237. *and the Chronicles of the Order in* Engliſh, *page* 111.

God: We intreat you all, and exhort you in the Lord, and moreover command you, by our Apoſtolical Letters, that whenſoever the Bearers of theſe preſents ſhall think fit to come to You, You receive them as Catholicks and true Believers; And, that for the Honour of God, whoſe true Servants they are, and for the Reſpect you owe to Us, You ſhew them Favour and Courteſy. Given at &c. on the Third of the Ides of June, *in the Third Year of the Popedom of* Honorius *the Third.*

This Writing was ſign'd by the Cardinal Protector of the Order, and other Cardinals, in the Pope's Name, and by his ſpecial Command, and the Original is kept in the Inner Sacriſty of the Franciſcan Convent at *Aſſiſium*, in *Italy*. So *Toſſinian and the Chronicles of the Order.*

VI. Thus ſupported, the Friers Minors came firſt into our Nation: and I muſt here beg Leave to add a few Words more towards the Clearing of the Confuſion and Diſagreement of our Hiſtorians in the Date of their Arrival; which ſome of them ſaying was about four Years after the Kings Coronation, has (a) given Occaſion of great Miſtakes in other Writers of a later Date, who reckon from the *laſt Coronation*; For, King *Henry the Third*, was *Crown'd twice*, *firſt* at *Gloceſter*, on St. *Simon* and *Jude's Day*, *Anno* 1216, the ninth Day after the Deceaſe of his Father King *John*; 'being then about Ten Years Old: And in the *Year* 1220, '(the great Marſhal, Earl of *Pembroke* being Dead) *Peter*, *Biſhop* of *Wincheſter*, be-'ing made his Protector, or Governour, and the young King ſeeming now to be 'in a Calm and ſettled Eſtate, reſolves (for good hope's Sake, as *Speed* Words 'it) to be *crown'd a ſecond Time*; which was perform'd by *Stephen*, Archbiſhop of '*Canterbury*, at *Weſtminſter*, *May the* 17*th*, being *Whitſunday*, *Anno* 1220. So '*Speed*, *Baker*, *and others*'. So when Authors ſay that Br. *Agnellus* preſented his *Obedientials* to the King about *four Years* after his Coronation, they are to be underſtood to mean the *firſt Coronation*; and then the Account agrees Rightly; for it was about the *Year* 1220 that theſe Miſſionaries *were Graciouſly receiv'd by the King and the* Prelates of our Nation. Moreover, a great (b) Author and in his Time the Chronologer of his Order, poſitively Aſſerts, that in the *Year* 1220, King *Henry the Third* converſed Familiarly with Br. *Agnellus* and his Companions, and then Built them a Convent at *Oxford*; from whence I infer, that they had been ſometime in *England* before they cou'd reach *Oxford* (where the King then reſided) and come to have Intereſt enough at Court to be thus favour'd by his Majeſty. But, be this as it will, it is moſt certain that Br. *Agnellus*, as a Provincial of *England*, received Novices in *France*, by which Act that Province was begun and ſufficiently form'd to take the Denomination of a Community, as will appear in it's proper Place; in the mean Time, that I may go on with ſome Method, it may not be improper to make the Reader a little acquainted with theſe firſt Franciſcans of the Province of *England* before any more is ſaid of their Performances, or of their encreaſe and ſpreading over the Nation.

VII. Of the nine Friers Minors, the firſt of that Order ever ſeen in *England*, Four were Clerks, and Five were Lay Brothers: Theſe nine were tranſported from *France* to *Dover*, at the Charges of the Monks of *Feſchamp*, in *Normandy*;

(a) *Vide Hiſt. Min. Provin. Angl. pag.* 4. (b) *Author of the Epitome Annal. ord. Min. ad annum* 1220.

mandy; and amongſt this ſmall Community *Agnellus*, their Provincial, may juſtly lay Claim to the firſt Place, as Mr. (a) *Wood* ſays, from whom I am now tranſcribing what is here Written of Them.

1. Br. *Agnellus* (alias *Angelus*) was Born at *Piſa* in *Tuſcany*, where he became a Frier Minor, in the *Year* 1211, upon his hearing of the Preaching of St. *Francis*, with whom he afterwards was in great eſteem for his Perfection and ſingular marks of Virtue: He was a Deacon when he came over, and about thirty Years of Age, and was made *Miniſter Provincial* of his Order in *England* in the laſt general Chapter (as *Eccleſton* ſays) by St. *Francis* himſelf; for he had already been *Cuſtos* of *Paris*, and had comported himſelf with ſo much Prudence and Piety, that he had gain'd the repute of Sanctity both with his Brethren and with Lay Perſons. He built a Convent for his Order in *Paris* during the Time of his Office there, and was the firſt Guardian (or Warden) of the ſaid Convent, and was ſo very humble, that he refuſed to be advanced from Deaconſhip to the Order of Prieſthood till he had obtain'd leave from a general Chapter to Authoriſe his Promotion to that ſacred Dignity; which, I preſume was granted in the General Chapter *Anno* 1219. But I return to Mr. *Wood*, who adds, that after *Agnellus* had ſettled his Brotherhood in a hopeful way in *England*, he was advanced into the Kings Council, and was alſo of ſo great Authority with all Men, that he proved to be very Inſtrumental in compoſing the moſt intricate Difficulties and Diſſentions between the King and his Barons. The whole of *Agnellus*'s Character is referr'd to the *Year* 1232, in which he departed this Life. Now I go on from the famous Antiquary Mr. *Anthony a Wood.*

2. Br. *Richard de Ingewurde*, or *Ingeworth* is the next Man. He was a Prieſt and a Preacher, more advanced in Years than *Agnellus*, and the firſt Man of this Order that preach'd the Word of God to the People on this ſide the Mountains, that is, on this ſide *Italy*. This *Richard*, in proceſs of Time, was ſent Miniſter Provincial into *Ireland* by *John Parens* of pious Memory. This *Parens* was the Perſon who, from being Provincial of *Spain*, was choſen to ſucceed Br. *Elias* in the Office of Miniſter General of the whole Order. But, to return to *Ingeworth*: He ſupplied the Place of Br. *Agnellus* (as his Commiſſary in *England*) whilſt he went to that general Chapter wherein the Tranſlation of the Relicks of St. *Francis* was concerted and made *Anno* 1230; and being afterwards eas'd of all Functions of Superiority, and excuſed from farther Service of that kind by Br. *Albert de Piſa*, then General of the Order, he betook himſelf to a more difficult poſt of Chriſtian Warfare; For, being enflamed with an ardent Zeal of promoting the Faith of Chriſt, he went into *Syria*; where, after a plentiful harveſt of Proſelytes from his great Labours, he ended his Days. (b) Mr. *Wood* takes this *Ingeworth* to be the Perſon whom *Leland*, *Bale*, and *Pits* call'd *Richard Kingſthorp*, or *Regioſylvanus*, of whom the ſaid *Pits* (c) ſays, that being a learned Prieſt and an eminent Preacher, he was admitted into the Order of St. *Francis* by Br. *Agnellus*, whom he accompanied out of *France*, into *England*.

(a) *Antiquitat. Oxon. Lib.* 1°. *pag.* 67. (b) *Antiquitat. Oxon. Lib.* 1°. *pag.* 67. (c) *Piſæus*, *De Illuſtr. Angl. Scriptoribus. Anno* 1227.

But I refer the Reader to the *Year* 1238 for the remaining part of his Character; and now go on from (a) Mr. *Wood*.

3. Br. *Richard* of *Devonſhire* (*Devonienſis*) was a young Man, an *Acolythus*, or in Minor Orders only: He is ſaid to have Travell'd through many Nations; and that, after a Pilgrimage of Fifteen Years his Bodily Strength being almoſt waſted with a quartan Ague, he retired to *Romenhale*, where he ſpent the remainder of Days. So *Wood*, *Ibidem*.

4. Br. *William Eſſebey* was the Fourth Clerk. He alſo was an *Engliſhman*, and although but a Novice at preſent, yet he afterwards ſhined out in the diſcharge of many Offices in his Order, as a great Pattern of Patience, Obedience, Charity, Humility, *&c.* But, may I relate (ſays Mr. *Wood*) how Br. *Gregory*, the Provincial of *France*, on a certain Time putting this Queſtion to Br. *Eſſebey*, viz. *Will you go into* England? He replied, *Father I know not whether I will or Not*; and the ſaid Provincial wondering at the odd Anſwer, the Brother added, *I know not what I will*, becauſe my Will *is not my own*, *but my Superiours*, *who may determine it as he pleaſeth*. I am not Ignorant (ſays Mr *Wood*) that this Man is call'd *William Eton* by ſome, who moreover ſay that he was the Firſt Guardian, or Cuſtos of the Houſe of the Friers Minors at *Oxford*, that after he was made Prieſt he taught in the Schools at *Oxford*: However, 'tis moſt certain (ſays *Wood*) that this *William* was call'd *Eſſebey*, and that by his exemplary Life he induced many Perſons to renounce all Worldly Goods and Dignities, and to take the Franciſcan Habit.

What (b) *Bale* ſays of him, *viz.* that he gelded himſelf, the better to keep the Vow he had made of Chaſtity, is not mention'd by any other Writer: Beſides, *Eſſebey*, according to the Character here given of him, was a Man of ſuch ſolid Vertue and Auſtere Mortification, that he had no need of any ſuch Unwarrantable Art to keep himſelf within the Bounds of his Vows; and therefore the Story may juſtly be rejected as a ſcurrilous calumny. (c) Mr. *Wood* does not aſſert from himſelf that *Eſſebey* and *Eton* were two Names for one and the ſame Man, but only ſays that *He is call'd* William Eton by ſome; which I ſhall take another occaſion to ſhew is a miſtake. Now to the five Lay-Brothers.

5. Br. *Henry de Cerniſe*, or *Cerviſe*, ſeems to deſerve the firſt Place amongſt theſe Lay-Brothers. He was Born in *Lombardy*, and was a Man of great Prudence, and of moſt exemplary and approved Piety, and on that conſideration was afterwards commanded to be Guardian of the Convent of the Friers Minors in *London*; which Office he diſcharg'd, for ſeveral Years, with a ſurpriſing Induſtry, and no leſs Integrity: But at laſt he laid it down, and return'd into his Native Country. So (d) Mr. *Wood*.

Here I beg Leave to make a ſhort Digreſſion to inform the Reader, that, in the Infancy of the Order of St. *Francis* Lay-Brothers were now and then made Superiours of Houſes (as appears in the Regiſters of the Order) till Br. *Haymo de Feverſham*, the Fifth General of the Order, an *Engliſhman*, a great Divine and Doctor,

(a) *Ibidem*. (b) *Cent.* 10. *num.* 63. (c) *Anton. a Wood. Ibidem.* (d) *Antiquitat. Oxon. Lib.* 1°. *pag.* 67.

ctor, took that Privilege from them in a General Chapter, in the presence of Pope *Innocent the Fourth.*

6. Br. *Laurence de Belvaco*, (taking his Name from the Place of his Birth) having spent some Years in *England* with a commendable Diligence in his Vocation, return'd into *Italy* to St. *Francis*; with whom at last he was in so great favour that the Holy Man, when dying, gave him his Tunick, or under Habit; after which (as 'tis said) this Brother came again into *England*, and there ended his Days. So *Wood. Ibid.*

7. Br. *William de Florentia*, stay'd no longer in *England* than till there was a competent Number of Lay-Brothers admitted to the Habit and Service of the Order, after which he return'd into *France. Wood. Ibidem.*

8. Br. *Melioratus*, the fourth Lay-Brother, has nothing recorded of him besides his Name and his coming over into *England* with Br. *Agnellus.*

9. Br. *James Ultra-montanus*, must here have a place amongst these Lay-Brothers, although there is no more found of him, but that he was only a Novice, or in his Year of Tryal, when he came over into *England* with Br. *Agnellus.* So *Wood*, from *Eccleston.*

VIII. Some Historians (continues Mr. *Wood*) join with these one *Albert de Pisa*, who according to them, succeeded Br. *Agnellus* in the Provincialship of *England*, and was at last made the Third Minister General of the whole Order. This is most certainly True, and I know not by what Over-sight, or Mistake (says another (a) Author) Br: *Eccleston* has omitted, the giving of him a Place in the company of Br. *Agnellus*; for it is not to be doubted but that he came from *Italy* with him, as his Companion, as the Annals and Records of the Order bear Witness; and (b) Mr. *Wood* also says, that *Eccleston*, in *his M S. History of the Friers Minors*, makes frequent Mention of him, the said *Albert* as of a Man in some Dignity and Authority, and that he once asserts that the said *Albert*, taught the Friers in the Convent at *London*, and that his own Brother did the like in that at *Canterbury*; That (c) Author also concludes at last that nothing can be better attested than that Br. *Albert* a *Florentin* came over into *England*, at least soon after *Agnellus* and his Companions.

This and many other occurrences hereafter, confirm'd from the Annals and Records of the Order, gives just reason to believe, that there was a second Mission of Franciscans that came over soon after the first found themselves encouraged and getting footing in our *Isle*; and the foreign Names of some of their first Superiours enforce this conjecture; for, Br. *Peter Hispanus*, the first Guardian of *Northampton*, and Br. *Thomas de Hispania* the first Guardian at *Cambridge*, and Br. *Henry de Pisa*, (all three mention'd by Mr. *Wood*) were neither born nor bred in our Nation, and must have come over after *Agnellus* and his companions found themselves too few to carry on their Settlement, offer'd them on all Hands; And on these occasions 'tis more than probable that many others came over besides these mentioned: And this (if well consider'd) may conduce somewhat towards

 reconciling

(a) *Fran. Sta. Clara in Hist. Min. Prov. Anglia, pag. 5ta.* (b) *Antiquitat. Oxon. Lib. 1°. pag. 68.* (c) *Wood, Ibidem.*

reconciling the different Accounts of our *Engliſh* Hiſtorians with that of the Records of the Order; the latter ſpeaking of the coming of *Agnellus* and his eight Companions, and the former of others that came after them. But I now go to the Reception of Br. *Agnellus* at *Canterbury*.

IX. Br. *Agnellus* and his Companions, being come now to *Canterbury*, were charitably Harbour'd and kindly Entertain'd by the *Benedictine* Monks, in the Priory of the Holy *Trinity*, for two Days; after which they were taken in at a certain Hoſpital, call'd *The Poor Prieſts Hoſpital*, where they continued no longer than whilſt a certain part of a School belonging to this Houſe was fitted up for their Reception; where being placed, they very much edified the Boys (as (a) Mr. *Wood* writes) with their Religious Diſcourſes, and inſtructed them in the Way of Piety. Here they all ſtay'd till after the Ember-Days in *September*, * when Br. *Agnellus* (who then was but a Deacon) preſented himſelf to be advanced to the Sacerdotal Order, and Br. *Richard Devonienſis* to Subdeaconſhip, *&c.* Dr. *Stephen Langton*, being at that time Archbiſhop; when the Archdeacon, (according to Cuſtom) calling to thoſe that were to be Ordained, raiſed his Voice ſaying, *accedant Fratres de Ordine Apoſtolorum*, that is, *Draw near ye Brothers of the Order of the Apoſtles*, (meaning the Friers Minors) which appellation of *Brothers of the Order of the Apoſtles*, the Franciſcans here were Honour'd with for many Years, as the Annals of the Order (b) report; and indeed they may very reaſonably be ſo call'd ſince their Rule, for the greateſt Part, is the ſame (as Pope *Nicholas the Third* aſſerts) as Chriſt himſelf deliver'd to his Apoſtles by both Word and Example. But I go on

* *Anno* 1219. *or* 1220.

X. Br. *Agnellus*, being made Prieſt, (c) ſent four of his Friers to *London*, viz. Br. *Richard Ingeworth*, Br. *Richard of Devonſhire*, Br. *Henry de Cerviſe*, and Br. *Melioratus*; the two firſt being commanded to go forwards to *Oxford*, leaving the two other Lay-Brothers in *London* as ſoon as they ſhou'd find themſelves encouraged to fix a Reſidence there; of whom more hereafter. *Agnellus* and the other four Friers ſtay'd at *Canterbury* to build their firſt Convent, as Sir *Richard Baker* ſays; in order whereunto a Perſon call'd *Alexander*, who was the Provoſt or Maſter of the above named *Poor Prieſts Hoſpital*, (d) gave them a ſpot of Ground ſet out with a convenient Houſe and a decent Chappel, or Oratory, which, by his care and charitable Endeavours, were there built for Them. Here that good Prieſt placed the ſaid Friers Minors; and this (as *Weever* (e) ſays) was the firſt Convent of Friers Minors that ever was in *England*, and was held (as *Wood* (f) ſays) in the Name of the Corporation, or Community of *Canterbury*, for the uſe of the ſaid Friers, they being, by their Profeſſion, incapable of Dominion, or Right to any thing. How long it was before this Convent was Built I cannot find; but ſo religious and exemplary were the Lives and Manners of theſe good Men, that they in time gain'd the eſteem of *Simon de Longetory* Archdeacon, Brother to *Stephen Langton*, Archbiſhop of *Canterbury*, of *Henry* Lord *Sandwich*, and

(a) *Antiquit. Oxon. Lib.* 1°. *pag.* 68. (b) *Annales ord. Min. ad annum* 1220. (c) *Wood. Antiquit. Oxon. Lib.* 1°. *pag.* 68. (d) *Wood Ibidem.* (e) *Fun. Mon. page* 134. (f) *Ibidem.*

and chiefly of a certain Noble Counteſs (ſtyled by *Eccleſton*, *Domina Incluſa de Baggynton*) who were their great Benefactors and Patrons.

In this Houſe the Franciſcans lived in great eſteem of all Men, encreaſing almoſt daily in Number, as well as in Reputation: And here I will Leave them till the *Year* 1270, when I ſhall return again to give an Account of another Convent and Church, much larger then the former, built here for them: In the mean while it is now time to follow the four Friers ſent to *London* and *Oxford*.

XI. The Friers whom Br. *Agnellus* had ſent to *London* were as kindly receiv'd there as the others had been at *Canterbury*; for, being come to the City, they were placed in a certain Houſe in *Corn-hill* by a well minded Man, *John Trevors* by name, who hired the ſaid Houſe, and with the aſſiſtance of ſome other charitable Citizens, cauſed it to be fitted up with Cells conveniently for them: But ſo great was the Devotion of the People, and ſo munificent their Charity towards theſe moving Examples of a penitential Life, that they ſoon removed them to a more proper and open place, in the Market-place, or Butchery of St. *Nicholas in Faringdon-ward within*, where the Citizens built them a famous Convent, whoſe chief Founder was one *Irwin*, (by (a) *Leland* call'd *Ewin*, and by (b) others *Irein*,) who afterwards became here a Lay-Brother of the Order. Br. *Agnellus* ſaw the Foundations of this Convent laid when he took *London* in his way to *Oxford*, in the *Year* 1219, or 1220, a little before *Chriſtmas*; and I gueſs, it was finiſh'd in ſomewhat more than five Years, becauſe (c) *Leland* ſays, that in the *Year* 1225, one *William Joyner*, built the Quire of the Franciſcans Church, near *Newgate*, in *London*, and that in the ſame Year *William Walleys* built the Nave, or main Body of the Church; *William Porter*, Alderman, the Chapter-houſe; *Gregory Bokeſley* the Dormitory; *Bartholomew de Caſtello* the Refectory; *Peter de Haliland* the Infirmary; and *Roger Bond*, Herald King of Arms, the Library; all which Buildings I take to have been finiſh'd in the ſaid Year by the Perſons now named: And of this Houſe, or Franciſcan Convent Br. *Henry de Cerviſe*, a Lay-Brother already mention'd, was the firſt Guardian; where he govern'd with ſo much Zeal and Prudence; that many Perſons of Rank and Diſtinguiſh'd Characters, renouncing all temporal advantages, were, in proceſs of time, cloth'd here with the penitential Habit of St. *Francis*: amongſt the firſt of thoſe who entred the Order at *London*, are reckon'd Br. *Gilbert de Wyke*, Br. *Philip of London*, Br. *Jocius* of *Thornhill*, youths of an excellent Diſpoſition: Br. *William Scriptor*, of excellent Converſation; Br. *Walter de Burgo*, a venerable Man; Br. *Richard Norman*; Br. *John Zatmeſtre*, a Knight of Fame; Br. *Matthew Gayton*, a powerful Eſquire, having ſold his Lands, became a Frier Minor; as alſo did many others, as well Eccleſiaſtical Perſons, as Men of Knightly Honour and great Power and Wealth; as the Reader may ſee more at large in Mr. *Stevens's firſt Volume Additional to the Monaſticon*, *Folio* 112, *and Sequentibus*: But I will now leave theſe and their Numerous and worthy Succeſſors till the *Year* 1306; when I ſhall return to give ſome Account of the pulling down of this Convent

(a) *Collectan. Vol.* 1. *pag.* 108. (b) *Fran. a Sta. Clava, in Hiſtor*: *Min. page* 4. (c) *Collectan. Volum.* 1. *pag.* 108. & 109.

Convent to make way for another of a Royal Foundation; a more full Relation of which Structure, as well as of their other Houſes is referr'd to the *Second Part of theſe Collections.* Now 'tis time to follow the two Friers who (as is ſaid before) were ſent by their Provincial to *Oxford.*

XII Br. *Richard Ingeworth* and Br. *Richard* of *Devonſhire* being upon their Journey towards *Oxford*, met with a very remarkable Adventure, which Mr. *Wood* relates thus: 'Theſe two Friers being Strangers, miſtook their Way, 'and Night coming on, and the Rivers overflowing their Banks from a great 'fall of Rain, they made into a certain Mannor-houſe about ſix Miles from *Ox-* 'ford, a Grange belonging to the *Benedictine* Monks of the Abbey of *Abbington*, 'which, being ſaid to be ſituated in a great Solitude amongſt Woods, and 'between *Balden* and *Oxford*, muſt needs be either *Great Milton*, about two 'Miles from *Balden*, where heretofore ſtood a Grange of the ſaid Monks on the 'South-ſide of the Church; or *Culham*, within one Mile of *Abbington*; which 'conjecture I (ſays (a) Mr. *Wood*) rather aſſent to, becauſe of it's ſituation a- 'greeing with the Deſcription of a Place amongſt Woods and Rivers more than 'the former: But where-ever the ſaid Cell of *Benedictines* was, theſe Friers 'went to it, being compell'd by the approach of the Night; and having 'gently knock'd at the Gate, they humbly beg'd a lodging for the Love of 'God, being ready to periſh with Hunger and Cold: The Porter, to whom 'they made this earneſt addreſs, viewing this diſtreſſed couple of Friers, and 'obſerving their beggarly Dreſs, their mortified Looks, and their Dialect ſome- 'what Foreign, and imagining them to be ſome perſons in Maſquerade that 'made Fools of themſelves for the Diverſion of the Spectators, ran immediately 'to the Prior to tell him the agreeable News; Whereupon he, with the Sacriſ- 'tan, the Spenſer, and two other younger Monks, made haſte to the Gate, and 'readily invited the diſguiſed Strangers to come in, hoping to be diverted 'with Morrice-dancing, or other tricks of Paſtime: But when the Friers, 'with a compoſed grave Look, aſſured them that they were miſtaken, and that 'they were no ſuch Fellows; but were Men that had choſen to ſerve God in 'the Inſtitute of an Apoſtolical Life: The Monks, being thus diſappointed of 'their expected Merriment, began now to be ſevere upon the poor Men, and 'thruſt them out of Doors, with coarſe Treatment: And now the two poor 'diſconſolate Friers, deſtitute of any ſhelter, and not knowing which Counſel 'to take, wandred up and down, and muſt have been forced to take what re- 'poſe they cou'd under ſome Tree or other, had not Almighty God inſpired 'one of the ſaid young Monks to take ſome care of them now ready to Periſh: 'So this young Religious Man prevail'd with the Porter (as ſoon as the Prior and 'the other Monks were gone to Reſt) to open the Gate to theſe diſtreſſed 'Creatures, whom he relieved with a refreſhment, as ſeaſonable to them as 'Charitable in it's ſelf; after which he Laid them in the Hay-loft; and having re- 'commended himſelf to their Prayers, (whom he now perceived to be no Jeſters) 'he return'd to his own Lodging. Here I have ſome doubt within my ſelf

'(ſays

(a) *Antiquitat. Oxon. Lib.* 1°. *pag.* 69.

'says Mr. *Wood*, ibid.) whether or no, I had best relate this young Monk's 'Dream, which may perhaps not please every Reader: But because it may be 'at least a warning in our Times wherein Vertue is declining, though some are 'indued with Religion and the Fear of God, I (says *Wood*) am resolved to give 'it You: Therefore I go on to tell you that when this young Religious Man 'was fal'n into a sleep he seem'd to himself as if he saw Christ our Lord sitting 'on a Tribunal and passing the last Judgment, and that he hear'd him command 'the Masters, or Rulers of this Place, or Grange, to be brought before him, 'and then appear'd over against him a certain person cloth'd in the Habit of a 'Frier Minor, who accused the Prior and his three other Monks after the follow-'ing Manner: O Just Judge! Revenge the Blood of thy Servants, whom the 'Barbarous Cruelty of these Men has turn'd out of doors, to the Dangers of 'Cold and Hunger, and a most bitter Night: Remember, O Lord, that these 'Persons have refused the common Reliefs of Life to thy Servants, who have a-'bandon'd all Worldly Pleasures to gain Souls, for whom thou hast suffer'd 'Death; Reliefs which they would have bestow'd upon Buffoons. Then Christ 'turning towards the Prior, asked him, with an Angry Voice, to what Order 'he belong'd? and he replying to St. *Benedicts*, our Lord ask'd St. *Benedict* (who 'stood near at Hand) if this was True? and when he answer'd that these were 'overthrowers of his *Institute*, whereby he had given a Command that his 'Houses should always be open to all Strangers, the Sentence was immediately 'pass'd; and (as it was represented in this Dream) the Prior, the Sacristan, and 'Spenser were Hang'd on a Neighbouring Elm-tree: Then Christ look'd upon 'the Monk by whose charitable Assistance the two poor Franciscans were Re-'lieved, and ask'd him what Order he was of? But He, fearing to be a Partner 'in the Punishment if he own'd the *Benedictines*, answer'd, that he was of the 'Order of that *poor Man* who stood there; and therefore our B. Saviour pre-'sently demanded of the said *poor Man* (who now appear'd to be St. *Francis*) 'if that was True? and St. *Francis*, running to the young Monk cried out, He 'is mine, Lord, He is mine, and from this present Moment I receive him 'into my Arms, and into my Family; and saying this he so closely embraced 'this his new Pupil, that he suddainly awaked from his Sleep, and laying hold 'of his Cloths in Haste, he ran, half undress'd, to the Prior, and found him 'and the other Monks in such a deplorable Condition that they seem'd to be as 'near being Strangled, as if they had in good earnest been expiring by a Real 'hanging; but, Struggling as it were with Death, and with much ado awaking, 'they were seized with a dreadful Fear, at the hearing of the young Monks 'Dream: and when the young-pious Man made haste to look for his Guests 'in the Hay-rick-yard, he found they were already gone off, thinking it not 'safe (it's likely) for them to be caught by the Prior. Infine, from hence such 'an awfull Reverence and religious Respect possess'd Mens minds towards the 'Franciscans, that not only this young Man, but also the Abbot himself of '*Abbington*, having heard what pass'd at the aforesaid Grange, went to *Oxford*, 'some Time after, and there (a) took upon him the humble Habit of St.

'*Francis*,

(a) *Wood Antiquit. Ozon. Lib.* 1°. *pag.* 69.

'*Francis*, and was a Member of the Franciscan Community there, as soon as 'they were provided with a House and Church; as shall be said hereafter. 'Now, 'tis high Time to return to the two Friers, *Ingeworth* and *Devonienſis*, 'who, early in the Morning, made the best of their way to *Oxford*, praising 'the Divine Goodness with their whole Hearts, and offering up their Prayers 'and Vows to Heaven for a favourable Reception from the Inhabitants of that 'Town; nor were their supplications without Success; for, com- * *Anno* 1219. *or* 1220. 'ing to *Oxford*, * they were most charitably received and en- 'tertain'd, and Men were as kind to them here, as others had 'been hard hearted at *Abbington* Grange'.

XIII. (a) Mr. *Wood* also says, From *Eccleston*, that the two mentioned Friers went streight to the *Dominicans* in *Oxford*, and were by them most kindly entertain'd, at Bed and at Board, for the space of eight Days, or, he as expresses it, *in diem usq; octavam Refectorij Dormitorijq; Participes fiunt*. This may be true according to (b) Mr. *Collier*, who says, the *Dominicans*, were settled in *England* in the *Year* 1219; but if what Mr. (c) *Wood* says be true, *viz.* that the *Dominicans* came only in 1221, then this Circumstance of the Franciscans being at their first coming to *Oxford*, entertain'd by the *Dominicans*, is a mistake because the said Minors came first to *Oxford*, either *Anno* 1219, or 1220, as is witness'd by the Records and Annals (d) of the Minors. However, *Wood* goes on saying, these two Franciscans were not unmindful of their Institute, but now began to bend their thoughts and endeavours towards he Procuring of a Place of Residence, wherein they might lead an Austere and Penitential Life, according to the Prescript of their Founder St. *Francis*; and therefore they took a House in the Parish of St. *Elba*, between the Church and the Water-gate, which House was let them (if I mistake not, says *Wood*) by one *Richard Mercer*, *le Muliner*, or *Miller*, he hereafter calls him a very rich Townsman of *Oxford*. But, before I say more of them in this Residence, it may not be improper to follow them yet a step further.

XIV. Br. *Ingeworth*, and Br. *Devonienſis*, having hired the aforesaid House in *Oxford*, before the Feast of *All-Saints*, and the Arrival of Br. *Agnellus* at *London* went from thence to *Northampton*; where being kindly received and taken into a certain Hospital in the Parish of St. *Giles*, they built a House; the first Guardian of which said House was one Br. *Peter Hiſpanus*, Born, I presume, in *Spain*. Next, they went to *Cambridge*; where the Townsmen gave them for a dwelling Place an old Synagogue joining to the common Prison; But the Friers finding themselves here disturb'd in their Duties of Divine Service by such a noisy Neighbourhood, they (having ten Marks sent them for the purpose from the King's *Exchequer*) procured a Plat of Ground, whereon they built a dark and mean Oratory, Such an one as a Carpenter may build in one Day. Thus Mr. *Wood*, *ibid.* who moreover adds, that one Br. *Thomas de Hiſpania* was the first Guardian here. All this is well attested: But the Reader may please to Observe, that these two Guardians

(a) *Ibidem.* (b) *Ecclesiastical History. part* 1. *page* 427. (c) *Antiquit. Oxon. Lib.* 1°. *pag.* 62. (d) *Annal. Min. ad annum* 1220.

dians (though now mention'd here) did not come into *England* with *Agnellus* and his Companions; but were Part of a ſecond and third Miſſion of Friers, who (as I have already ſaid) were ſent over ſome Time after the firſt had found a welcom Reception and ſtood in need of a more numerous Supply of experienced Men to train up, and govern the many *Engliſhmen* who almoſt daily entred into the Order. It may alſo be noted, that theſe mean Beginnings of Houſes and Oratories were much enlarged by the charitable Aſſiſtance of devout Chriſtians, and ſwell'd into convenient Edifices before the ſaid Guardians cou'd come and enter into their Offices of Superiority; by which Time the Order was ſo wonderfully encreaſed, that there were many large Communities of Franciſcans in our Nation; So that after ſome Time, their Benefactors raiſed them a School at *Cambridge*; where many Franciſcan Doctors and eminent Readers taught; of whom there is extant (as (a) Mr. *Wood* ſays) a Catalogue of ſeaventy three of the chief Regents of their Studies there, an hundred Years before the Diſſolution; of whom, as well as of others, I ſhall hereafter mention ſeveral. What I have now to add here is that the Franciſcans, having met with ſo favourable a Reception in both *Oxford* and *Cambridge*; as well as at *Canterbury*, *London*, and *Northampton*, were ſoon invited into other chief Cities and Towns of our Nation; where their exemplary Lives and diſintereſſed Comportment gain'd ſo upon all Ranks of People, that their Order encreaſed to an almoſt incredible Number of Friers, and their Convents and Churches were built and enlarged in due Proportion; as I ſhall ſhew hereafter, when I come to a more particular Account of their Houſes and their Founders: Now 'tis Time to return to *Oxford* to meet their Provincial. Br. *Agnellus de Piſa.*

XV. Br. *Agnellus*, having taken *London* in his Way, came now to *Oxford*; where he found ſo great Encouragement, that he preſently began to form a Community, and made Br. *William Eſſebey* the firſt Guardian of the Houſe which *Ingeworth* and *Devonſhire* had hired not long before. (b) Mr. *Wood*, from *Eccleſton*, ſays, that this *Eſſebey* was (*adhuc Novitius*) yet a *Novice*; and it may ſeem ſtrange to ſome that he was made a Superior before he was a profeſs'd Religious Man himſelf; whereto it is replied by a learned Man (c) of the Order, (who had been ſeveral Times a Provincial) that they were then beginning a Province, with a very ſlender Number; and that in ſuch a Scarcity of Men, there cou'd be no keeping cloſe up to every nice Point of Law; and infine, that the Prudence and Sanctity of the Man excuſed his being made ſo ſoon a Maſter: And I may add, that *Eſſebey* being admitted to the Habit in *France*, muſt in all likelihood have made his ſolemn Vows before this Time; it being (ſuppoſing this to be 1220) more than a Year ſince he firſt entred into the Order; and his being ſaid to be *yet a Novice*, imports no more than that he was ſo when he came over, and was but of a late ſtanding, when he was put into the Office of a Guardian: But, be this as it will, there were (ſays *Wood*, *ibid.*) many vertuous and famous Batchelors, that entred into this Houſe, and here lived together: And when now both the Town

(a) *Antiquitat. Oxon. Lib.* 1°. *pag.* 69. (b) *Antiquitat. Oxon. Lib*, 1° *pag.* 69. (c) *Fran. a Sta Clara. in Hiſt. min. pag.* 5.

and the Univerſity began to ring with the News of the Arrival of the Friers Minors, and of others alſo of the ſame Order that were expected to follow them in a ſhort Time, great Crouds of People flock'd to the ſaid Houſe; either out of Curioſity, or through an eager Deſire of knowing Something of the ſtrange Rule and Inſtitute of theſe Friers; whoſe Apoſtolical Way of living ſoon gain'd the Applauſe and the Hearts of moſt Men; and their Fame now ſpreading daily; many *Engliſhmen* petition'd to be admitted into this Order; ſeveral of whom were eminent for their Birth, (as (a) *Harpsfield* ſays) and others for Learning and other valuable Talents.

Anno 1220. XVI. *Vincent de Coventry* and *Adam de Oxonia*, commonly call'd *Mariſco*, now entred into the Order of St. *Francis*; wherein they afterwards made ſuch ſurpriſing Improvements, that they ſeemed to be the moſt celebrated Doctors of their Time; the firſt at *Cambridge*, and the latter at *Oxford*; from which Place for his great Fame he is ſometimes call'd *Adam de Oxonia*. With thoſe alſo entred an other Man of Note in *Oxford*; and they were ſoon after follow'd by a *Doctor*, (as I take it) of the ſaid Univerſity: The Matter is worded after this Manner by (b) Mr. *Wood*, viz. 'At this Time entred '*Vincent de Coventry*, who not long after, induced his own Brother, *Maſter* (or 'Doctor) *Henry* to enter into the Order of St. *Francis*, (*Co-operante gratia Chriſti*) 'by the Co-operation of the Grace of Chriſt. He entred on the Feaſt of the Con-'verſion of St. *Paul*, with *Adam de Oxonia* of holy Memory, and Mr. *William* 'de *Eboraco* (or of *York*) a Solemn Batchelor, &c. So Mr. *Wood*. But more of 'theſe great Men hereafter.

Anno. 1220. XVII. Many other eminent Men of theſe Times follow'd the Example of theſe now mention'd; as is confirm'd by (c) *Harpsfield*, who ſays that many of the *Benedictine Monks*, of the *Auguſtinian Friers*; nay and of the very *Carthuſians* petition'd, and were admitted into the Order of St. *Francis*: And theſe alſo were follow'd not long after (according to the Annals of the Order) by the Great *Alexander Alenſis*, or *de Hales*, famous for Sanctity and Learning, and the firſt Flower of the Seraphical Religion that flouriſh'd in the celebrated Univerſity of *Paris*; yet there may be ſome Doubt made whether this great Man did not enter into the Order ſooner; becauſe the learned Br. *William Woodford*, (d) heretofore Vicar-Provincial of the Franciſcans in *England*, ſays that *Alexander of Hales* was admitted into the Order by *Agnellus* as he paſs'd through *France* (*Anno* 1219) in his Way to *England*; and this is ſaid to have been the Opinion of many others. But of *Hales* more hereafter in its proper Place.

XVIII. The Annaliſt of the Order, under this Year 1220, gives an Account of a ſtrange Thing that happen'd in the Friers Oratory, or Chappel at *Oxford*; which is, that the Friers on a certain Time ſinging *Compline*, ſome of them (on what Occaſi-

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(a) *Hiſtor. Eccleſiaſt. Sæculo* 13°. (b) *Antiq. Oxon. Lib.* 1° *pag.* 68. (c) *Hiſt. Eccles. Sæculo* 13°. *pag.* 443. (d) *Libr de* 72 *Quæſtionibus de Euchariſtia. Quæſt.* 62. & *vide Tractat. de Præcedentia Angl.*

on 'its not ſaid) broke out into a misbecoming Laughter; Whereupon the *Holy Rood*, or Crucifix, was immediately obſerved to turn its Face towards them, with a moſt dreadful Noiſe; which was taken for a ſpecial Mark of Gods Diſpleaſure; and in Effect wrought ſo very ſenſibly upon ſome of thoſe who were guilty of this Levity, that after a few Days they departed this Life. A frightful Warning againſt all Irreverence in the divine Worſhip!

I. The Franciſcans had a School in their firſt Place of Reſidence at *Oxford*, as (a) Mr. *Wood*, from *Eccleſton*, witneſſeth in theſe Words: *Anno* 1221. *Fecit Fr. Agnellus Scholam ſatis honeſtam ædificari in Loco Fratrum*; that is, Br. *Agnellus* took care to have a decent School built in the Reſidence of the Friers: which being finiſh'd, he addreſs'd himſelf to the famous Doctor *Robert Groſtete* (alias *Great head*) moſt humbly praying him to undertake the charitable Office of teaching the Friers therein; to which Petition the Doctor graciouſly condeſcended, and the School was daily throng'd with a numerous Audience to the great Joy and Satisfaction of *Agnellus*. 'But indeed, if I miſtake not (ſays '(b) Mr. *Wood*) *Groſtete* being already a Doctor, and of his Time the *very Glory* 'of the *Univerſity*, ſeem'd plainly to ſtoop below his Character and Dignity in 'ſerving *Agnellus*, but a Deacon and a Man of mean Literature: But he was re-'commended by both the Newneſs of the Inſtitute he brought in, and by the 'Papal Authority wherewith he was back'd.' Now by the By, it may be worth Obſervation here, that although *Agnellus* was but a Deacon when he came into *England*, yet he was a Prieſt before this Time; unleſs he came to *Oxford* immediately after the two mention'd Friers, and having waited upon the King there, and ſettled theſe Affairs returned again to *Canterbury*, where he was made Prieſt; As I am much inclined to believe he did. But I return to (c) Mr. *Wood*, who goes on thus, 'And now *Agnellus*, though no great Scholar, made his Friers 'go diligently to the Study and Leſſons of the Decretals, or the Canon-Law, 'the Theology of thoſe Times; and being big with Expectation of a proſperous 'Succeſs from theſe hopeful Beginnings, it came into his Mind (as 'tis ſaid) to 'go one Day into the School, in Hopes of being able to give ſome Gueſs at leaſt, 'at the Proficience his Subjects had made; When, to his great Surpriſe, finding 'them canvaſſing the Queſtion (for Diſputation Sake) *Utrum eſſet Deus*? Whe-'ther or no there is a God? being led into theſe Concertations occaſionally by '*Groſtetes* Lectures; The good Man cried out, *Hei mihi! hei mihi! Fratres ſimplices* '*Cælos penetrant, & literati diſputant utrum ſit Deus! Alas! Alas! Simple Friers* '*penetrate the very Heavens; and the Learned Diſpute if there is a God!* 'And having thus ſaid in a Chaſe, he flung out of Doors, being much grieved 'that he had built a School for ſuch Debates: But, having compoſed his Mind a 'little, He (by the charitable Aſſiſtance of the Benefactors) ſent the Sum of 'ten Marks to *Rome*, wherewith having bought the beſt corrected Edition of the 'Decretals, he charged his Friers to apply themſelves wholly to theſe, laying 'aſide all Sophiſtry and Sceptiſm: Nor was Doctor *Groſtete* ſuperficial in his

(a) *Antiq. Oxon. Lib.* 1° *pag.* 71. (b) *Ibidem.* (c) *Ibidem.*

'Performances; For, by his great Learning and daily inculcated Inſtructions, 'the Friers made extraordinary Improvements in order to both Diſputation and 'Preaching.' So Mr. *Wood*, *Ibidem*. How long Dr. *Groſtete* continu'd in this charitable Office of teaching the Friers, I cannot exactly find; But ſuppoſe it was till he was made Archdeacon of *Leiceſter*; from which (*Anno* 1235) he was promoted to the See of *Lincoln*, in which Dioceſs *Oxford* at that Time was.

II. (a) Mr. *Wood* ſays, Doctor *Groſtete* was ſucceeded in the Friers School by a certain Doctor named *Peter*; who having diſcharg'd that kind Office for ſome Time, and being Eminent for Vertue as well as for Learning, was made a Biſhop in *Scotland*; and was ſucceeded here by *Roger Weſeam*, who alſo taught the Friers Minors here till he was made Dean of *Lincoln*, from which Poſt he was at laſt promoted, by the King, to the See of *Coventry* and *Lichfield*. *Weſeam* was ſucceeded in the Friers Schools by *Thomas Walleys* (call'd *Walleus*, or *Wallenſis*) heretofore a Student in *Paris*, famous for his great Learning, and afterwards prefer'd by Biſhop *Groſtete*, to the Archdeaconry of *Lincoln*, and at laſt advanced to the See of St. *David*'s in *Wales*. The ſame Author alſo names others who ſucceeded theſe as Maſters or chief Regents of the Friers Schools.

III. Theſe great Men I take to have been of the Secular Clergy; although (b) Br. *Fran. a Sta Clara*, and Br. (c) *Angelus a Sto Franciſco* make them Franciſcans, and Men of a very different Date from what I have here given from Mr. *Wood*; For, as to the Doctor call'd *Peter*, and ſaid by Mr. *Wood* to have ſucceeded *Groſtete* in teaching the Friers: They tell you 'tis a Miſtake, and that neither *Peter*, or either of the other two named after him had ſo much as an Exiſtence in Nature till almoſt two Ages after this Time; but that then there was one *Peter* (named by them *Fr. Petrus Secundus*) a Frier Minor, who was Provincial of his Order in *England* about the *Year* 1440, and then made a Biſhop in *Scotland*; and that one *Roger de Weſeam* was alſo a Franciſcan and Provincial likewiſe of that Order after the *Year* 1430, from which Office (as they tell you) he was advanced to the See of *Coventry*: *Thomas Walleys*, in like Manner, is by them reckon'd amongſt their Provincials, and from that Office preferr'd to the See of St. *David*'s *Anno* 1446. Theſe two Authors were great Men, Veteran Profeſſors of Divinity, and Provincials alſo of that Order in their Time; and they ſeem to write from the Records of their Order. *Leland* indeed reckons theſe Men as *Wood* does; but it is obſervable that, in his *Collectanea*, he ſome Times confounds his own Aſſertions with *Eccleſton's*, and fathers many Things upon him which were not acted till many a fair Year after *Eccleſton*'s Death, *viz. Anno* 1340. Moreover *Leland* himſelf makes Br. *Adam de Mariſco* the firſt Profeſſor of the Franciſcans at *Oxford*, and almoſt in the ſame Period gives a true Catalogue of his Succeſſors in that Office, although he here brings in Doctor *Peter*, and the reſt abovemention'd ſucceeding the famous *Groſtete* in the Friers Schools. But I will leave this Confuſion to be reconciled by better Heads than mine, if any ſuch will pleaſe to be at the Trouble of it; and in the mean Time I dare aſſure the curious Reader that I have good Reaſons for aſſerting that Br. *William Eton* (under the Direction of Dr. *Groſtete*

(a) *Antiq. Oxon. Lib.* 1° *pag.* 71. (b) *In Hiſt. min. Prov. Angl. pag*, 34. (c) *Br. Francis Maſon, in Catalogo Provincialium.*

Groſtete) was the firſt Franciſcan Profeſſor that taught in the Friers Convent at *Oxford*; and that he was ſucceeded by Brother *Adam de Mariſco* and the other Friers named in the Catalogue of their Profeſſors; which I ſhall give when I come up with them; and that the Reaſon why the ſaid Br. *Adam de Mariſco* is commonly reckon'd the firſt Profeſſor of the Franciſcans in *Oxford* is, becauſe he was truly the firſt of the Order that taught alone; that is, Independent of any Regent; as he may well be granted to have done: he was (as (a) *Stevens* ſays) a Doctor of Divinity before he became a Frier Minor; whereas Br. *William Eton* taught under Doctor *Groſtete* and the other great Men above named, who (through the ſaid *Groſtete's* Love to, and Care of the Friers) were pleaſed, at his Requeſt, to be Regents of their Schools, to contenance and protect them at their firſt Appearance, as well as to direct their Studies. To make this more plain, I will here add ſome account of Br. *William Eton*, who taught under their Direction.

IV. Br. *William Eton* was not the Perſon whom ſome Authors, by Miſtake, call *William Eſſebey*, the Clerk that came over with *Agnellus*: For this *Eton* was a learned Prieſt; who, after the Example of Br. *Richard Ingeworth*, or *Kingſthorp*, entred into the Order of St. *Francis* in *France*, being admitted by the ſaid *Agnellus*, in the *Year* 1219, in his Way to *England*; and being then a good Divine and a Preacher, it was not long before he was commanded to follow his Provincial into *England*, where (as an (b) Author ſays) he began to preach; firſt in *London*, and then at *Oxford*; where he alſo taught. Another (c) Writer alſo ſays that *Eton* coming to *Oxford* as ſoon as *Agnellus* had provided a convenient School, began to teach there, under the famous Doctor *Groſthead*; and I preſume he continued in that Office till Br. *Adam de Mariſco* return'd from his Travels; at which Time he reſign'd his Chair in the School to the ſaid Br. *Adam*, and was afterwards employ'd wholly in Preaching, having a good Talent that Way. So the Catalogue of Profeſſors in the Franciſcan Schools at *Oxford* runs thus; Firſt, Doctor *Groſtete* their great Maſter; and next, Br. *William Eton* under him and the other Regents: After whom comes in Br. *Adam de Mariſco*; who, for ſome Time, taught under the Regents, and afterwards had the ſole Government of the Schools; and therefore is, commonly and properly enough, reckon'd the firſt Profeſſor of the Order that taught the Friers Minors at *Oxford*: after whom follow the other Profeſſors in Order, as they ſtand in the known Catalogue, which I will give the Reader hereafter.

V. The Franciſcans, under their learned Regents and Profeſſors, made ſuch good Uſe of their Time, and ſo great Improvements, that it was not very long before many of them became Doctors; and in Proceſs of Time, the Friers Minors were juſtly eſteem'd the moſt learned Men in the Nation; or as (d) *Doctor Fuller*, after his ſporting Way, ſays, *For Skill in School-Divinity, they beat all other Orders quite out of Diſtance*: But of their great Men more hereafter. And now for the better Method of what is propoſed to be ſaid in this Work, it's proper to leave the Friers to their Studies of Devotion and Learning, and to make a Digreſſion, to obſerve the Growth of their Houſes, eſpecially at *Oxford*, which was the great Nurſery

(a) *In the firſt Volum of his Additions to the Monaſticon: page* 124. (b) *Dr. Pitſæus de Illuſtr. Angl. Scriptor. in Appendice.* (c) *Fran. a Sta. Clara, in Tract. de præced. pag.* 30. *& in Hiſt. m. m. pag.* 2. (d) *Fuller's Church-Hiſtory. Book the 6th page* 270.

Nurſery of the Order, wherein many of their learned Men imbibed their firſt Rudiments of Divinity, which throve with them to that Degree, that in Time they were as able Men as their Maſters, and did not only fill their own Convents with Eminent Profeſſors, but alſo were the leading Men in the Univerſity of *Paris*; beſides their furniſhing of other Provinces of the Order with skilful Readers, who were frequently call'd for by their Generals for that Employment.

VI. Whilſt the Friers were taken up, ſome with their Studies; others in training up their Novices in the true Spirit of Devotion, and in all Zealous Endeavours to improve in the Love of God, by a perfect Renuntiation of all human Reſpect, or temporal Intereſt; ſtriving, with all their Might, to ſerve God and edifie their Neighbour, according to the Rules of the Goſpel and the Preſcripts of St. *Francis*; the People, on their Parts, ſeem'd to vie with each other who ſhould do them the moſt ſignal Service; and amongſt the reſt one *Richard le Muliner*, or *Miller*, (as (a) *Wood* here truly calls him, though by Miſtake he had named him *Mercer* before) who had Let them a Houſe at their firſt coming; was now ſo charitably affected to them, that in a Year or two after, *he made over this ſame Houſe and Yard to the Corporation of* Oxford *for the Uſe of the Franciſcans.* This Donation came very opportunely; for *Agnellus* had admitted ſo very many Perſons into the Order, that their Number made it neceſſary to enlarge the Place of their Reſidence; in order to which Deſign Mr. *Thomas Walonges gave them a Plat of Ground*, and Doctor *Richard de Mepham* another, and *Agnes*, the Relict, or Widow of *Guy*, alſo one Spot of Ground, as it is expreſs'd in the *Roll of a general Inqueſt of the County and Town of* Oxford, (*taken the 6th and 7th of* Edward *the Firſt*) *in the following Form*, viz. *Item Fratres Minores tenent unam Placeam quam dedit ejs D.* Thomas Walonges *in puram & perpetuam Eleemoſynam*, &c. That is, *Item the Friers Minors hold one Plat of Ground which Mr.* Thomas Walonges *gave them as a pure* (*or free*) *and perpetual Alms*; *and another Space of Ground given them by Maſter* Richard de Mepham, *and a third Piece of Ground, the Gift of* Agnes *heretofore the Wife of* Guy; *which Plat the ſaid* Agnes *had by Deſcent from her Anceſtors, and on that Account they pay to* Walter *the Gold-ſmith one Pound of Cumin Seed. How much that was worth is not known*, &c. This Gift is mentioned under the *Year* 1221. So Mr. *Wood.*

Anno 1221.

VII. (b) Mr. *Wood* alſo ſays farther of this *Walonges*, that he was not only a very rich Man, but likewiſe a Perſon that had gain'd a great Reputation and Fame in the Neighbouring Country, and that he beſtow'd other charitable Largeſſes upon the ſaid Franciſcans. *Doctor Mepham*, the Second of theſe Benefactors, was Arch-deacon of *Oxford*, either when he beſtow'd this Gift upon the Friers, or ſoon after, and was afterwards made Dean of *Lincoln*: And *Agnes*, the good Widow above mention'd, was ſo much devoted to the ſaid Franciſcans that at laſt ſhe gave the greateſt Part of that Ground which was afterwards call'd *Paradiſe*; as it appears in ancient Writings. So Mr. *Wood*, *Ibidem.* But I go forwards to their Buildings.

VIII.

(a) *Antiquit. Oxon. Lib.* 1°. *page* 70. (b) *Ibidem.*

VIII. The Munificence of theſe and other wel-minded Chriſtians having now made Elbow-room for the Friers, they reſolve to exert their utmoſt Endeavours towards the building of a Houſe and Church, large enough for the great Concourſe of People that came, not only to their Scholaſtick Diſputations, but alſo to the frequent Sermons preach'd by ſome of them; chiefly (as *Wood* ſays) by Br. *Hugh de Baldock*, Br. *Philip de Longeton*, and Br. *William Eſſebey*, (*Eton* I preſume, he means) who were the firſt of this Order (except the afore-mention'd *Ingeworth*) that ever preach'd the Goſpel in *England*: And having mark'd out a Place about a Stones-caſt from their firſt poor Houſe, they found the liberal Effects of the good Will and Charity of many wealthy Perſons who readily contributed to the Work; amongſt whom were *Ralph Maydſton* that afterwards great Biſhop of *Hereford*, *John de Radyng*, Abbot of the *Canon Regulars of Oſney*, and *Robert de Hendred*, the Abbot of the *Benedictines* of *Abbington*, who were now great Benefactors and afterwards All three became Friers Minors; as ſhall be ſaid elſewhere: But the principal Founder was the King himſelf, who was deſirous to have the Convent built as near as poſſible to his Royal Court; and did not only bear the main Expences; but (as the Chronicles (a) of the Order relate) alſo put his own Hand to the Work, like another *Conſtantine* the Great; who with his Spade in his Hand, as Pope *Sylveſter* witneſſeth *in his Acts*, was the firſt Man that broke Ground in order to the laying of the Foundations of St. *Peter's* Church in *Rome*; But to return. King *Henry the Third* cauſed a Gate to be made through the Wall of the City, that he might have a free Communication with the Friers in this new Convent, rais'd not only by the Charity, but alſo by the manual Aſſiſtance and Labour of many Great Men; who, laying aſide all Grandeur and diſtinguiſhing Characters, ſerved the Maſons, with Stones and Mortar (as (b) *Wood* ſays) with a ſurpriſing Humility. In what Year of our Lord this Convent was begun, I do not certainly know; but I gueſs it was about this Time (*viz.* 1221) and Mr. (c) *Wood* ſays the Franciſcans lived and flouriſh'd in this Houſe from the *Year* 1228, to the *Year* 1539; from whence 'tis plain that this Convent was finiſh'd before, or in the ſaid *Year* 1228. What remains concerning this Houſe, Church, Interments, *&c.* is reſerved for the *Second Part of theſe Collections*; excepting the Library and ſome Enlargements of the Incloſure, which I ſhall take Notice of as they fall in my Way. *Anno* 1221.

I. Br. *Alexander de Hales*, that famous Doctor of *Paris* and Glory of his Age, commonly call'd *Alenſis*, admitted into the Order *Anno* 1219, as *Woodford* and others already quoted aſſert, or more probably this Year, as the *Annals of the Order* have it, would have been an inexpreſſible Aid to the promiſing Beginnings of the Franciſcan Province of *England*, if the wiſe Univerſity of *Paris* had not been too ſenſible of his Worth to part with ſuch a Treaſure. Br. *Agnellus* indeed had already cloth'd an almoſt incredible Number of *Engliſh* Men with the Habit of his Order, and many of them were *Anno* 1222.

(a) *Marci Ulyſſiponenſis Chronic. Tom.* 1°. *Lib.* 9. (b) *Antiq. Oxon. Lib.* 1°. *page* 70. (c) *Ibidem, page* 80.

were Perſons of extraordinary Learning and Parts, (as has been ſaid) and not a few of them were moreover experienc'd in the Ways of a Regular Oeconomy, having been commendable Members of other Religious Communities before they became Friers Minors: But, the Inſtitute of St. *Francis* having many Severities in it's Diſcipline that are not common with other Orders, the prudent Provincial thought it more proper to employ, in the Offices of Superiority, ſuch Perſons as were ſomewhat more experienced than theſe could yet be in this kind of Obſervance; and therefore he ſent into foreign Parts for another freſh Supply of Friers, who (as ſome (a) Authors, who take them for the firſt, ſay) came over into *England* this Year.

Anno 1223. I. Br. *Albert de Piſa*, who came over with Br. *William Eton* and others ſoon after *Agnellus*, was this Year ſent out of *England*, by St. *Francis* himſelf, who made him Miniſter Provincial of *Teutonia*, or *Germany*; in which Poſt he ſucceeded Br. *Cæſarius Spirenſis*, a learned Man, and moſt Eminent for his great Zeal of Religion, and for the Holineſs of his Life; who alſo was the firſt Miniſter of this Province; from which Office he was freed by St. *Francis*, after two Years, being much impaired in his Health with continual Labours in preaching and laying the Foundations of the *German* Province; the Government and farther Eſtabliſhment of which ſaid Province, was committed to this Br. *Albert de Piſa* in a General Chapter held this Year at *Aſſiſium* by St. *Francis* himſelf, on the Feaſt of our *Lady of Angels*, the *ſecond Day of Auguſt*. *Germany* was not then divided into Provinces of the Order, as now it is; but *Teutonia* (as an (b) Author ſays) was the Mother-Province of all that now are there. In this Station Br. *Albert* gave daily freſh Proofs of his great Prudence, his ſingular Zeal for the Obſervance of Regular Diſcipline, and his ſincere Love of Evangelical Poverty; the ſtrict Guard whereof he always look'd upon as the diſtinctive Mark of a true Frier Minor. Br. *Albert* divided this Province into ſeveral *Cuſtodies*, for the better Oeconomy in the Government of his Subjects, and many other Regulations for the Support of an exact Obſervance of their Founders Rule, in the Auſterities of a penitential Life, and the Functions of Apoſtolical Preachers; by whoſe frequent Sermons, enforced by their exemplary Lives, many Sinners were converted; and the Zeal of the primitive Chriſtians flouriſh'd afreſh in *Germany*. But I return again to *England*.

Anno 1223. II. Br. *Adam de Mariſco* (or *Marſh*) went this Year alſo out of our Nation. This is the Perſon who, as is already ſaid, was admitted into the Order by Br. *Agnellus* ſoon after his Arrival at *Oxford*. (c) Dr. *Fuller* calls him *Adam Marſh*, and another Author (d) ſays, he will 'add one 'Thing of him for the Edification of Poſterity; which is, that *Adam de Mariſco* 'was famous for both exemplary Life and excellent Learning before he changed 'his State, and was for three Years, Parſon of a certain Pariſh Church, call'd '*Wirmouth*, in the Dioceſs of *Durham*; but being divinely inſpired with an holy 'Hatred

(a) *Iſaacſon Chronological Table; and the Biſhop of Calcedon, in his Prudential Balance, page* 365; *who alſo cites Cooper.* (b) *Fran. a Sta. Clara, in Tract. de Præced. pag.* 6 *and* 7. *Vide Albert. in Martyrolog. Franciſcan. die* 2*da. Septembris* (c) *Fullers Worthies of Somerſetſhire.* (d) *Hen. Wharton Anglia Sacra, part* 2. *page.* 342.

'Hatred of this World, He, of his own free Choice, changed the Manner of his 'Life and his Habit, and became a Frier Minor.' The reſt of his Character ſhall be given under the Year, wherein he departed this Life; and in the mean Time let it ſuffice for an Epitome of it, that (as the ſame Author ſays) (a) the Famous and diſcerning Dr. *Groſtete loved him beſt, above all his beloved Franciſcans*; and that he was already in ſuch an univerſal Eſteem for his Vertue and Capacity, that his Fame had reach'd as far as *Italy*, and that St. *Francis* himſelf ſent for him out of *England*, and recommended him and St. *Anthony of Padua* to the moſt learned Abbot of St. *Andrews* at *Vercelli* in *Piedmont*; the Univerſity of *Pavia*, being then removed to that City; Where, with extraordinary Succeſs, Br. *Adam* was inſtructed in ſacred Learning and myſtical Divinity, by the renown'd *Benedictine* Abbot aforeſaid; where I will leave him to make farther Improvements, after I have told you that this Abbot (whoſe Name I cannot learn) was one of the greateſt Men of the Age he lived in, not only for his excellent Learning, but alſo for the Holineſs of his Life, and that he is famous for his *Paraphraſe upon the Works of St.* Denis *the Ariopagite*, which he tranſlated out of Greek into Latin; as likewiſe for his *Commentaries upon* (b) the *Canticles*, which are ſublime and myſtical. So *Toſſinianenſis*. *Adam de Mariſco* (as *Wood* ſays) (c) was Dr. *Groſtets* intimate Friend and Favourite, and the great Eſteem that Doctor had for him, appears plainly from a Letter he writ to *Agnellus*, then Provincial of the Friers Minors and reſiding in the Convent of the Order at *Oxford*, becauſe the Doctor, in the ſaid Letter, expreſſeth his great Concern and Regret for his Departure from *the holy Society*, (as he is pleas'd to call it) of *Agnellus*; the ſaid *Adam* being at that Time going, or gone on this Journey towards *Italy*.

I. There is ſuch a numerous Concurrence of Authors agreeing (as has been ſaid) to aſſert that the Friers Minors came into *England* this Year, that if my Deſigns were not confined within the Bounds of a collecting of Fragments from ſuch Writers; as are moſt likely to be beſt acquainted with the true State of the Affairs of the Order, and not allow'd to make Hiſtory; I ſhou'd be much inclined to ſuggeſt, that there was another Recruit of Friers ſent over into *England*, this Year; and the Thought may perhaps appear not altogether improbable when it's conſidered that the King, *Henry the Third*, was ſo taken with theſe good Men, that he was for placing them in all great Towns of the Nation; and his Affection for them ſhew'd it ſelf in ſuch a profuſe Munificence, that beſides what has been already ſaid, he was the chief Founder of ſeveral Convents for them; and in particular, of a Convent at *Salisbury*, which I find was built ſoon after they began to be numerous; and if I may be permitted to gueſs at the Date of it by Circumſtances, the Foundations of the ſaid Convent ſeem to have been laid about this Time: However, the King (as *Leland* (d) ſays) gave the Ground, and the Church was built by a Man of the Town. *Anno* 1224.

(a) *Hen. Wharton, Ibidem.* (b) *Toſſinian. Hiſt. Seraph. Lib.* 1º *Folio* 78. (c) *Antiq. Oxon. Lib.* 1º *pag.* 72. (d) *Collectan. Tom.* 2. *pag.* 341.

I. At *Southampton* King *Henry* the Third, likewiſe founded a
Anno 1225. Convent for the Franciſcans, either this Year, or not long after this Time; although it is ſaid to have been founded by King *Henry the Seventh*, becauſe this King either built it anew, or repaired it, and then gave it to thoſe Franciſcans who were call'd *Obſervants*.

I. This Year the Friers Minors began to dwel in *Norwich*, ſo
Anno 1226. *Wharton*; (a) who in another Place, (b) ſays, that one *Peter de Eport*, Paſtor or Parſon of *Stoke* in the Dioceſs of *Worceſter*, left his Parſonage, and entred into the Order of St. *Francis* alſo this Year.

II. Br. *Adam de Mariſco* return'd this Year from *Vercelli*, where
Anno 1226. he had acquired ſuch an uncommon Addition to his former Learning, under the Direction of that Prodigy of his Time the Abbot of St. *Andrews*; that being now return'd to *Oxford*, it is no wonder that he was placed in the Chair of Profeſſor in the Convent of his Order, that Seat being, at this Time willingly reſigned up to him by Br. *William Eton*, who till now had taught the Friers, under the Direction of Dr. *Groſtete* and others above named. How long *Adam* taught here, I cannot tell, (ſays (c) Mr. *Wood*) but ſome Years after this, he was admitted to the Degree of Doctor of Divinity; in whoſe *Veſperiæ*, or preliminary Act, Dr. *Groſtete*, from the Doctors Pulpit, made a ſolemn Oration upon this Text, *Exemplum eſto Fidelium in verbo, &c.* 1. *ad Tim. cap.* 4. v. 12. *Be thou an Example of the Faithful, in Word, &c.* exhorting this his Pupil and new Graduate with a fatherly Affection, and extolling him (as the Cuſtom is) with due Encomiums; and *Adam*, on his part, did ſo far improve his natural Talent of Wit and Memory with a great Variety of profound Erudition, that Shool-men honour'd him with the Title of *Doctor Illuſtratus*, and a certain Author gives him the firſt Place amongſt the *Oxford*-Writers of his Order; as others had given the like Place before to Br. *Alexander of Hales* among the Franciſcan Writers of *Paris*. So *Mr. Wood ibidem*.

III. St. *Francis*, the Seraphical Father and Founder of the Or-
Anno 1226. der of the Friers Minors, departed this Life now, in the 45th Year of his Age, the 20th of his penitential Life, and of our Lord 1226. So the Chronicles of the Order.

I. The Franciſcans, in their firſt poor Houſe and School at *Ox-*
Anno 1227. *ford*, had follow'd their Studies ſo cloſely, that many of them were now become Maſters; Two of which Number (as [d] Mr. *Wood* ſays) viz. Br. *Philip Walleys*, or *Wallenſis*, and Br. *Adam de Eboraco*, or of *York* were, about this Time ſent by Br. *Elias*, then Miniſter General of the Order, with a Deſign to have them put up in *France* there to teach the Sciences they had learned in *England*. *Lyons* was the City where I find *Philip Wallenſis* filling the Chair of a publick Profeſſor for ſeveral Years; as did alſo his Companion Br *Adam*

(a) *Anglia Sacra. part.* 1°. *pag.* 399. (b) *Wharton. ibid. pag.* 47. (c) *Antiquit. Oxon. Lib.* 1. *pag.* 72. [d] *Ibidem pag.* 71.

Adam de Eboraco (or of *York*) as Maſters of both Philoſophy and Divinity. So Mr. *Wood ibid.* who moreover ſays of this *Wallenſis*, that he was *Vir cum primis eruditus*; that is, *a Perſon that well deſerved to be rank'd in the firſt Claſs of learned Men.* Many others of the ſame Order and Province (ſome of whom ſhall be mention'd hereafter,) were ſent alſo to teach, not only in the Convents of their own Province, but alſo into other Nations, Provinces, and Univerſities.

I. The New Convent at *Oxford*, having been encouraged by the King, and carried on by his Royal Munificence, was compleatly finiſh'd this Year, as I gather from Mr. *Wood.* (a) This Work was forwarded by the charitable Aid of Perſons of all Ranks; for the Friers had already gain'd ſo great a Reputation, that the Hearts, Purſes, and Hands of Prelates, (as has been ſaid) as well as of other Prieſts and Lay Perſons were buſied in raiſing the Building. But I go on. *Anno* 1228

I. About the Time that *Roger Weſenham* and *Thomas Wallenſis*, above mention'd, taught the *Franciſcans* at *Oxford*, (as [b] Mr. *Wood* writes) their Scholars were removed from their firſt Place of Reſidence to their newly built Convent; Where their School, being now enlarged in Bulk as well as in Number had the Honour to be a double School, viz, of both Philoſophy and Divinity: The Divinity-School was at the lower End of the Church, where *Commencers*, or thoſe Perſons who were to take their Degrees, perform'd ſometimes their Preliminary Exerciſes, or Acts, (call'd *Veſperiæ*) in order to their *Proceeding*. The School of Philoſophy was in the *Cloiſter*, wherein certain Batchelors, or Profeſſors of Arts commonly taught. Several of the Profeſſors in theſe Schools did not only teach, but alſo took their Degrees in Divinity, and were made Doctors of the Univerſity. The Names of *Sixty Seven* of theſe publick Profeſſors in *Oxford*, the Reader will find below, after I have premiſed a *Notandum* or two, to give Light into the true Meaning of the Catalogue. *Anno* 1229

II. The Catalogue of 67 Franciſcans that were publick Profeſſors in the Convent of their Order at *Oxford*, is tranſmitted to Poſterity by the famous Antiquary *Mr. Anthony a Wood*, from *Leland*, or from a certain *M S. Fragment of a Hiſtory*, which he quotes as *Imperfectum Exemplar Eccleſtoni*, in whoſe Name this Liſt is carried down as far as the Year 1350, and farther; whereas 'tis very certain that the ſaid *Eccleſton*, a Franciſcan, departed this Life in, or about the Year 1340: But perhaps ſome of them might ſpin out their Lives many Years after they had done teaching: However, *Leland* is of good Authority, though he often advances his own Aſſertions for *Eccleſton's*; and Mr. *Wood's* Word (in this Affair) may be depended upon, from whom I ſhall tranſlate what little he has writ of the ſaid Profeſſors, adding thereto all I can find of them in other Writers: And, becauſe nothing remains of many of them but their Names, I will here give the Names of them as I find them in [c] Mr. *Wood*, and reſerve

[a] *Antiquitat. Oxon. Lib.* 1°. *pag.* 80. [b] *Ibid. pag.* 72. [c] *Antiquitat. Oxon. Lib.* 1°. *pag.* 72.

the Characters which I meet with of ſome of them for the Years (as near as I can) wherein they departed this Life.

III. The great Men of the Secular Clergy ſaid to have been the firſt Profeſſors, or Regents of the Franciſcan Schools, are not here named; nor is Br. *William Eton* mention'd, who taught under the ſaid Regents: but the firſt named in the Liſt is Br. *Adam de Mariſco*; who (though for ſome Time directed by the ſaid Regents) was the firſt Frier that taught there independent of any Regent. Laſtly, ſome of the following Names are uncough after the Faſhion of thoſe Times; but I take the Men for the greateſt part to be *Engliſh*; however their Names may now and then ſeem to have a foreign Sound. So I go on to (a) Mr. *Wood*, who takes no Notice of almoſt numberleſs learned Men and famous Writers amongſt the *Engliſh Franciſcans*, but gives the following Catalogue of 67 Profeſſors that taught in their Convent at *Oxford*.

IV. A Catalogue of the Franciſcan Profeſſors that taught in the Convent of their Order at *Oxford*.

1 BR. *Adam de Mariſco*, DD *Oxonienſis*.
2 Br. *Ralph Coleburg*, *Oxon.* and *Paris*.
3 Br. *Euſtace de Normanville*, LLD. *Oxon.* and *Cantab*.
4 Br. *Thomas de Eboraco*, DD *Oxon.* and *Cantab*.
5 Br. *Richard Rufus*, DD *Oxon.* and *Paris*.
6 Br. *John Walleys*, DD *Oxon* and *Paris*.
7 Br. *Thomas Docking*, DD *Oxon*.
8 Br. *Henry Briſyngham*, DD *Oxon* and *Cantab*.
9 Br. *William Hedelegus*, or *Hedley*, *Oxon*.
10 Br. *Thomas de Bungey*, DD *Oxon*. *Cantab*. and *Paris*.
11 Br. *John de Peckham*, DD. *Oxon*. and *Paris*.
12 Br. *Henry de Appletrey*, DD *Oxon*.
13 Br. *Robert de Cruce*, or *Crowch*, DD *Oxon*.
14 Br. *Ralph de Toſtis*, *Oxon*.
15 Br. *Alan de Rodano*, *Oxon*.
16 Br. *Roger de Merſton*, DD *Oxon*. and *Cantab*.
17 Br. *Alan de Wakerfield*, *Oxon*.
18 Br. *Nicholas de Occham*, DD *Oxon*.
19 Br. *Walter de Knolle*, *Oxon*. and *Cantab*.
20 Br. *W. de Hertipolle*, DD *Oxon*.
21 Br. *J. de Perſora*, or *Perſhore*, *Oxon*.
22 Br. *John de Berewyco*, or *Berwick*, DD *Oxon*.
23 Br. *Thomas de Barnabye*, *Oxon*.
24 Br. *Adam de Lyncolne*, DD *Oxon*.
25 Br. *William de Geynsborough* DD *Oxon*.
26 Br. *John Baſſet*, *Oxonienſis*.
27 Br. *Thomas Rondel*, *Oxonien*.
28 Br. *Adam de Howden*, *Oxon*. and *Cantab*. DD.
29 Br. *Philip de Briddilton*, *Oxon*. DD.
30 Br. *Peter de Badeſwel*, *Oxonien*.
31 Br. *John de Horley*, *Oxonien*.
32 Br. *Martin de Alnewick*, DD *Oxon*.
33 Br. *Albert de Beverlaco*, *Oxon*.
34 Br. *Richard de Connyngton*, DD. *Oxon*. and *Cantab*.
35 Br. *Thomas de Pontefracto*, *Oxon*.
36 Br. *Peter de Sutton*, *Oxonien*.
37 Br. *Radulphus de Lockeſley*, DD *Oxon*.
38 Br. *William de Shirebourne*, *Oxon*.
39 Br.

(a) *Ibidem. pag.* 72, 73, & 74.

39 Br. *William de Nottingham*, DD *Oxon.*
40 Br. *John de Wilton, Oxonien.*
41 Br. *John Crombe, Oxonien.*
42 Br. *William de Alnewick*, DD *Oxonien.*
43 Br. *William de Herberd*, DD *Oxon.*
44 Br. *Thomas de Sto Dunſtano, Oxonien.*
45 Br. *John de Redingia, Oxonien.*
46 Br. *John de Jornton*, or *Yornton, Oxon.*
47 Br. *Richard de Drayton, Oxonien.*
48 Br. *Robert de Leyceſtria, Oxonien.*
49 Br. *Walter de Foxiſley, Oxonien.*
50 Br. *Henry Cruche, Oxonienſis.*
51 Br. *John de Ratforde, Oxonien.*
52 Br. *John de Preſton, Oxonienſis.*
53 Br. *Walter de Corthanton, Oxon.*
54 Br. *John de Redevans*, DD *Oxon.*
55 Br. *Laurence Briton, Oxonien.*
56 Br. *John de Rudington*, DD *Oxon.*
57 Br. *John de Howden, Oxonien.*
58 Br. *Thomas Stanchaw, Oxonienſis.*
59 Br. *Edmund de Grafton, Oxonienſis.*
60 Br. *Stephen Sorel, Oxonienſis.*
61 Br. *Adam Wodeham*, DD *Oxonien.*
62 Br. *Robert de Redeclive, Oxonien.*
63 Br. *Thomas Ratford, Oxonienſis.*
64 Br. *John Went*, or *Guent*, DD. *Oxonien.*
65 Br. *Thomas Ottirbourne, Oxonien.*
66 Br. *John Vilers, Oxonienſis.*
67 Br. *Richard Malevile, Oxonien.*

Here ends Mr. *Wood*'s Catalogue of Franciſcan Chief publick Profeſſors, or Regents of their Schools in the Convent of that Order at *Oxford*; which that Author ſays he found in a continued Order of Succeſſion in a certain Manuſcript. But I have made too wide a Digreſſion and now return.

V. The famous large Convent of Friers Minors at *Northampton* began to be built about this Time, or ſooner. The Site and Ground it ſtood on, belong'd to the Town, and the Townſmen were taken for its Founders. At *Worceſter* alſo the Convent of Gray Friers was begun before this Time, the chief Founder being the Earl of *Warwick*. *Anno* 1229.

At *Litchfield* likewiſe the Franciſcan Houſe was begun about this Year, whoſe principal Founder was *Alexander Savensby*, Biſhop of that See. My Author, from whom I reckon theſe ſaid Perſons for Founders of the three mention'd Convents, is *Leland*, from whoſe Authority, together with the Addition of that of other Writers, I ſhall be more particular in the *Second Part*: And in the mean Time having an almoſt continual Occaſion to mention the Friers Convents in the Courſe of theſe Collections, it ſeems here neceſſary to give the Reader the Names of them all at once; reſerving a further Account of them for the ſaid ſecond Part. For, although ſeveral of them were not built till towards the *Year* 1400, and ſome perhaps after that Time; yet it may not be altogether prepoſterous to make a Step forwards, rather than keep the Reader in ſuſpence by naming ſome of them on one Occaſion, and ſome on another; when, at the beſt, the Date of moſt of them is uncertain; And all I can learn of them very imperfect, being little more then a Recital of the Catalogues given of them by *Bartholomew de Piſa*, *Anno* 1399, and by the Annaliſt of the Order *Anno* 1400, with the Addition of *Speed*'s Catalogue of Religious Houſes, and what was collected of them by *Leland* and *Weever*, which ſhall be given hereafter, though 'tis very imperfect and

confuſed: However 'tis certain the Franciſcans of the Engliſh Province were very numerous, and though in ſome Cities they had no fix'd Reſidences, they had Convents in many of the great Towns of the Nation; from whence it was their Cuſtom to ſend ſome of their Friers into the leſſer Towns and Villages, upon Sundays and Holydays, to aſſiſt the Pariſh Prieſts by their Preaching and by Catechizing the Children, by ſaying Maſs, and adminiſtring the Sacraments of Penance and the holy Euchariſt to the People; and this is all that can be truly meant by what ſome Authors write of them out of *Mathew Paris*, viz. *Quod tota Anglia de his referta ſubito & repleta eſt, & non modo Urbes atq; Civitates, ſed & ipſi Vici & Pagi frequentati*; That is, *That all England was ſuddenly fill'd and repleniſh'd with theſe Men; and not only the larger Towns and Cities, but the very Villages and Hamlets frequented by them.* They had not Convents in theſe ſmall Places, but *frequented them* for the Aſſiſtance of the Pariſh Prieſts in inſtructing of their Flocks, which then was, and ſtill is the Practice of the Order, where it flouriſhes. But to return: Br. *Francis Harold*, (a) the Epitomizer of Br. *Luke Waddings Annals of the Friers Minors*, ſays that when St. *Bonaventure* held a General Chapter of the Order at *Narbone*, in *France*, *Anno* 1258, the Engliſh Province of Friers Minors, (even in thoſe early Days) is there reckon'd to have had *Seven Cuſtodies*, viz. I. *London*. II. *York*. III. *Cambridge*. IV. *Briſtol*. V. *Oxford*. VI. *Newcaſtle*. And VII *Worceſter*. And Br. *Bartholomew Piſan*. *Anno* 1399, enumerates theſe *Seven Cuſtodies* as then compriſing *Sixty Convents*, *viz.*

I. *London*-Cuſtody conſiſted of theſe *Nine Convents*: 1. Of *London*. 2. of *Canterbury*. 3 of *Winchelſey*. 4. of *Southampton*. 5. of *Ware*. 6. of *Lewes*. 7. of *Chicheſter*. 8. of *Salisbury*. 9. of *Wincheſter*.

II. *York*-Cuſtody had *Seven Convents*: viz. 1. of *York*. 2. *Doncaſter*. 3. *Lincoln*. 4. *Boſton*. 5. *Beverley*. 6. *Scarborough*. 7. *Grimsby*.

III. *Cambridge*-Cuſtody had *nine Convents*: viz. 1. *Cambridge*. 2. *Norwich*. 3. *Colcheſter*. 4. *Bury St. Edmunds*. 5. *Donwich*. 6. *Walſingham*. 7. *Yarmouth*. 8. *Ipſwich*. 9. *Linn*.

IV. *Briſtol*-Cuſtody had theſe *Nine Convents*: viz. 1. *Briſtol*. 2. *Gloceſter*. 3. *Bridgwater*. 4. *Hereford*. 5. *Exeter*. 6. *Carmarthen*. 7. *Dorcheſter*, 8. *Cardiff*. 9. *Bodmin*.

V. *Oxford*-Cuſtody, had *Eight Convents*: viz. 1. *Oxford*. 2. *Reading*. 3. *Bedford*. 4. *Stanford*. 5. *Nottingham*. 6. *Northampton*. 7. *Leiceſter*. 8. *Grantham*.

VI. *Newcaſtle*-Cuſtody had *Nine Convents*: viz. 1. *Newcaſtle*. 2. *Dundee*. 3. *Dumfriſe*. 4. *Hadington*. 5. *Carliſle*. 6. *Hartlepoole*. 7. *Berwick*. 8. *Roxborough*. 9. *Richmond*.

VII. *Worceſter*-Cuſtody had *Nine Convents*: viz. 1. *Worceſter*. 2. *Preſton*. 3. *Bridgenorth*. 4. *Shrewsbury*. 5. *Coventry*. 6. *Cheſter*. 7. *Litchfield*. 8. *Lancaſter*. 9. *Stafford*.

To theſe ſaid *Sixty* Convents were at laſt added ſeveral others, and the Names, or Places of ſome of them are as follow, viz. 1. *Ailesbury*, 2. *Beau-maris*. 3. *Brougham*.

(a) *Epitome Annal. Ord. min. in Fine partis ſecundæ.*

Brougham. 4. *Greenwich.* 5. *Greenwich,* Aliens. 6. *London.* 7. *Ludlow.* 8. *Maydſton.* 9. *Newark.* 10. *Penrith.* 11. *Plymouth.* 12. *Pontfract.* 13. *Richmond.* 14. *Stoke,* under *Hamden.* 15. *Warrington.* And others not only in *England,* but in *Ireland* alſo, and in *France*; which ſeem to have heretofore been under the Obedience of the Provincial of *England,* as ſhall be ſaid in the *Second Part* of this Work; where the Reader may find an Account of all that can be recovered of them: In the mean while I return to their Men.

I. About this Year, or ſooner, (*Gregory the Ninth* being Pope) the famous Abbot of the *Benedictine* Monks of *Abbington* in *Berkſhire,* whoſe Name, if I miſtake not, was *Robert de Hendred,* gave a ſignal Proof of his deſpiſing Honours; when for the Love of God, he choſe to come down from his exalted Dignity, and reſigned his Miter and Croſier, with all their great Advantages, that he might lead a more auſtere Courſe of Life in the low State of a poor Franciſcan; and being now clothed in the Habit of a Frier Minor, he lived, in the Repute of Sanctity till about the *Year* 1234, when he departed this Life. So *Barthol*: *Piſan*: and the Annals of the Order, as to the Fact; though the Latter ſeems to date this great Mans entring into the Order of St. *Francis* before this Time. *Anno* 1230.

II. This Year alſo the Engliſh Franciſcans diſtinguiſh'd themſelves by a memorable Inſtance of their great Zeal for the ſtrict Obſervance of their Founders Rule; for the Support of which they ſent three moſt learned and truly Religious Friers to *Rome*; the Firſt was Br. *Haymo de Feverſham,* who was a Doctor of *Paris,* and a famous Preacher when he entred into the Order with other three Doctors of the ſame Univerſity, as *Eccleſton* witneſſeth; the Second was Br. *Richard Rufus,* a Doctor alſo of *Paris,* and afterwards of *Oxford*; as ſhall be ſaid; and the Third was the learned Br. *Adam de Mariſco,* already mention'd. Theſe *Three,* in Conjunction with St. *Anthony of Padua,* and many other learned and holy Friers, full of Primitive Fervour, like true valiant Champions of St. *Francis* ſtood up with great Reſolution for a ſtrict Obſervance of holy Poverty, and humbly repreſented to the Pope the Caſe of the whole Order, oppreſs'd by the Tyranny of their then General *Elias*; by whoſe Maladminiſtration, regular Diſcipline began to decline, and who ſadly perſecuted the zealous Obſervers of the Rule of St. *Francis*; eſpecially as to the rigorous Obſervance of Poverty; and the Caſe of Franciſcan Poverty was by theſe Men pleaded ſo very effectually, that his Holineſs, Pope *Gregory the Ninth,* depoſed the ſaid Br. *Elias* from the Office of Miniſter General, this Year, for his letting in of Irregularities contrary to the Simplicity of an Apoſtolical Life, and the Penitential Auſterities requir'd in a Franciſcan by their Rule and Profeſſion. So the Annals of the Order under this Year. *Anno* 1230.

III. And now for the better Underſtanding of this Matter, I beg the Reader's Leave to make a ſhort Digreſſion, that I may here bring in a Sketch of the Character of the ſaid *Elias* or *Helyas,* who was *a Man of extraordinary Parts, but of an ambitious, reſtleſs Temper, and no Lover of Mortification.* St. *Francis* himſelf

himſelf firſt made Br. *Peter Cataneo* (the *Canon* his Second Follower) Vicar General of his Order; and he being dead, the ſame Saint with the Advice of his Provincials, made this Br. *Elias* General, and would have him call'd *Miniſter General*; but after the Death of St. *Francis*, *Elias* encouraged a Neglect of Regularity, and ſeem'd to aim at the Deſtruction of the very Deſign of the Order, founded in *Poverty* and *Humility*; For nothing but Riches, Eaſe, and high Things cou'd ſerve his Turn; and therefore the Order was confounded, and good Men ill treated, till Br. *Haymo*, Br. *Rufus*, St. *Anthony de Padua*, Br. *Adam de Mariſco*, and other zealous Friers cauſed him to be depoſed *Anno* 1230, as has been ſaid; and he was now ſucceeded by Br. *John Parens*, of holy Memory as the Annaliſt of the Order truly ſays; who moreover adds, that *Elias* came in again to be Miniſter General in the *Year* 1236, when for ſome Time, he put on a mighty Zeal for Reformation; but his Hypochriſy being at laſt detected, and the Pope finding himſelf impoſed upon by his Subtle Artifice, and Falſe Repreſentations; his Holineſs, a ſecond Time depoſed him, *Anno* 1239, for admitting many Relaxations into the Order, deſtructive of *Poverty* as by them profeſs'd, for perſecuting many of the moſt Holy and Zealous Obſervers of their Founder's Rule, and for making his Court to Princes and Potentates. However, after the Death of the ſaid Pope, *Elias* (being always Turbulent) began to raiſe new Storms by endeavouring to reaſſume to himſelf the Government of the Order, till he was finally incapacitated from ſuch Adminiſtration by a juſt Cenſure of Pope *Innocent the Fourth*. But it's Time to return.

Anno 1230. IV. This Year began with an Abbot, who for the Love of God, exchanged a *rich Miter* for a *poor Capuce*; and now it ends with a Frier, who laid down his mortal Body to put on an endleſs, and (as may be hoped) a happy Immortality; I mean Br. *Simon Anglicus*, who went under that Appellation after the uſual Cuſtom of other Engliſhmen, to whoſe Chriſtian Name, *Anglicus* was added by Foreigners, to notify the Nation wherein they were born: This Br. *Simon* had his chief Education in *Paris*, where he became a learned Man, as appears by his being ſent to *Magdeburg*, where he taught Divinity with great Succeſs and Applauſe; and being alſo a vertuous and prudent Man, he was made *Cuſtos of Normandy*, and from thence advanced to the Office of Provincial of *Germany*, and from that made Provincial of *Saxony*; in which laſt Poſt (to the great Grief of all that knew his Merits) he cloſed his Days, being an Honour to his Native Country, and to the Engliſh Franciſcans. The Annaliſt (Br. *Luke Wadding*) from whom I have this Account, is profuſe in his Commendation for both his Vertue and his Learning: But I go on.

Anno 1231. I. Br. *Simon Anglicus* above, who died laſt Year in the Office of Provincial of *Saxony*, was this Year ſucceeded in that Miniſtry by another famous Engliſh Franciſcan, call'd *John Anglicus*, a great Divine and Canoniſt; who, after he had been bred up at *Paris*, was ſent into *Germany*, where he firſt taught Divinity, and then was advanced to a Succeſſion of Offices of Superiority, which he

he diſcharged with ſo much Prudence and Zeal of the divine Honour, that the then General of the Order, Br. *John Parens*, made him Provincial of *Saxony*, at the earneſt Entreaty of Br. *Jordan* (eſteemed a holy Man) *Cuſtos* of that Province, and the reſt of the Friers there, who were no Strangers to the Character and Merits of the ſaid Br. *John Anglicus*. In this Office Br. *John* continued with great Edification and Advantage to others, and much Reputation to himſelf, till the *Year* 1246, when he was ſent into *England* by Pope *Innocent the Fourth*, as his Apoſtolick Legate; as ſhall be ſaid hereafter, with much more of his memorable Acts.

II. Br. *Henry Reresby* flouriſh'd about this Time. He was choſen *Anno* 1231. Miniſter of *Scotland* whilſt he was Vicar to the *Cuſtos* of *Oxford*; but being prevented by Death, he never entred upon that Superiority, nor reach'd the End of that deſigned Journey. He departed this Life at *Leiceſter*, and was ſucceeded in the Office, Provincial of *Scotland*, by Br. *John de Kechene*, Guardian of *London*. So (a) *Leland*. Here it may not be amiſs to remind the Reader of what has already been ſaid, viz. that the *Engliſh Province* of Franciſcans being divided into *Seven Cuſtodies*, *Scotland* was comprehended under the Cuſtody of *Newcaſtle*; and ſo it continued (with Four Convents) in the time of Br. *Barthol. Piſan. Anno* 1399, and the Year following; as appears in the Catalogue of the Diviſion of Provinces of the Order; as is alſo witneſſed by *Ferchius*, with *Wadding*. And therefore by a Miniſter of *Scotland* here is to be underſtood a *Vicar Provincial*, or rather a *Deputy-Cuſtos*. So an (b) Author of Credit; who moreover adds, that *Dempſter* (a *Scots* Writer) ſays, the Franciſcans entred into *Scotland* in the *Year* 1231; whereas the Author of the Epitome of the Annals of the Order aſſerts, that the Province of *Scotland* began *Anno* 1224: neither of which Accounts agrees with *Spotſwood*, who writes thus, *viz.* 'The Biſhop of St. *Andrews* return'd now (*Anno* 1219) from *France*, bringing 'with him ſome of the Order of St. *Dominick* and ſome Franciſcans, *&c.* The 'King who look'd no farther than the devout Profeſſion they made, gave them 'a kind Reception. Theſe Orders not being known before in this Church, 'did, by their winning Inſinuations with the People, and the Profeſſion they 'made in leading an Auſtere Life, ſupplant the Credit of the Prieſts, 'drawing to themſelves all the Force and Credit of the ſpiritual 'Miniſtery.' (c) So *Spotſwood*, Proteſtant Archbiſhop of St. *Andrews*. But *Scotland* is not the Province I have undertaken. So I leave theſe various Accounts as I found them, and now go on.

I. Br. *William Anglicus* departed this Life now. He was an *Engliſh* Frier of extraordinary Learning, and (d) is ſaid to have been a Doctor of Divinity; but was yet more famous for the Holineſs of his Life; which was atteſted by many undoubted Proofs; for, he was a *Thaumaturgus* for ſu- *Anno* 1232.

(a) *Collectan. Vol.* 2. *pag.* 342. (b) *Fran. a Sta. Clara in Hiſtor. Min. Provin. Angl. pag.* 15. (c) *In his Hiſtory of the Church of* Scotland. *page* 43. (d) *Fran. a Sta. Clara. in Hiſtor. Min. Prov. Angl. pag.* 2.

pernatural Gifts and Miracles, both whilſt living and after his Departure out of this Life; ſo that he ſeem'd to out-doe his Founder St. *Francis*, One of whoſe firſt Diſciples and Companions he was. He died at *Aſſiſium*, and was buried in the lower Church of the Friers Minors there, near the Body of St. *Francis*. The Franciſcan Martyrologe, *on the 7th day of March*, has this Character of him, viz. *Beatus Gulielmus, eximiæ Perfectionis Vir; qui Sanctitate & Miraculis, tum in Vita, tum poſt Obitum, maxime claruit.* That Author quotes more Vouchers than can be here inſerted: So I go forwards.

II. About this, or the following Year, being the *16th or 17th* of the Reign of King *Henry the Third*, flouriſh'd that renown'd Frier Minor whom the ſaid King, (as *Leland* (a) ſays) by the Advice of his Privy Council, ſent as his Plenipotentiary to treat with the then powerful *Richard*, Earl Marſhal, who headed the Barons againſt his Majeſty, to perſwade him to ſubſcribe to certain Articles of Accommodation, and to lay down his Arms, and ſubmit to his Sovereign. (b) *Leland* calls this Frier *Petrus Agnellus*, which I preſume is a Miſtake, becauſe *Agnellus de Piſa*, their firſt Provincial (the only *Agnellus* mention'd in the Annals of the Order in that Age) was not *Peter Agnellus*; Yet, if this was in the *Year* 1232, as *Leland* (c) ſays it was, it is moſt likely to be *Agnellus de Piſa* (ſo often mention'd) that was ſent on this Embaſſy; for it was the Year before he died, and the Miſtake of his being call'd *Petrus Agnellus* might ariſe from his being written *P. Agnellus*, for *Pater Agnellus*, which might eaſily be taken for *Peter* or *Petrus Agnellus*: However, our Hiſtorians (ſays (d) Fran. a Sta Clara) agree with *Stow*, that the *Franciſcans* and *Dominicans* did ſignal Service to the Nation by making Way for the firſt Beginnings of a Peace between the King and his Peers; And here *Agnellus*, the Franciſcan, was chiefly concern'd in good Offices, and took great Pains.

Anno 1232. 1233. III Br. *Agnellus de Piſa*, the firſt Provincial of the Engliſh Franciſcans, departed this Life now. He, *Agnellus*, had admitted to the Habit of St. *Francis*, ſeveral renown'd Prelates, and many Exemplary Religious Men of divers Inſtitutes, and an almoſt incredible Number of hopeful Novices, and he had the Satisfaction of ſeeing his Order and Province thrive, flouriſh, and ſpread throughout the whole Nation; where, in moſt of the chief Towns, he had built them Convents by the charitable Aſſiſtance of many dignified Perſons and well meaning Chriſtians, and having been very inſtrumental (as has been ſaid) in negotiating a Reconciliation between the King and the Lords, after a dreadful and bloody War, he at laſt found himſelf much impair'd in his Health by theſe Fatigues; and his Spirits alſo being much exhauſted with the Auſterities of a mortified, penitential Life, he exchang'd it (as may be piouſly ſuppoſed) for a better, on the 13th *Day of March* 123$\frac{2}{3}$; And, as his *Life* had been a ſingular Pattern of Virtue and Holineſs, ſo was his *Death* declared *pretious in the*

(a) *Collectan Tom.* 1. *part.* 2. *pag.* 428. (b) *Ibidem.* (c) *Ibidem.* (d) *Hiſtor. Min. Provin. Angliæ pag* 14.

the Sight of the Lord, as ſhall be hereafter ſaid more at large. At preſent nothing more ſhall be added, but that Br. *Agnellus*, or *Angelus* is rank'd amongſt the Holy Men of his Order, in the *Franciſcan Martyrologe*, *on the 13th day of March*, thus, *Oxonij in Anglia Commemoratio Beati* Angeli Piſani, *Confeſſoris, Seraphici Patris Sti Franciſci Diſcipuli, qui primus Guardianus Pariſienſis, ac Cuſtos Franciæ, nec non Angliæ Miniſter Provincialis ab eodem Patre inſtitutus, Cæteris, tum Vitæ Sanctitate, tum Signis admirandis illuxit.* He is mention'd by *Mathew Paris* under the *Years* 1232, 1233, and other Authors of his Time, as alſo by many others quoted in the ſaid *Martyrologe*.

I. Br. *Albert de Piſa*, this Year ſucceeded *Agnellus* in the Office of Miniſter Provincial of *England*: And here I beg leave to return back, and bring up this Br. *Albert* from the *Year* 1223, when, as I there ſaid, he was made Provincial of *Teutonia*, where he continued till that Province was compleatly eſtabliſh'd and fill'd with pious and learned Friers, *Anno* 1227; when he was (a) diſcharged of that Miniſtry; not to have the Eaſe of living wholly to himſelf in a retired Cell, but to be as Uſeful to others, as he had already been to the *Germans*: For, he was ſo excellently well qualified for a wiſe Superior, that it was not long before he was choſen Provincial of *Spain*: How long he continued in this Poſt in *Spain*, I do not find; but (b) *Rodulphus Toſſinianenſis* ſays, Br. *Albert*, was alſo Provincial of *Hungary*, and of three other Provinces; which is a very great Miſtake, and not the only Error of that Author in the ſame Place; for he there confounds Br. *Agnellus de Piſa*, and this Br. *Albert*, as is plain: But I leave the Overſight, and aſſert, that it is probable that Br. *Albert* was employ'd to *viſit Hungary*, *Tuſcia*, and both the *Marchia's*; but 'tis not eaſily intelligible how he cou'd do the Office of *Provincial* of ſo many Places in the ſpace of ſix Years, viz. between the *Year* 1227. where he was diſcharg'd of the Province of *Teutonia*, or *Germany*, and this *Year* 1233, when he ſucceeded Br. *Agnellus* in the Provincialſhip of *England*; where I leave him to the Diſcharge of that Office with as great Prudence and Succeſs as in other Provinces of the Order, and now go on to another great Man. *Anno* 1233

II. Br. *Haymo de Feverſham*, that great Franciſcan Doctor, who (as has been ſaid) went to *Rome*, *Anno* 1230. had given ſuch Proofs of his Heroick Vertue as well as of his great Learning, and his extraordinary Zeal for Religion, was now ſo conſpicuous by his late Defence of Evangelical Poverty and Regular Obſervance, that Pope *Gregory the Ninth* judg'd him a fit Perſon to be imploy'd in a Negotiation of greater Importance; and therefore, purſuant to his Reſolution of ſending certain Legates to the Patriarch of *Conſtantinople*, *Anno* 1233 he appointed for that Purpoſe four Perſons, two of whom were Br. *Haymo* and Br. *Rodulphus*, of the Order of Friers Minors, of the Province of *England*, whom his Holineſs, in his Bull, ſtyles (c) *Viros Virtutis Religione Conſpicuos, Morum*

(a) *Author. Martyrologij Franciſcani, Die 2da Septembris.* (b) *Hiſtor. Seraphic. Lib. 2do. folio* 178. (c) *Fran. a Sta. Clara, in Hiſt. Min. pag.* 13. *& in Supplem.*

rum honeſtate Præclaros, & Scripturarum ſacrarum ſcientia Præditos, that is, *Men, Eminent for Religion and Vertue, Noted for their good Lives, as well as for their great Learning and Knowledge in the Holy Scriptures*: Theſe he impower'd to carry his Letters to *German the Second* Patriarch of *Conſtantinople*, wherein he treated of the *Unity of the Church*, and of *the double Sword*, and of the ſpiritual and temporal Uſe of them; that is, of *Juriſdiction* in ſpiritual and temporal Affairs, and the Extent thereof. Now theſe great Men being come into the Eaſt, were honorably received by the *Emperor* and the *Patriarch*, and by the *Laſt* admitted into a Synod, in which they proved to him and the other Biſhops, by ſtrong and invincible Arguments, as well from the Greek as the Latin Fathers, that *the Holy Ghoſt proceeds from the Father and the Son*; which was the chief Article of their Embaſſy. And they left that Definition of Faith to the whole Eaſt; as may be ſeen in a Manuſcript in the Vatican, atteſted with the Subſcriptions of the four Legates above mention'd: Witneſs *Bzovius* under this Year; as alſo the *Annaliſt* of the Order and his *Epitomizer*, who moreover add, that *they compell'd the Greek Fathers to declare the Cauſe of their Schiſm*; and that They did not only give an Account of the *Roman* Faith in the Synod, but alſo received the *Profeſſion of Faith* made by the Eaſtern Fathers in *Writing*, to be carried to the Pope, which was afterwards forcibly taken from them by ſome of the *Greeks*; But that they at laſt procured *another*, which was *Authentick*. But I return to the new Provincial, Br. *Albert*.

Anno 1234 I. Amongſt many pious and prudent Regulations made by Br. *Albert de Piſa* at his firſt Entrance into his Office of Miniſter Provincial of *England*, one was, that he placed certain learned Men of his Order to teach the Friers in ſeveral Convents of his Province. Br. *Vincent de Coventry* was one of the chief of theſe Profeſſors: He was one of the Perſons admitted into the Order immediately upon Br. *Agnellus*'s firſt coming to *Oxford* (as has been ſaid) where he was taught by the famous Doctor *Robert Groſtete*, amongſt his firſt Scholars of the Friers Minors; under whoſe Inſtructions he had made great Progreſs in ſacred Learning; and having finiſh'd theſe Studies as a Scholar, he (not yet of middle Age) was ſent (a) to *London* to teach in the Franciſcan Convent there; from whence he was afterwards ſent to *Cambridge*; where he diſcharged the Office of a publick Reader, with an extraordinary Succeſs and Applauſe. My (b) Author alſo adds, that Br. *Albert* ſent his own Brother *Henry* to teach the Friers at *Canterbury*. This *Henry* was one of the Friers that came over into *England* ſoon after the firſt Provincial *Agnellus*, and had likewiſe been bred up under Dr. *Groſtete*, with ſo great Succeſs that he was now fit to teach others.

II.

(a) *Wood. Antiquitat. Oxon. Lib.* 1° *pag.* 68. & 71. & *Collectan. Lelandi Tom.* 2. *pag.* 342. (b) *Wood, Ibidem.*

II. Br. *Roger Bacon*, that Prodigy of Wit and Learning, commonly call'd *Frier Bacon*, entred into the Order of St. *Francis* about this Time, as is moſt probably conjectured. (a) Mr. *Wood* ſpeaking of him gives firſt the Opinion of others and then his own, as to the Time of his becoming a Frier; for he ſays, that after *Bacon* had been a Profeſſor at *Paris*, he was made Doctor of Divinity in that Univerſity, under the Title of *Doctor Mirabilis*, *the Marvellous Doctor*, and that thus laden with Learning and an univerſal Applauſe, he return'd to his firſt Nurſe, *Oxford*; where without more ado, he was admitted *ad eundem Gradum* to the ſame Degree of Doctor; after which, (as he there adds) he became a Frier Minor in the Convent of that Order at *Oxford*, by the Perſwaſions, as it ſeems, of *Robert Groſtete*. This, as to the date of the Fact, Mr. *Wood* advanced from others; for, he is plainly of another Opinion himſelf, as to the Time of *Bacon*'s taking the Friers Habit; becauſe, in the ſame Period, he ſays, he believes *This was done before*. But be this as it will, it is moſt certain that *Roger Bacon* was a Frier of the Order of St. *Francis*, and it is not unlikely that he entred into that Order when he was *a Fellow of Merton College*, in *Oxford*, before he went to *Paris*; which probably might be in this *Year* 1234, when his Maſter St. *Edmund* was advanced to the Archbiſhop's See of *Canterbury*. However, (whenever it was) *Eccleſton* (b) ſays he was cloath'd and profeſs'd upon one and the ſame Day, which heretofore was ſome times practiſed, although ſuch haſty Profeſſions now are invalid. But I ſhall have much more to ſay of Br. *Roger Bacon* hereafter, and now go on. *Anno* 1234.

III. This Year the Friers Minors were ſettled at *Coventry*, in *Warwickſhire*; The Account whereof *Dugdale* (c) introduces, by ſpeaking of them in theſe remarkable Terms, *viz.* 'Theſe Franciſcans were, 'in a ſhort Time, ſpread over the Chriſtian World; poſſeſſing nothing but 'meerly living by the Goſpel; in Food and Rayment they manifeſted their 'voluntary Poverty; and going bare-foot, girt with a knotted Cord, gave the 'greateſt Example of Humility imaginable.' And, that when they firſt ſettled in *Coventry*, 'They had not any Charter of Foundation for their Houſe 'there; nor indeed any formal Grant in Writing of the Place whereon it ſtood; 'which is no Wonder (ſays he) conſidering that, being not endow'd with Lands, 'they wholly lived on the Charity of others, as we ſee thoſe beyond Sea do 'now at this Day, going conſtantly by Couples with Wallets on their Shoulders to receive Alms: And as for their Habitation here, with the Church; 'tis certain the ſtructure of both was wholly made at the Coſt of good People: 'So great a Reſpect did the World in thoſe Days bear towards them, 'by reaſon of their Devout and Auſtere Lives. It appears that in the *Year* '1234, *the 19th of Henry the Third*, *Ralph Fitz Nicholas*, then Sheriff of *War-* *Anno* 1234.

'*wickſhire*

(a) *Antiq. Oxon. Lib.* 1° *pag.* 136. (b) *Vid. Hiſt. Min. Provin. Angliæ, pag.* 12. (c) Dugdale's *Warwickſhire, printed Anno* 1656. *pages* 113 & 115.

'*wickſhire*, in his Accompts, makes Mention of Shingles allow'd by the King for 'covering their Oratory here, and delivered out of the Woods of *Kenilworth* 'for that Purpoſe: The Ground whereon this Houſe was built being allow'd to 'them by *Ranulph* the laſt of that Name Earl of *Cheſter* out of his Mannor of '*Cheyleſmore*, as is evident.' So that famous Antiquary Sir *William Dugdale*, who gives a much larger Account of the Friers Church here, which I reſerve for the *Second Part* of theſe Collections.

Anno 1235. I. This Year the famous *John de Reading* (call'd *Johannes Radyngus* by Mr. (a) *Wood*, or *de Radinga*,) Abbot of the celebrious Monaſtery of *Oſney*, near *Oxford*, of *Canon Regulars*, renounced and left all the honourable Advantages of that high Station to cloath himſelf with the poor Habit of St. *Francis*. A Change which one wou'd think cou'd hardly fall under any Cenſure, except that of its being contrary to the Rules of worldly Prudence, which does not commonly, by a willing Choice, leave a State of Affluence to embrace that of Indigence and Auſterity; but, ſince the *Wiſdom of this World is Fooliſhneſs with God*; I cannot ſee what Grounds (b) *Mathew Paris* cou'd have to advance what he has left to Poſterity on this Head, unleſs it was his great Diſlike of the begging Friers, which he was pleaſed to expreſs on many Occaſions: And indeed nothing but an unaccountable Prejudice cou'd have made him here ſay, *Johannes Radyingus, Cœnobiarcha Oſneyenſis, Cordis puſillanimitate detruſus, relicto Ordine magni Doctoris Auguſtini, ad Ordinem Minorum, Novitatem volens experiri, tranſmigravit*, that is, *John Reading oppreſs'd with a certain Cowardlineſs of Spirit, leaving the Order of the great Doctor Auguſtine, went over to the Order of the Friers Minors, being willing to make Tryal of a Novelty*. As if, in a melancholy Mood, he had made this Change, or ſhifted Habits and Places in a Fit of the Spleen. But it cannot reaſonably be doubted, but that the good Abbot was influenced by a better Spirit than that of *Cowardice*, or Dejection of Mind, and had a more Chriſtian Motive for what he did in a Matter of ſuch Weight, than a Childiſh Deſire of *Novelty*. Some Authors by Miſtake, make this great Man a Member of the Franciſcan Community in *Oxford*, whereas a credible Writer (ſays (c) Mr. *Wood*) who cou'd hardly be miſtaken in this Affair, becauſe he was acquainted with the ſaid Abbot, aſſures us, He was cloth'd a Frier at *Northampton*: I mean *Thomas Wyke*, who in his *MS. Chronicles of Oſney*, under the *Year* 1234, ſpeaks thus, viz. *The ſame Year Br.* John *the firſt Abbot of* Oſney *received the Habit of the Order of the Friers Minors, at* Northampton, *upon* Wedneſday *after the Feaſt of St.* Michael, *and Br.* John de Leeche, *was choſen Abbot of* Oſney, *&c.* So Mr. *Wood ibid.* from the ſaid *Thomas Wyke*, who was a *Canon* of the ſame Abbey of *Oſney* it ſelf.

Anno 1235. II. The famous Doctor *Robert Groſtete*, Elect Biſhop of *Lincoln*, was this Year conſecrated on St. *Michael's day*. He was eminent for both Vertue and Learning, and employ'd himſelf almoſt continually in going round

(a) *Antiquit. Oxon. Lib.* 1. *pag.* 70. (b) *Apud Wood, Ibidem.* (c) *Ibidem.*

round his Dioceſs, viſiting his Clergy, and preaching to the common People when he had Leiſure; and when he was otherwiſe taken up, he committed this Apoſtolical Office of preaching and inſtructing the People, to the Friers Minors, having always ſome of that Order about him for the good of his Soul. So Mr. *Henry Wharton*, (a) from whom I go on. This Great Man (*Groſtete*) was the firſt Perſon that taught the Franciſcans at *Oxford*, where he moſt charitably and humbly fill'd the Chair of Regent of the Friers Studies in the Convent of that Order, till he was advanced to the more honourable Seat of Prelacy. During the Time that the Doctor govern'd the Franciſcan Schools here, a certain young Novice amongſt them fell ſick, and being at the point of Death received the uſual *Rites* of the Church, viz. the Sacraments of *Penance*, the holy *Euchariſt*, and *Extreme Unction*; which being done, he directed his Diſcourſe to the Community of the Friers on that Occaſion there preſent for his Comfort and Aſſiſtance by their pious Exhortations and devout Prayers, and he took his laſt Leave of them ſaying, *O ye Holy and good Men! I give Thanks to God and to you for my Converſion; and I do moreover acknowledge my Obligations to you for your holy Inſtructions and good Example, and for the Converſation I have happily enjoy'd amongſt you for theſe twelve Weeks*; And having thus ſpoken, he then return'd to within himſelf, and continued ſilent for a good while; and the good Friers wondring and waiting for the Event, the agonizing Novice cried out with a loud Voice, *O Lord! Do not you Chaſtiſe? Do not you ſtrike? Yes, Lord, you do ſtrike, that you may ſpare; You Chaſtiſe, that you may not puniſh.* The Friers now imagining that the Devout Youth was delirious, ſuggeſted to him other Thoughts, more proper (as they conceived) for a Perſon now expiring; and ſo that innocent Soul departed this Life, to take Poſſeſſion (as may be piouſly preſumed) of an Eternity of Bliſs. Now, the ſaid Friers relating this Paſſage to their Maſter Dr. *Groſtete*, humbly deſired his Thoughts upon the Matter: I think (ſaid he) you have acted raſhly; becauſe the Youth read then in the *Book of Life*, and had he not been interrupted, he wou'd have taught you many heavenly Secrets. *Wharton, Ibidem.*

III. Doctor *Robert Groſtete*, that truly great Biſhop of *Lincoln*, was often heard to ſay (b) that the Franciſcans were (of all Prieſts) the moſt fit Perſons to inſtruct and reform Chriſtian People, by reaſon of their perfect renouncing of the World and all Manner of Propriety, as well in Common, as in particular: and Pope *Innocent the fourth* afterwards had the like Opinion of them as to Infidels, when, for the ſame Reaſons, he declared the Friers Minors to be the moſt proper Men to be ſent into foreign Miſſions, as he had found by Experience in the great Converſions they had then newly made amongſt the *Tartars*, as appears in the *Annals of the Order*, under the *Year* 1245. And indeed the true Followers of the Inſtitute of St. *Francis* have never fail'd of giving the whole World

(a) *Anglia Sacra. Parte 2da. pag.* 341. & 342. (b) *Vide Hiſt. Min. Provin. Anglia. page*, 18.

World freſh Proofs of their being entirely withdrawn from all Intereſt in ſecular Affairs; and we have a ſingular Example of this Truth in our Engliſh Hiſtorians, from whence may be inferr'd, how religiouſly the Franciſcans in *England* then ſtuck to the exact Obſervance of their Founders Rule. I mean their Reſolution and Conſtancy in refuſing a valuable Preſent from the King himſelf: For, King *Henry the Third* had (amongſt many other Things) wreſted from the Merchants a Cart-load of Gray Wollen Cloth, which he (a) gave to the Friers, as moſt proper for their Religious Habits; But they in an humble Manner ſent back the deſigned Alms, procured, as they ſuſpected, by the Oppreſſion of the Subject; leaving to Poſterity a notable Inſtance of their Integrity. This and many other ſuch-like Marks of their being diſengaged from all ſordid Temporal Views, were (I preſume) the chief Motives of their being ſo much employed as they were both in *England*, and in other Nations, as Collectors of the Subſidies for diſcharging the Expences of the holy Wars.

Anno 1235. Then, it ſeems, there was no Jealouſy harbour'd of their putting the Money into their own Pockets; and whilſt they continued thus wholly diſintereſſed, God gave a Bleſſing to their pious Deſigns, as appears by many Examples; whereof one was, that in the *Year* 1235, when the *Cruſade* was preach'd up by the Franciſcans for the Encouragement of the Expedition againſt the *Turks*, a Frier Minor call'd Br. *Roger de Lewes* coming down from the Pulpit, in a Village named *Clare* (which I take to be *Clare* in *Pirton-Hundred* in *Oxfordſhire*) on the 11*th of June*, God was pleaſed miraculouſly to cure (b) a lame Woman, whoſe Limbs, lamentably contracted for the Space of three Years, return'd to their proper Places and Offices, with ſuch a crackling Noiſe that was audible to all there preſent, and She that before was a Cripple, being now ſet ſtreight and upright at the Prayer of the good Frier, went Home ſound and in perfect Health. So *the Annals of the Order*, this Year.

Anno 1236. I. Br. *Gualterus*, or *Walter*, *Cepton*, flouriſh'd about this Time, as the *Annaliſt of the Order* ſays. He was an Engliſh Franciſcan Doctor of Divinity of *Oxford*; and had the Honour to be made Patriarch of *Antioch*, as is witneſſed by two (c) very Eminent and Learned Friers Minors, who aſſert it from antient Writers. He was alſo an Author, as (d) Dr. *Pits* ſays, and writ *Four Books upon the Maſter of the Sentences.*

Anno 1236. II. Br. *William Eton* (whom ſome by Miſtake call *Eſſebey*) departed this Life about this Time. He was a learned Man before he entred into the Order, and being a Franciſcan, he taught the Friers for ſome Time at *Oxford*, under the Regency of Dr. *Groſtete*; was remarkable for the Holineſs of his Life, and eminent for his good Talent in Preaching, and is ſaid to have been an Author, though no Account is given of his Writings. (e) Dr. *Pitts* and

(a) *Fran. a Sta. in Hiſt. Min. page* 18. (b) *Vide Supplem. ejuſdem Hiſtor. Min.* (c) *Fran. a Sta Clara. in Hiſt. Min. pag.* 14. & *Angelus a Sto. Fran. in Catalogo Scriptor. Provin. Angl. Frat. Min.* (d) *In Appendice Illuſtr. Angl. Script.* (e) *Ibidem,*

and Br. *Angelus a Sto Franciſco* make mention of him under the *Year* 1227. See more of him in this Work, *Anno* 1221. *Numb.* 3 *and* 4.

I. Br. *William Colevile* Senior, deſerves here a Remembrance, being *Anno* 1237. one of the Three famous Doctors of *Paris*, that enter'd into the Order of St. *Francis* with Br. *Haymo de Feverſham* already mentioned. I find no more of him but that he was a great Credit to the Order, and a zealous Promoter of Religion both by his Learning and his Preaching, as well as by his Exemplary Life; And that he had a Siſter who afterwards died a Martyr, being moſt barbarouſly murdered in the Cathedral Church of *Chicheſter*, in Defence of her Chaſtity. (a) *Leland* from *Eccleſton*. The exact Date of this Man's Death is not certain.

II. This Year there was a Council, or Synod held in *London*; *Anno* 1237. where, amongſt other Things, it was Decreed that the Feaſts of St. *Dominick* and St. *Francis* ſhou'd be ſolemnly kept in *England*; and that alſo by an expreſs Command of the Pope himſelf, whoſe Legate a Latere *Otho*, Cardinal of St. *Nicholas*, call'd this Council. This Decree is to be ſeen in the Acts of this Council; And I preſume the Annaliſt of the Order means this Synod, when he ſays a Synod held this Year in *London*, being over-ruled by the King, enacted ſome things derogatory to Eccleſiaſtical Immunity, which Determinations were afterwards recall'd by the Sollicitation of ſome of the Franciſcans; but he ſays not what theſe Acts in particular were.

I. Br. *Adam de Exonia*, after his Entrance into the Order, went to *Anno* 1238. Pope *Gregory the Ninth*, by whom he was ſent to preach amongſt the *Saracens*. But he died at *Barlette*. So *Eccleſton* in (b) *Leland*. Now, I cannot think (as ſome do) that this was *Adam de Mariſco*, or *de Oxonia*; becauſe *Exonia*, formerly *Iſca*, and now *Exeſter*, the chief Town in *Devonſhire*, where this *Adam* was born, can have no Affinity with *Oxonia* (but by Miſtake of the firſt Letter) where the other flouriſh'd and never was ſent among the Infidels, nor died at *Barlette*, but at *Oxford*, where he was Famous. Moreover, *Eccleſton ibid.* makes *Adam de Exonia* and *Adam de Oxonia* two different Perſons; as appears by his bringing in the Latter in the very next Period after he had ſaid that the firſt died at *Barlette*; whereby 'tis plain to me that he means two Perſons.

Br. *Richard Ingeworth*, or *Kingſthorp*, departed this Life about this *Anno* 1238 time; for although Dr. *Pits* gives his Character *Anno* 1227, it's certain he was living ſeveral Years after that; For, he was Commiſſary of his Order in *England* in the *Year* 1230, and was afterwards made Provincial of *Ireland*, (as has been ſaid) and he lived ſome Years after that Time: But I go on to his Character given by Dr. *Pits*, and to be added to what is already ſaid of him. Br. *Richard Ingeworth*, or *Kingſthorp*, or *Regioſylvanus*, was a Perſon who moſt exquiſitely join'd Piety with good Learning; wherein having made great Improvements in *England*, he went over into *France*, where he uſed his utmoſt Endeavours to make a farther Proficience by hard Study, and a conſtant Practice of Vertue, and a continual Commerce with ſuch Perſons as were moſt famous for

(a) *Collectan. Tom.* 2. *pag.* 342. (b) *Leland. Ibidem.*

both Piety and Learning. Whilſt he was in *France* it ſo fell out that Br. *Agnellus*, the firſt Provincial of the Engliſh Franciſcan Province, came that Way on his Journey to *England*, to whom *Ingeworth* made his Addreſs to be admitted into the Order of St. *Francis*, through an ardent Deſire of attaining to Evangelical Perfection. He was a zealous Preacher, a fervent Religious Man, and a good Scholar, and is ſuppoſed to have been an Author, though the Titles of his Works are not to be found. Infine he died an Apoſtolick Miſſionary in *Syria* about this Year.

Anno 1239. I. *Ralph Maydſton*, that famous Biſhop of *Hereford*, this Year reſigned his See, with all the Honours and Advantages of it, and enter'd into the Habit and Order of St. *Francis*. And here, for the better Underſtanding of this memorable Act, I will make the Reader acquainted with the Man; whoſe Character take as follows.

Radulphus de Maydenſtan, or *Ralph Maydſton* (ſo call'd from the Place of his Birth, *Maidſtone* in *Kent*) had his firſt Education in the Liberal Arts in the famous Univerſity of *Oxford*, where he made an uncommon Proficience; after which he went over to *Paris*, where, by a continual Study and a daily Exerciſe in the publick Schools, he added much to his Improvement, and is much commended by our Hiſtorian *Mathew Paris*, for his excellent Learning: But being driven from *Paris* by a Mutiny among the Students there, he return'd to his native Country, with four other very learned Engliſh Men, in the *Year* 1229, and getting into the Acquaintance and Favour of King *Henry the Third*, he was by his Majeſty promoted to the Epiſcopal See of *Hereford Anno* 1234, on the Death of *Hugh Folioth*; and having govern'd that Dioceſs, with much Holineſs and Prudence, to the Honour of God and the Edification of his Flock, till the ſixth Year of his Conſecration, (*viz.* 1239) when finding himſelf powerfully influenced with a fervent Deſire of a more ſtrict Life, and being commanded in a Viſion ſo to do, he reſolved to lay down his honourable Miter, to put on a poor Capuce; and having obtain'd a Diſpenſation and Leave from Pope *Gregory the Ninth* (a rare Example indeed!) he reſign'd his Biſhoprick, and was cloth'd in the Habit of a Franciſcan, at *Oxford*; was ſucceeded in the See of *Hereford* by *Peter de Aqua-blancha*, a *Savoyard*, and lived in the penetential Habit and State of a Frier Minor, in great Holineſs of Life, for the Space of *five Years and* 35 *Days*; moſt of which time he ſpent in the Convent of that Order at *Gloceſter*; where alſo he died, and was buried amongſt his Franciſcan Brethren. I am very ſenſible that the Account of the Manner of Dr. *Ralph Maidſtone*'s Call to the Order of St. *Francis*, will not be equally agreeable to all Men; nor perhaps gain Credit with ſome; yet, becauſe it is very extraordinary, and is deliver'd by no leſs a Man than St. *Antoninus*, Archbiſhop of *Florence* (not of the ſame Order, but) a *Dominican*, I will venture to relate it out of the *Notes upon the Franciſcan Martyrologe*, where it is to be found *on the* 14*th day of April*, as follows... *At which Time alſo flouriſh'd that Man of great Perfection Mr.* Ralph, *an Engliſh Man*,

Vide Leland. *Item. Vol.* 8. *part.* 2. *pag.* 69. & *Collectan. ut ſupra* Wood. *Antiq. Oxon. Lib.* 1. *pag.* 70. *Wharton Anglia Sacra. part.* 1. *page* 491. *and* Godwyn's *Catalogue of Biſhops.*

Man, and Biſhop of Hereford, *Doctor of Divinity, who enter'd into the Order from this Viſion : For, when he was on a certain Time at Prayers, he was in Spirit carried away into Heaven to behold the Manſions of the heavenly Citizens, and was ſtrangely aſtoniſh'd when, amongſt the Saints of divers Orders, he cou'd not ſee ſo much as one of the Friers Minors for whom he had a great Affection. Then appear'd to him as a moſt beautiful Woman* Mary *the Bleſſed Mother of God, who asked him the Cauſe of his perplex'd Thoughts ? To whom he replied, that he was amazed, that among the Saints of other Orders there was not one Frier Minor to be ſeen, notwithſtanding they were in ſuch great Eſteem in the Church of God, and were very inſtrumental to the Salvation of many Souls : To whom ſhe then anſwered, ſaying, Come along with me, and I will ſhew you where they dwell ; and then She let him ſee the Friers Minors more cloſely united to Chriſt ; and ſaid, Look you where they are, under the very Wings of the Judge. Save thy Soul with them. The good Biſhop being return'd to himſelf, and having conſidered the Viſion, enter'd into the Franciſcan Order by the Conſent of the Pope.* So St. *Antoninus.* Whilſt this great Man was Biſhop, he was the firſt that (a) appropriated the Church of *Beyſham*, alias *Cellad*, in the County of *Hereford*, to the Cathedral Church in *Hereford*, on Condition that every Canon preſent at High Maſs ſhou'd receive a ſmall Retribution of Money. This Prelate alſo (b) bought of one *Mount-hault*, a Noble Man, a fair Houſe and the Patronage, or Advowſon of St. *Mary Mount-hault*, adjoining near *Broken Wharf*, in *London*, leaving both to his Succeſſors in the See of *Hereford*. This Place is commonly, but corruptly call'd *Mount-haw*. Know Reader, (c) (ſays Dr. *Fuller*) that all Engliſh Biſhops in that Age had Pallaces in *London* for their Conveniency, in which they reſieded and kept *great Hoſpitality* during their Attendance in Parliament : *Thomas Wyke* (ſays *Fuller*) gives *Maydſton* this pithy Commendation, viz. *a Man of great Learning and a moſt famous Divine.* Infine, the Author of the Franciſcan Martyrologe gives *Maydſton* this honourable Remembrance, as a holy Man ; viz. *In England, the Commemoration of Bleſſed Ralph, Biſhop and Confeſſor, who reſigning the Biſhoprick of* Hereford, *enter'd into the Seraphical Order, and was a moſt bright Example of Humility, Poverty, Obedience, and all Chriſtian Perfection, and cloſed his Life by an holy Death.*

The Annals of the Order, and St. *Antoninus* date the Entrance of this holy Man into the Order of St. *Francis* about the *Year* 1230, or ſooner ; but all our Engliſh Hiſtorians calculate it as I have here done after them ; And it ſeems plain that thoſe (d) Writers alſo are miſtaken, who ſay *Ralph Maydſton* taught Divinity publickly at *Paris* after he was a Frier ; becauſe the Chronicles of the Order diſtinguiſh that *Ralph*, who was a Profeſſor there at that time, from this *Ralph Maydſton* who reſign'd his Miter ; and our Hiſtorians expreſsly aſſert that he led a retired Life, in the Convent at *Gloceſter*, moſt Part of his Time after he had reſigned his See, even to his dying Day. So the Error was made (as I take it) by the ſecond *Ralph*'s teaching at *Paris*, and his becoming likewiſe a Frier Minor not long after : He is known by the Name of *Ralph Ebiſach*, and ſhall be mention'd hereafter : But now I go on to a greater Man.

(a) *Fran. a Sta. Clara in Hiſt. Min. Provin. Anglic. pag* 10. (b) *See Godwyn's Catalogue of Biſhops. & Itin. Leland.* (c) *Fuller's Worthies, Title Kent.* (d) *Fran. a Sta Clara. pag* 10 *& Alij.*

Anno 1239. II. Br. *Albert de Piſa*, who was made Miniſter of the Province of *England Anno* 1233, was this Year advanced to the Government of the whole Order, and departed this Life a few Months after his Promotion. Here (a) *Toſſinian.* goes on with a Miſtake as to the Time and Manner of Br. *Albert's* being choſen General, when he ſays Br. *Albert de Piſa*, Provincial of *England*, was choſen General of the whole Order in the *Year* 1236, being then abſent: Whereas other more ancient Authors agree, that he was not advanced to this Poſt before this *Year* 1239, when he was preſent at the General Chapter, where he ſung the firſt Maſs So the *Annals of the Order* this Year. How long he govern'd the *Engliſh* I cannot juſtly tell, becauſe ſome Writers of the Order ſeem to ſpeak as if he had reſign'd the Miniſtry of *England*, and was made Provincial elſewhere, before he came to the General Chapter held in *Rome* this Year, wherein the famous *Elias* was again depoſed, and *Albert* choſen in his Place, General of the whole Order of St. *Francis*, and was confirm'd in the ſaid Office by Pope *Gregory the Ninth*; but he lived not above four Months in that Miniſtry, viz. from the 15*th of May* till the Beginning of *September* next following; and therefore thoſe (b) Writers are under a Miſtake, who ſay he lived longer in the Office; eſpecially thoſe who ſeem to think he lived two Years after he was Choſen. The Author of the Franciſcan Martyrologe ſays, Br. *Albert* was a Man of great Perfection, full of Zeal and Virtue, and one whom Nature had framed for great Performances; but that in a few Months he finiſh'd an Abridgment of a long Duration; cloſing his Life in the ſame Year wherein he was rais'd to the Dignity of General of his Order; and that his Death was lamented, not only by his Subjects, but by the Pope himſelf, who had a great Value and Affection for him, and who, upon his Death, made an Anthem which begins with theſe Words, viz. *Plange Turba paupercula.* Infine, this *Albert* was not *Albert Stadenſis*, a *German*, who was firſt an Abbot of *Benedictines*, and afterwards a Frier Minor and an Hiſtorian; although ſome Authors, by Miſtake, confound them, as *Wadding* rightly obſerves. Many Authors of the Order make an honorable Mention of him, as may be ſeen in the Notes upon the *Franciſcan Martyrologe*, where (*on the* 2*d. of September*) he is reckon'd a very holy Man, under the following Character, viz. *In Italy, the Commemoration of Bleſſed Albert de Piſa, Confeſſor; Conſpicuous for his Piety, Learning, and Zeal for regular Obſervance; who, for the great Perfection of his Life, was made Provincial in England, in Germany, and in Spain; and at laſt being choſen Miniſter General of the whole Seraphical Order, went ſoon after to the bleſſed Rewards.*

Anno 1239. III. Br. *Haymo Ferverſham* had honorably acquitted himſelf of the Embaſſy, whereon he was ſent by the Pope to *Conſtantinople*, and had given ſo many plain Proofs of his great Zeal for Religion and regular Diſcipline, that he was now made Provincial of *England*; which (c) *Eccleſton* ſays was done at *Rome*, in the ſame Chapter wherein the General of the Order, *Elias*, was depoſed; and I ſuppoſe he means in 1239, when Br. *Albert de Piſa* was made General,

(a) *Hiſtor. Seraphic. Lib.* 2*do. folio* 178. (b) *Toſſinian. Willot, Poſſivinus, and others cited in the Franciſcan Martyrologe.* (c) *Vide Lelandi Collectan. Tom.* 2. *pag.* 341. *ex Chronic. Eccleſtoni.*

neral, in the depoſed *Elias*'s Place; becauſe the ſame Author ſays, Br. *Haymo* was Provincial of *England* but for *one Year* before he was Choſen the *6th* Miniſter-General of the whole Order. The Author of the Franciſcan Martyrologe ſays, Br. *Haymo* was the *5th* General, as ſome others alſo do; but this Difference is not Material: But all the Writers I have yet ſeen agree to calculate Br. *Haymo's* Advancement to that Dignity in the ſame Year as that of his Predeceſſor, viz. 1239; from whence its eaſy to infer, that his Year (as *Eccleſton* calls it) of Provincialſhip was not compleat; for, according to this Account, it cou'd be no more than from the *15th of May* till the Time of his Appearance at *Rome*, after a legal Citation ſent him immediately after Br. *Alberts* deceaſe, in *September*; So that the Year muſt needs be far ſpent before he and other Perſons of the Order concern'd cou'd reach the holy City, unleſs the ſaid Authors extend the Year as far as the Vernal Equinox; or mean only that *Haymo* was choſen General within twelve Months after the Death of *Albert*, his Predeceſſor: However, all Writers of the Order agree that *Haymo* was choſen General at *Rome*, in the Preſence of Pope *Gregory the Ninth*, who, in Perſon, received the Votes of the Electors, and confirm'd him in his Office when choſen. And here I beg, the Reader's Leave to ſet down all I find of *Haymo's* Character, whether precedent or ſubſequent to this Year, to be added to what has already been ſaid of him.

IV. Br. *Haymo de Feverſham* (*de Feverſhino*, *Willot* calls him; and *de Fevereſchino*, *Toſſinian.*) ſo call'd from the Place of his Birth, which was *Feverſham*, in *Kent*, was very promiſing even in his Childhood; and growing up, he ran through his lower Studies, in *England*, with great Succeſs and Applauſe, till he had made himſelf perfect in the liberal Arts: And then (after the Example of many of our ingenious Country-men of thoſe Days) he reſolved to make a Tryal of his Wit amongſt Foreigners; and therefore went over to *Paris*, to make himſelf Maſter in the higher Studies; which being finiſh'd with great Application and Improvement, and he now an able Divine; He renounced the World with all its ſpecious Offers and Advantages, and became a Frier Minor at St. *Denys*'s, in *France*, devoting himſelf wholly to that ſacred Order, (as (a) Dr. *Pits* ſays) wherein he was made Profeſſor and Doctor, and fill'd the Doctors Chair for a long time; giving his Audience daily Proofs of his excellent Wit and Learning, and making ſuch an extraordinary Progreſs in the Study of the holy Scriptures, and of true Piety, that, in regard to the Merit of his Vertues, his Religious Brethren ſtyled him the *Mirrour of all Integrity*. He deſerved well of the Univerſity of *Paris*, having (as an (b) Author ſays) a great Hand in the opening of *two famous Schools* there. Now although Dr. *Pits* thinks *Haymo* was made Doctor after he was a Frier; yet (c) *Eccleſton's* Authority in this Point, is more to be depended upon; and he ſays, *Haymo* was a Doctor and an eminent Preacher when he enter'd into the Order of St. *Francis*, (which added much to the Credit of the Order,) there were Three other great Doctors of Divinity alſo clothed with him, as has been ſaid; which alſo contributed greatly to the encreaſe of Devotion in the People,

(a) *De Illuſtribus Angliæ Scriptoribus, Anno* 1260. (b) *Fran. a Sta. Clara, in Hiſt. Min. pag.* 13. (c) *In Collectan. Leland. Tom.* 2.

People, who were much edified with ſuch heroick Examples, and thereby more effectually excited to the Practice of Penance, than by the moſt elaborate Sermons. But I return to *Haymo*, who, having gain'd an univerſal Eſteem in *France*, return'd into *England*, where he was famous for his Preaching, as well as for his great Learning, and (as an (a) Author of Credit writes) *Haymo* was one of the publick Profeſſors of his Order alſo at *Cambridge*; but about what Time he ſays not: However, *Eccleſton*, (b) having ſaid that *Haymo* was *Cuſtos* of *Paris*, adds, that he was ſent for into *Italy*, where he taught, firſt at *Bononia*, and then at *Padua*; from whence (being recommended to the Pope by Cardinal *Richard Somerton*) he was made *Reader of the holy Pallace*, and was afterwards employ'd in an Embaſſy to the Patriarch of *Conſtantinople*, as is already ſaid. *Haymo* having in all theſe Stations given continual Proofs of his great Vertue and Learning, it is no Wonder the *Roman Chapter*, wherein he was choſen General, gave him the Character of *A moſt excellent Divine and a Mirrour of Integrity*; which he made good, when during the five Years of his Miniſtry, he led on his Subjects rather by the light of his exemplary Vertues then by the Power of Command; For, he that before, in the Schools, had taught many the *Knowledge* that *puffs up*, made it now his whole Buſineſs to teach, in Monaſteries, the *Charity* that *edifies*, and the regular Diſcipline and humble Obedience that mortify the Fleſh, enliven the Spirit, and rejoice the Mind. Infine, Br. *Haymo* was univerſally eſteem'd as one of the greateſt Men of his Time, not only for Vertue and Learning, but alſo for a prudent Dexterity in the Management of Affairs of Importance, and was ſo very Zealous, that he viſited the greateſt Part of his Order in Perſon, and ſo true a Lover of Self-mortification, that he perform'd all his Journeys on Foot. He was the Perſon that incapacitated the Lay-Brothers from bearing any Offices of Superiority in the Order, as being more conformable to the Rule of St. *Francis*; Whereupon *Marcantius* ſays, *it was rightly done by the moſt learned Dr. Haymo*, becauſe thoſe Offices imply a Juriſdiction, whereof Lay-Brothers ſeem to be incapable: amongſt his Subjects alſo he reform'd and ſettled many Things worthy of ſo great a Father, as the Records of the Order bear Witneſs. But this his proſperous Government, at laſt, had the Misfortune to be interrupted with terrible Shocks; for, no ſooner was Pope *Gregory the Ninth* departed this Life, *Anno* 1241, but the depoſed General *Elias* (who had been ſent to *Conſtantinople* to make Peace between *Frederick*, and the Eaſtern Emperors) ruſh'd out from his Covert of conceal'd Malice and Ambition, and laid Claim to his former Office of Miniſter General; which proved to be a miſchievous Blow to the Franciſcan Order, (as my (c) Author ſays) which was by this Means divided by a Schiſm, whilſt ſome acknowledg'd *Elias*, and others *Haymo*, for their General and lawful Superior; till Pope *Innocent the Fourth* diſcover'd the turbulent, ambitious Spirit and the Fraud of *Elias*, and thought fit to cut him off from both the Order, and the Communion of the Faithful by a Sentence of Excommunication, and embraced *Haymo*, whom he confirm'd afreſh in his Office, and who had not been idle

(a) *Fran. a Sta. Clara, ibid.* (b) *Fragment. Eccleſtoni, in Leland. ut ſupra.* (c) *Toſſinian. Hiſt. Seraph. Lib.* 2, *folio* 178.

idle during this ſad Confuſion, but in Order to a more exact Obſervance of regular Diſcipline had taken Care, and given his Command to have the Rule of St. *Francis* moſt punctually and impartially explicated by *Four* principal *Doctors* of the Order, viz. Br. *Alexander Alenſis*, (or of *Hales*) Br. *Richard de Media-Villa*, (or Middleton) Br. *Gaufredus de Fontibus*, (or *Geffery Fountains*) and Br. *John de Rupella*, the three firſt of which Doctors were *Engliſh* Men; which Explication of the ſaid *Four Doctors* was received by the whole Order in the General Chapter held at *Bononia*, (*Anno* 1242) for the pure Obſervance of the Rule, againſt the Innovations of Br. *Helias* and his Adherents.

V. Br. *Haymo* had an Injunction laid upon him by Pope *Alexander the Fourth* (as ſome (a) Authors ſay) to reduce the *Roman Breviary* into a better Form: but it is moſt certain that *Haymo* was Dead above *nine Years* before *Alexander the 4th* was advanced to the Papal Chair. However, the Fact is true; *Haymo* did correct the *Breviary*, and bring it into almoſt the ſame Form of Hours as now it is; but it was at the Command of *Innocent the Fourth* and not *Alexander*: He alſo added to it the Rubricks which are ſtill in Uſe, as St. *Bonaventure* ſays (whom *Haymo* received into the Order) and as *Bale* alſo ſays, after others; and hence Br. *John de Parma*, in a letter written by him to the Province of *Tuſcia*, whilſt he was Miniſter General, commanded them to follow the ordinary Form of the *Miſſal* and *Breviary*, corrected by the pious Labour of Br. *Haymo*, *my Predeceſſor*, (ſays he) *of holy Memory*, and approved by a General Chapter, and confirm'd by the Apoſtolick See; which was alſo brought into the whole *Roman Church*, and again commanded by Pope *Nicholas the Third*. So *Fran.* (b) *a Sta. Clara*, from *Marcantius*.

VI. Br. *Haymo* being General, there was a Diviſion made of the Provinces of the Order, and the Power of Provincials was limited. He moreover was an Author, and here follow the Titles of his Works, viz. *of the Ceremonies of the Maſs*, One Book. *Upon the Maſter of the Sentences*; Four Books. *Sermons throughout the Year*; One Book. He died, an old Man, at *Anagnia*, in *Italy*, in the fifth Year of his Miniſtry, viz. *Anno* 1244, and had the Honour to be viſited in his Sickneſs by Pope *Innocent the 4th*. So *Eccleſton*, in *Leland*, *Wadding* and others. Dr. *Pits* makes *Haymo* live till the *Year* 1260; but the Annals and Writers of the Order are againſt him. The Author of the Franciſcan Martyrologe, *on the 3d of October*, gives him a great Character amongſt the Holy Men of the Order, as alſo his Epitaph, which is very indifferently compoſed, *viz.*

Hic jacet Anglorum Decor, Decus Aymo Minorum
Vivendo Frater, hos quoq; regendo Pater;
Eximius Lector, Generalis in Ordine Rector.

VII. In the Beginning of the Order, the Miniſters General were commonly for Term of Life; unleſs they reſign'd the Office or (as 'tis expreſs'd *in the 8th Chapter of their Rule*) *it ſhou'd appear to the Generality of the Provincial Miniſters and*

(a) *Pits. Angelus a Sto. Fran. in Catalog. Script.* & *a Sta Clara, ibid.* (b) *Hiſtor. Min. Provin. Angl. pag.* 13.

and Cuſtos's, that the ſaid General is not ſufficient for the Service and common Good of the Brethren; in ſuch Caſe the ſaid Brethren, to whom the Power of electing is given, are bound to chooſe another in his Place, in the Name of the Lord. In the like Manner it was with the Provincials, till the 48*th. general Chapter*, under Pope *Leo the Tenth* in *Bulla Unionis*; but they were obliged to renounce, or reſign their Offices in every General Chapter; and for juſt Reaſons they might be depoſed in a Provincial Chapter. But I have run forwards too far, and now return.

Anno 1240. I. Br. *William de Nottingham* was Br. *Haymo*'s Vicar whilſt he went to *Rome*, and *Haymo* being made General of the whole Order in the Chapter there, Br. *William* ſucceeded him in the Office of Provincial of *England*. *William of Nottingham* was a Divine of *Oxford*, and govern'd the Province about fourteen Years; as *Eccleſton* in *Leland* ſays: And (a) Mr. *Wood* adds, that in the Catalogue of their Provincials, he is ſtyled (*Vir Sanctiſſimus*) *a very holy Man.* But having now placed him in the Office of Provincial, I will leave the reſt of his Character for another Occaſion.

Anno 1240. II. Br. *Ralph Roſe*, or *Radulphus de Roſa*, flouriſh'd under the Reign of King *Henry the Third.* He was a famous Preacher, had the Honour to be admitted into an intimate Familiarity with the ſaid King, and was afterwards made Penitentiary at *Rome* by Pope *Gregory the Ninth*, and departed this Life in the Papal Court, in a venerable old Age. So *Eccleſton* in *Leland.* I cannot find when he died; but gueſs this to be the Time of his being in Office at *Rome.*

Anno 1240. Br. *John of Yarmouth* (or *de Gernemuta)* flouriſh'd in the Beginning of the firſt (b) Age of the Order. He was an Engliſh Franciſcan of great Sanctity of Life, and ended his Days at *Nottingham*; and was buried among the *Black Canons* of *Shelford.* So *Eccleſton* in *Leland.* The Franciſcan Convent in *Nottingham* was built by King *Henry the Third.* but if it was begun before this holy Man departed this Life, it was not, I preſume ſo far advanced as yet, as to have a Burying-Place in it; and therefore he was interr'd amongſt the *Black Canons* here mention'd.

Anno 1241. I. *Ralph Maydſton*, the moſt illuſtrious Biſhop of *Hereford*, who enter'd into the Order *Anno* 1239, was follow'd, about this Time, by another famous Divine of the ſame Chriſtian-name, *Ralph* or *Rodulphus* call'd by the Annaliſt of the Order and other Writers *Radulphus Ebiſach*; of whom (c) *Toſſinian.* and others write, that being deſpirited on a certain Time with hard Study, and falling aſleep, *the Devil appeared to him, and threatned to take away his Eye-ſight, ſaying, I will blind thee with Dung; whereupon the Doctor awaked; But being a ſecond Time attack'd in his Sleep, he boldly ſpoke to the Devil, ſaying thou ſhalt not blind me; but I will blind thee.* Now it ſo fell out, that the next Day when the Doctor was giving out a Leſſon in the Schools (he then being a publick Profeſſor of Divinity in *Paris)* a Letter was brought to him to appriſe him that the King of *England* offer'd him *a rich Biſhoprick*; which the Doctor humbly declined

(a) *Antiq. Oxon. Lib.* 1° *pag* 75. (b) *Fran. a Sta Clara. in Hiſtor. Min. pag* 7. (c) *Hiſtor. Seraphic. Lib.* 2 *folio* 177. & *Fran. a Sta Clara. in Supplem. Hiſt. Min.* & *Wadding, ad Annum* 1234.

clined the accepting of, interpreting *Riches* to be the *Dung*, wherewith the Devil had threatned to *blind* him: Then renouncing all Worldly Preferments and Advantages, and reſigning his Publick Leſſon, he enter'd into the Order of St. *Francis*, where he made a great Proficience in the way of Chriſtian Perfection. So the Authors above quoted.

II. With *Ebiſach*, juſt now mention'd, there enter'd into the ſame Order another Perſon, famous for both Vertue and Learning, call'd likewiſe *Ralph*, or *Rodulphus*, an *Engliſh* Man, whoſe Sirname is paſs'd over in Silence; and theſe two Name-ſakes were a great Ornament and Credit to the *Engliſh* Province of Franciſcans. *Toſſinian. Ibidem.* *Anno* 1241.

I. Br. *Haymo of Feverſham*, that Zealous General of the Order, preſided this Year over the General Chapter at *Bononia*, where the Declaration of the Rule of St. *Francis*, and the impartial Interpretation thereof made by the Famous *Four Doctors* of the Order, was approved and received as the true genuine ſenſe and meaning of St. *Francis*. Theſe great Men (named before) were appointed and Commiſſion'd by a Chapter at *Mompelier*, *Anno* 1240, to undertake this great Work for the Support of a ſtrict Obſervance of the ſaid Rule; and this their Zealous Performance has recommended their Names to the lateſt Poſterity, as well as that of their *Engliſh* General *Haymo*, the chief Promoter of it: And indeed it's a laſting Credit, and an Honour to the *Engliſh* Franciſcans, that of thoſe *Five* exemplary Supporters of Evangelical Poverty, *Four* were of that Nation, viz. 1. Dr. *Haymo*, the General. 2. Dr. *Alexander de Hales*. 3. Dr. *Richard Middleton*, and 4. Dr. *Jeffrey* (a) *Fountains.* *Anno* 1242.

I. About this time the Friers of the whole Order of St. *Francis* were agreeably ſurpriſed with the unexpected ſucceſs of a Lay-Brother call'd *Nicholas*, an *Engliſh* Man; who having (contrary to the Cuſtom of that humble State) applied himſelf to the Study of Divinity, was bleſs'd with ſuch uncommon Proficience, that he was permitted to take holy Orders, and in time gain'd ſo great a Reputation, that his Fame reach'd as far as *Italy*, and being ſent for to *Rome*, he was firſt made Confeſſor to Pope *Innocent the Fourth*; and then, by his Holineſs, ordain'd Biſhop of *Aſſiſium*. So *Eccleſton.* *Anno* 1243.

This Caſe was extraordinary, and ſeems not to anſwer the deſign of St. *Francis*; who charges (b) the Lay-Brothers of his Order, not to buſy themſelves with the Study of Learning, but apply their utmoſt Endeavours to the acquiring of the Spirit of Devotion, and improving in the humble way of Chriſtian Perfection; So that the Lay-Brothers are to be contended in their Vocation, and not to Aim at the Prieſthood: But Superiors, it ſeems, judged it reaſonable to permit Br. *Nicholas* to be advanced to that Sacred Dignity; and the Conſequences made it plain, that they were in the Right of it. Now, I have ſome Suſpicion, that this Br. *Nicholas* may be the ſame Perſon with Br. *Nicholas Anglicus*, of whom I will ſpeak hereafter; the Time of this Man's being Confeſſor to the Pope, *Innocent the Fourth*, ſeems to be near the ſame: But on the other Hand, *Nicholas Anglicus* being a Doctor, a Learned Man, and an Author; and the other only raiſed

(a) *Vide Franc. a Sta. Clara, in Hiſt. Min. pag.* 9. (b) *Chapter the* 10*th of the Rule of St. Francis.*

raiſed from the State of a Lay-Brother, gives me reaſon (as I think) to conclude they were two diſtinct Perſons, and ſucceeded each other as Papal Confeſſors and Biſhops of *Aſſiſium*, the Doctor being the laſt in the ſaid Poſts.

Anno 1243. II. Br. *Euſtace de Merc*, (or *Mark*) an *Engliſh* Franciſcan, lived alſo about this time, and was very Famous for Zeal of Religion, and Holineſs of Life; of which the particular Inſtances are not related by *Eccleſton*, (in *Leland*) who gives his Character in theſe general Terms, as he commonly does, in his ſhort Way, of others.

Anno 1243. III. I have already given repeated Inſtances of the Vertue and Probity of the *Engliſh* Franciſcans; but here follows a Mark of their being ſubject to humane Frailties and Defects. In the *Year* 1243, ſcarce four and twenty Years after the Frier Minors came over, and began to build their firſt Houſes, in *England*, (ſays (a) *Mathew Paris*) there aroſe a hot Diſpute between the *Friers Minors* and the *Friers Preachers*, which cauſed great Wonder in many, becauſe the ſaid Friers ſeem'd to have choſen the Way of Perfection, *viz.* of Poverty and of Patience. The Debate between theſe two contending Parties was which of the Orders was more perfect? The *Dominicans* pleaded that they were the *Firſt*, and therefore the more Worthy; that theirs was, a comely Habit; that their Names and Office were deſervedly taken from Preaching, that their State had in it more of an Apoſtolical Dignity. The *Friers Minors* replied, that they had made Choice of a more auſtere and humble Life for the Love of God; and therefore a more worthy State, becauſe more Holy; and that it was lawful for a *Dominican* to become a *Franciſcan*, becauſe it was a going over from an inferiour Inſtitute to a more ſtrict and ſuperiour Order: But this was briskly denied by the *Dominicans*, who aſſerted that although the *Friers Minors* go bare-foot, and poorly clothed and girded with a Rope, yet they were permitted to eat Fleſh, even in Publick, which was forbidden the *Dominicans*, and therefore they ought not to go over to the *Frier Minors* as to the ſtricter, or more worthy Order, but rather on the Contrary. Thus far *Mathew Paris*, who from hence is pleaſed to take an Occaſion to laſh the Religious of both theſe Orders after an unmerciful Rate; which I take to be no Part of Hiſtory, but a Mark of the Frailty, and Perverneſs of human Nature, as the Diſpute now related alſo was. However, the firſt Riſe of this Contention was (if I gueſs right) from ſome of the *Dominicans* deſiring to be admitted into the Order of the *Friers Minors*; and that which confirms me in the Truth of this Conjecture, is the Nature of the Diſpute and Arguments on both Sides, and another ſuch like Storm raiſed againſt the Franciſcans on ſuch an Occaſion by the *Auguſtinian* Friers, ſeveral of whom are ſaid to have enter'd into the Order of St. *Francis* in *England*.

Anno 1244. I. Br. *Haymo de Feverſham*, that Famous *Engliſh* Franciſcan Doctor and Miniſter General of the whole Order of St. *Francis*, departed this Life this Year; whoſe Character is already given, *Anno* 1239, of this Work.

Anno 1244. II. Br. *Galfredus*, or *Godefridus de Fontibus* (whom we ſhou'd now call *Geffery*, or *Godfrey Fountains*) was an *Engliſh* Man, as ſeveral Authors

(a) *See this Paſſage in Sommer's Antiquities of Canterbury, pages* 108. *and* 109.

thors (a) witneſs; and was commonly ſtyled *the Venerable Doctor*, this Title being given him for both his Solid Learning, and the Gravity of his Comportment. For his Authority, he was a Man fit to Govern; and for his great Learning, well qualified for Teaching. He is ſome times call'd *Cuſtos* of *Paris*; *Cuſtos* being, by Miſtake, there deſign'd to expreſs his having been heretofore *Guardian* of the Convent of Friers Minors in that City, where he taught Divinity both Privately and Publickly, (with reſpect to different Times) and was the Author of many learned Works, which he publiſh'd for the Uſe and Advantage of Poſterity; amongſt which Dr. *Pits* reckons theſe, viz. *upon the Maſter of the Sentences*, Four Books. *Scholaſtick Quodlibets*, Several Books. *An Expoſition of the Rule of the Friers Minors*, One Book. *Of the Infancy of St. Edmund*, One Book, MSS. In the publick Library at *Cambridge*. He ſeems (as an (b) Author ſays) to have been preſent with the *Four Maſters*, or Doctors of the Order who explicated the Rule of St. *Francis*, at the Command of Br. *Haymo* then General; and Br. *Fran. a Sta Clara* (c) aſſerts, without Heſitation, that *he was one* of the ſaid *Four Doctors*. 'Tis not certainly known when this great Man departed this Life; but by Circumſtances, I gueſs he was Living this *Year* 1244, and how long after I know not.

1. Br. *Alexander de Hales*, or *Alenſis*, departed this Life now. He took his Name from the Place of his Birth, which was *Hales*, a little Town in the County of *Gloceſter*, where heretofore was a Famous Abbey of *Ciſtertians*; whoſe Monks having the Heroick Charity to teach Youth, *Alexander* had the Happineſs to be one of their Scholars, and here imbibed the firſt Rudiments of Vertue and Learning, with a Succeſs proportion'd to his Excellent natural Genius and great Application; after which, being ſupported (as *Camden* ſays) by *Richard* Earl of *Cornwal* and King of the *Romans*, he ſpent ſome Time, with great Applauſe, in his Studies at *Oxford*; where he furniſh'd himſelf with an uncommon Stock of Science, both Human and Divine; and having a ready Wit, an eloquent Tongue, and a ſolid Judgment, He, in time, became ſo very Expert, that he ſcarce had his Match amongſt either the Philoſophers or the Devines of thoſe Days. *Alexander* now having thus, not only laid the Ground-work, but made a hopeful Super-ſtructure of Learning in *England*, went over into *France*, where he continued his Diligence in hard Study, and was ſo aſſiduous in all Scholaſtick Exerciſes, that it was not long before he won the Cap, being admitted to the Degree of Doctor of Divinity in the Univerſity of *Paris*; where alſo he was honour'd with the Dignity and Office of *Kings Profeſſor*. And, joining a holy Life with his great Learning, he perform'd his Charge much to the Honour of God, and ſo greatly to the Benefit of his Scholars, that he was the Wonder of his Time, and (for the Solidity of his Proofs in all Manner of Learning and Argumentation) juſtly deſerved the Honorable Titles which were unanimouſly given him, viz. *a Fountain of Life*, *Doctor of Doctors*, and *Invincible Doctor*. So *Pits*, *Willot*, and others. *Anno* 1245.

(a) *Dr Pits, in Appendice Illuſtr. Angl. Script. Angelus Maſon, In Catalog. Script. Frat. Min. Provin. Angl. & Alij.* (b) *Maſon, ibid.* (c) *In Hiſt. Min. pag.* 9.

Indeed, if the Excellence of Scholars adds to the Credit of the Maſter, (as certainly it does) I know no greater Man than *Halenſis*, who for his Diſciples had St. *Bonaventure*, and St. *Thomas Aquinas*, and Br. *William Varro*, or *de Ware*; the Two firſt afterwards Canonized Saints and Doctors of the Church, Famous throughout the Chriſtian World, the Firſt under the Title of the *Seraphical Doctor*, and the Other the *Angelical*, and the Third not much inferior to them, being alſo a great Doctor of the Franciſcan Order, as St. *Bonaventure* was, who moreover was a Biſhop and a Cardinal. Br. *William Varro* (or of *Warre*) was *Scotus*'s Maſter; but of him more hereafter. Now I return to *Alenſis*; Who (if we may rely on a great (a) Author who brings in *Dugdale* for his Voucher) was heretofore Arch-deacon of *Coventry*: which ſhews how much he was honour'd at Home: My Author indeed takes no Notice of the Time when *Alexander* was in his Office; but why might it not be after he was made Doctor, and before he was promoted to the honorable Poſt of *Regius Profeſſor*? 'Tis not improbable that his Country-men courted him to come Home, nor unlikely that the *French* (who knew his Worth) made him large Offers to Stay at, or return to *Paris*. However, the great Doctor at laſt renounced All, and became a Frier Minor, at *Paris*, *Anno* 1222, or ſooner as I have ſaid, and is deſervedly rank'd amongſt their chief Doctors; as appears from his Name having the firſt Place (after the Popes and Cardinals) among the *Fifteen Doctors* whoſe Names are engraven on Braſs plates about the Tomb of *John Duns Scotus*, in the old Convent of Friers Minors at *Cologn*; where likewiſe is the Name of *William Varro* abovementioned who was Maſter to the *Subtile Doctor*, and *Halenſis*'s Scholar. In a Word; Br. *Alexander Halenſis* did not only go before All, or moſt of the Franciſcan Divines, in both Learning and Time; but was reckon'd the very Prince of all the Divines of the Age he Lived in, and his Writings of Scholaſtick Theology ſurpaſs all that went before him, for Method and Order, for Brightneſs of Wit and Solidity of Reaſoning. Dr. *Fuller*, in his uſual Style, ſpeaks of him thus, *viz.* 'As for our *Alex-*
'*ander*, as he had the Name of that Great Conqueror of the World, ſo was he
'a Grand Captain and Commander in his Kind; for as he did *follow Peter Lom-*
'*bard*, ſo did he *lead Thomas Aquinas* and all the reſt of the School-men: He was
'the firſt that wrote a Comment on the *Sentences*, in a great Volume call'd *The*
'*Sum of Divinity*, at the Inſtance of Pope *Innocent the Fourth*, to whom he dedi-
'cated the Same; and for this and other good Services to the Church of *Rome*, he
'received the ſplendid Title of *Doctor Irrefragabilis*'. So *Fuller*. This *Sum* divided into *Four Tomes*, was approved by Pope *Alexander the Fourth*, by a Special Bull (kept in the Franciſcan Convent in *Paris*) ſubſcribed by Seventy Two learned Doctors of *Paris*; and being confirm'd with proper Seals, was by the ſame Pope recommended to all Univerſities. He alſo writ a Famous learned *Treatiſe of the Conception of the Bleſſed Virgin Mary*; wherein he proves and defends her Exemption from Original Sin. He likewiſe writ a *Compendium of Divinity*, in Six Books, beſides many other Works, to be hereafter named from Dr. *Pits*.

The

(a) *Fran. a Sta. Clara, in Hiſtor. Min. pag.* 11. *See the Franciſcan Martyrologe. October the* 20*th for thoſe and more Vouchers.*

The Manner of *Alexander's* Call to the Franciscan Order is so very remarkable, that I cannot forbear the giving of it a Place here, (let Criticks say what they please) since it is related by no less Men than *Sedulius*, *Wadding*, *Possovinus*, *Gerson*, and the two famous Bishops, *Mark of Lisbone*, a Frier Minor, and St. *Antoninus*, Archbishop of *Florence*, a *Dominican*, thus: viz. '*Alexander de Hales* enter'd 'into the Order of St. *Francis*, under *Elias* Minister General of that Order, after 'this Manner: He was a famous Doctor of *Paris*, and renown'd throughout the 'World; and out of an extraordinary Devotion to the *B. Virgin Mary*, had en- 'gaged himself with a firm Purpose, never to refuse any thing in his Power that 'shou'd be ask'd in her Name: Now, a certain devout Matron (by what means 'I know not) coming to the Knowledge of this, and being much affected to 'the *Carmelites* and the *Dominicans*, told some of the former the Secret, bid- 'ding them go to the Doctor *Halensis* and ask him, for the glorious *Virgin Mary*'s 'Sake, to enter into their Order; assuring them that the Doctor wou'd grant their 'Request. The *White Friers* are surprised at the Thing, considering the Man, 'and the elevated Station he was in: But, relying on the Devotion and Integri- 'ty of the Matron, they go to the Doctor, who received them with all the 'Marks of Civility imaginable, and they discours'd with him, on many Heads, 'for a good while, and then return'd Home, not once (God having otherwise 'appointed) so much as remembring the Business they came thither for; which 'the good Lady took for an Affront, thinking that the Omission was an Effect 'of either Sleight, or a Misbelief of what she had suggested to them; So she 'let the *Dominicans* into the Secret, who soon went privately to the Doctor; and 'first discoursing with him about indifferent Matters, that they might at last 'usher in their Address in a more courtly Manner: When, behold, in comes a 'Frier Minor with his Wallet on his Shoulder, having been begging Bread 'about the Town for his Brethren; and being now come hither also to beg a little 'Bread, and having fix'd his Eyes upon the Doctor as he sate talking with the '*Dominicans*, he simply address'd himself to him in these plain Terms: viz. Re- 'verend Doctor, you are a very great Scholar, and the Fame of your Vertue 'and Learning is spread far and near; You see the Poor Order of Friers Mi- 'nors has as yet but few learned Men in it, and no Doctors; If you were in it, 'many Persons wou'd improve by your Means; And therefore I beseech you for 'the Love of God and the Blessed Virgin *Mary*, that you will take upon you the 'Habit of our Order, for the Good of your Soul, and for the Honour of our 'Institute. The *Dominicans* were amazed to see themselves thus prevented; and 'the Doctor himself at first seem'd to be in a Consternation; but at last reco- 'vering himself, and being inwardly touch'd with the Grace of the Holy Ghost, 'and taking the Words of the simple Brother to be a Call from God, he made 'this Reply; Go your Ways, Brother, for I will follow you presently, and will 'comply with your Request. Thus did this great *Alexander of Hales* bid Adieu 'to the World, to shrowd himself under the penitential Weed of a Frier Minor: 'And being afterwards tempted to leave this hard Institute and Habit, and to 'return to his former State, St. *Francis* appeared to him in his Sleep carrying a

'heavy

'heavy wooden Croſs on his Shoulders, and labouring hard to climb up a ſteep 'Hill with it; which when the Doctor beheld, he was fill'd with tender Com-'paſſion, and offer'd his Service to bear a Part of the Burden; but was rejected 'with theſe or the like Words of Indignation; Go, Go, thou poor Wretch, 'Thou art not able to bear a light Croſs of Cloth, and wilt thou offer to carry a 'heavy one of Wood? By which Reproach the Doctor was both rous'd up to a 'greater Fervour, and encouraged to perſever in his Vocation, as he did to the 'End of his Life;' Of whom ſome one chanted thus, *Hic placito Superum prognatus Gente Britanna; Quiq; Magiſter erat, ſit pius ecce Minor.*

Inſine *Halenſis* was a *Fountain of Life* and Learning, not only to the Franciſcan, but alſo to the Chriſtian Schools; communicating his pure Streams to the *Angelical Doctor St. Thomas of Aquin*, and through him to the *Thomiſts*; to the *Seraphical Doctor St. Bonaventure*, and by him to his School; to *Doctor William Varro*, (Ware) and through him to the *Subtile Doctor Duns Scotus*, and to many other learned Minorites; and from theſe to almoſt every great Divine of the Chriſtian World; who, for their Scholaſtick Divinity, are all originally indebted to an *Engliſhman*, to a *Franciſcan*, to the Great *Alexander of Hales*.

Pope *Innocent the 4th* had always Six Friers Minors in his Court, whoſe Service and Counſel he conſtantly made uſe of; and chiefly of Br. *Nicholas Engliſh* (*Anglicus*) his Confeſſor: And *Alexander de Hales* (who was an excellent (a) Canoniſt) was a great (b) Aſſiſtant to him the ſaid Pope, as long as his Holineſs ſtaid at *Lyons*, to preſide over the General Council, which he held there, in the *Year* 1245.

At laſt, after Immenſe Labours for the Inſtruction of others; after many unqueſtionable Proofs of his Heroick Vertues, *Famous for Sanctity*, as well as for Learning *Alexander* departed this Life, at *Paris Anno* 1245, ſoon after he return'd from the ſaid General Council of *Lyons*, on the *20th day of Octob.* (not *September*, as ſome Miſtake it) and lies buried in the Church of St. *Francis*, before the Crucifix, with this Epitaph; which (as an (c) Author truly ſays) is written *Carmine male polito*, as follows, viz.

Clauditur hoc Saxo Formam ſortitus abunde
Gloria Doctorum; Decus, Flos Philoſophorum.
Author Scriptorum Vir Alexander variorum,
Norma Modernorum, Fons Veri, Lux Aliorum,
Inclytus Anglorum fuit Archilevita, ſed horum
Scriptor Clericorum, Frater Collega Minorum
Factus Egenorum, ſed Doctor Primus eorum.

There is alſo another Tablet at *Alexander's* Tomb, with an (d) Inſcription relating his Acts and Sayings, which I here omit, and will conclude with an (e) Author who ſays, *Alenſis* was ſecurely ſhelter'd under the Banner of the Croſs, where his exemplary Life gain'd him the Love and Eſteem of all Men; his pious Converſation

(a) *Collier's Eccles. Hiſt. Lib. 5. pag.* 452. (b) *Epitome Annal. Ord. Min. Anno* 1245. (c) *Toſſinian. Hiſt. Seraph. Lib.* 3° *fol.* 306. (d) *Martyrolog. Franciſcan.* 20 *Octob.* (e) *Toſſinian Ibid.*

verſation encouraged all in the Purity of a *Chaſt Mind*, in the Love of *Holy Poverty*, and in a moſt *prompt Obedience*; *Humility* was his continual Study and Practice, well knowing that a Vain-glorious Philoſopher can never attain to the Simplicity that is in Chriſt Jeſus. But it's now Time to leave the Man, that I may give a Catalogue of his learned Works which Dr. (a) *Pits* delivers thus, viz. *On the Five Books of Moſes. On Joſue. On the Books of Judges. On the Books of Kings. On the Pſalms.* Printed at *Venice. Ann.* 1416 *and* 1546. *On Iſaias. On Jeremy. On Daniel. On Ezechiel. On the Twelve Leſſer Prophets*, Annotations. *Upon the Ghoſpels*, Four Books. *Upon all the Epiſtles of St. Paul.* In the Publick Library at *Oxford. Poſſovinus* moreover ſays, that at Cardinal *Harnanus*'s in *Rome*, he ſaw Four Tomes of *Alenſis* MMSS. *On St. Mark, On St. Luke, upon all St. Paul's Epiſtles. Upon the Apocalypſe of St. John*, One Book. *A Concordance of both Teſtaments*, One Book. *Lectures upon the Bible*, One Book. *On the Book of Job*, One Book. *On the Epiſtle to the Romans*, One Book. *Of the Myſteries of the Church*, One Book. *The Sum of Divinity*, Four Books; at *Venice* 1575, and at *Neuremberg*, 1582. *A Leſſer Sum of Reſolutions*, One Book. *Queſtions on the Sentences*, Four Books *MSS*, in *New College* at *Oxford*. and in St. *Peter's* College at *Cambridge*, and printed at *Lyons Anno* 1515. *A Sum, of Vertues*, One Book. *Sermons to the People*, One Book *Mariale Magnum*, Six Books. *Of the Sacrament of Penance*, One Book. *Of Negligence*, One Book. *Of the Laws*; One Book. *A Concordance of both the Laws*, One Book. *Lectures upon the Sentences*, Four Books. *A Declaration, or Expoſition of the Rule of the Friers Minors*, One Book. *Queſtions of the Soul*, One Book, *MSS.* in St. *Peter's* College in *Cambridge. Commentaries on Ariſtotle's Metaphyſicks*, printed at *Venice Anno* 1571. *Mahomet's Acts*, One Book. *Of exotick Words*; One Book. *A Dictionary of Hard Words*, One Book. *The Life of St. Thomas Archbiſhop of Canterbury*, One Book. *The Life of King Richard*; and other Works. So *Pits*. But I go to other Affairs.

II. King *Henry the Third* ſeem'd to take a Delight in doing Good to the Franciſcans, and in contriving of Things for their commodious Situation at *Oxford*; as appears by his Royal *Patents*, dated *December the* 22*d.* in the 29th *Year* of his Reign, whereby he granted to them, *Ad majorem Quietem & Securitatem Habitationis ſuæ*, &c. *That, for the greater Quiet and Security of their Dwelling, they might encloſe the Street* (or Lane) *under the Wall of* Oxford, *from the Gate call'd the Water-gate, in the Pariſh of St. Elba, to the little Poſtern-gate of the ſame Wall towards the Caſtle, ſo that a Wall with Battlements, like the reſt of the Wall of* Oxford, *be drawn about the Habitation aforeſaid, beginning from the Weſt-ſide of the ſaid Gate call'd Water-gate extending it ſelf Southwards as far as the Bank of the River Thames, and thence ſtretching along upon the ſame Bank Weſtwards, as far as the Land of the Abbot of Beck, in the Pariſh of St. Bodhoc* (alibi St. Benedict) *and then turning Northwards until it joins with the old Wall of the ſaid Caſtle, cloſe to the Eaſt-ſide of the little Poſtern-gate aforeſaid. The King alſo gave Leave to the ſaid Friers Minors to throw down the old Wall as far as was needful, to join the new Building with their old one; Reſerving always to himſelf and to his Heirs, the Kings of England, a free Paſſage through this new Place, as often as He, and They ſhou'd be pleaſed to come that Way.* *Anno* 1245.

So

(a) *De Illuſtr. Angliæ Scriptoribus.*

So (a) Mr. *Wood* from the Rolls in the Tower of *London*; from whence alſo I take what here follows.

Anno 1246. I. The ſame King, on the 10*th of February*, this Year, granted, *That the Street which runs along under the Wall of Oxford, from the Gate call'd the Water-gate in the Pariſh of St. Ebbe, as far as the little Poſtern Gate of the ſame Wall towards the Caſtle, may be ſhut up for the greater Security and Quiet of the Friers Minors living near the ſaid Street, as long as it ſhall pleaſe the Lord of the Place*, &c. *We grant likewiſe* (ſays the King again) *that the Northſide of the Chappel in the ſaid Street built, or to be hereafter builded, may fill up the Gap of the ſaid Wall, as far as it ſhall reach, all other Breaches in the ſame Wall being fully made up as they were before, except the little Poſtern-gate in the ſaid Wall, through which the ſaid Friers may go and come between the old Place where they* dwelt before, and the new one where they now live. So (b) *Wood*.

Anno 1246. II. King *Henry the Third*'s Affection and Eſteem for the Friers Minors ſeem'd to encreaſe daily, and his Munificence to them left no Room to queſtion his ſincere Value for thoſe good Men, as appears by a Third Grant, dated alſo this Year, *April the* 22*d*. whereby he gives them a certain little *Iſland* between the double Channel of the River *Thames*; the Words of the Kings Charter run thus, *viz*. *Ad ampliationem Areæ in qua de novo hoſpitari cæperunt Fratres Minores* &c. that is, *For the extending of the Precincts of the Place, wherin the Friers Minors of Oxford have anew began to live, We give them our Iſland, which we bought of Henry the Son of Henry Simeons, granting Leave to them, and willing them to cauſe a Bridge to be made over that Arm of the River Thames which runs between the ſaid Iſland and their Houſes, and that they encloſe the ſaid Iſland with a Wall, or ſome other Fence, as they ſhall think moſt proper for the Security of their Houſes, and the Tranquility of their Religion.* So (c) *Wood*, from the Rolls, &c.

Anno 1247. I. A certain Franciſcan, ſent by the Pope, came now into *England* to collect a Subſidy of Money towards the Expences of a War againſt the Common Enemies of Chriſtianity; in which Negociation (d) *Leland* ſays, he had very great Succeſs; but that Author neither gives us the Name of the ſaid Frier, nor tells us what Country-Man he was: So I leave him, and go to another Frier Collector.

Anno 1248. I. Br. *William de Bachinſes*, a Frier Minor, was now ſent into *Scotland* on the ſame Errand (as Collector) by Br. *John Anglicus*, (*Engliſh*) a Franciſcan Apoſtolick Legate then in *England*; And the ſaid Br. *William*, was graciouſly received by the King of *Scots*, and carried on that Affair there with good Succeſs. But, leſt his Reception might prove prejudicial to the Privileges of that Nation, the Pope himſelf writ to the King of *Scotland*, declaring that He had no Deſign that the willing Reception of the ſaid Br. *William*, ſhou'd breed any Detriment to the Privileges granted to that Kingdom by the Apoſtolick See. So *Fran.* (e) *a Sta Clara*; but more of this Man hereafter, when I ſhall give the Character and Acts of the ſaid *John Engliſh*.

I. King

(a) *Antiq. Oxon. Lib.* 1° *pag.* 70. (b) *Ibidem.* (c) *Antiq. Oxon. Lib.* 1° *pag.* 71. (d) *Collectan. Tom.* 3 *pag.* 392. (e) *In Supplem. Hiſt. Min.*

I. King *Henry the Third*, about this time, founded the Franciſcan Convent at *Wincheſter*; of which I ſhall ſay more in the *Second Part* of theſe Collections. *Anno* 1249.

I. King *Henry the Third* had, on many Occaſions, given ſuch evident Proofs of his Affection and Eſteem for the Franciſcans, that his Diſpoſitions were well known to the Pope, who therefore choſe rather to ſend Men of that Inſtitute, than any other as his Agents into *England*; And his Holineſs, about this Year ſent over into our Nation, one Br. *John de Dina* or *Dia*, a Frier Minor, as Legate of the Apoſtolick See, (a) *Ut quæ emendanda forent reformaret* (as *Mathew Paris* expreſſeth it) that is, *with full Power to reform whatever ſhou'd require an Amendment*: But I cannot find what were the Effects of this deſign'd Reformation. *Anno* 1250.

II. Dr. *Robert Groſtete*, the famous Biſhop of *Lincoln*, this Year, made a Speech to the Pope and Cardinals, wherein, amongſt other Things, he declared that it was his Cuſtom in all his Epiſcopal Viſitations, to preach in Perſon to his Clergy, and to employ ſome *Dominican* or *Franciſcan* to preach to the People; and that afterwards Four Friers hear'd Confeſſions and enjoyn'd Penances. So (b) Mr. *Wharton*. *Anno* 1250.

III. (c) Mr. *Collier* ſays that the *Mendicants* flouriſh'd very much about the middle of the Thirteenth Century. His Words are remarkable, and give an Account of the Learning heretofore in our Nation; and therefore I cannot think it impertinent to ſet down his Expreſſions, though others are as much concerned herein as the Franciſcans: *Colliers* Words are theſe, *viz.* *Anno* 1250.

'The Monaſteries heretofore were the Schools and Seminaries of almoſt the 'whole Clergy, both *Secular* and *Regular*; For, the *Univerſities* (if we had more 'than one) were then very ſlender *Societies*, and the *Muſes* were confin'd as it were 'to the *Cloiſter*. As the *Univerſities* grew up, the *Monaſteries* declined: How-'ever, they did not ſink to any ſcandalous Degree of Ignorance, but ſtill conti-'nued to maintain a Character in Learning. 'Tis true about the Middle of the '13*th Century*, the *Mendicant* Friers, by their Induſtry and myſterious Manage-'ment, gain'd the Aſcendant: Thus both the *Old Religious Orders* and the *Secular* '*Clergy* loſt Ground: But within 200 Years the *Monks* and the *Seculars* began to 'recover their Credit.... And a little before the Reformation, many of the 'greateſt *Monaſteries* were *Nurſeries of Learning*: Their Superiors were Men of 'Diſtinction this Way, and great Promoters of their own ſufficiency in others.

So *Collier*, who names ſeveral of thoſe great Men. But I return to the Franciſcans.

IV. Br. *Philip Walleys*, or *Gualenſis*, a Franciſcan Doctor, departed this Life about this time. He was ſo remarkable for both Vertue and Learning, even in his younger Days, that his Fame, ſpreading beyond the Bounds of his Native Country, reach'd as far as *France* and *Italy*; So that Br. *Elias*, then Miniſter General of the whole Order, ſent for him, and Br. *Adam of York* (as I have already ſaid) and made them Profeſſors at *Lyons*, *Anno* 1227; where Br. *Phi-* *Anno* 1250.

(a) *Hiſtor. Min. page.* 18. (b) *Anglia Sacra, part.* 4. *page.* 347. (c) *Eccles. Hiſt. part.* 2. *page.* 19.

lip firſt taught Philoſophy, and afterwards Divinity, for many Years. He is ſaid to have writ many learned Books, but I (ſays (a) *Pits*) know not as yet any Author, that has given ſo much as the Titles of his Works.

Anno 1250. V. The Franciſcan Convent at *Nottingham* was founded by King *Henry the Third*, this Year, as *Iſaackſon* has it in his Chronological Table.

Anno 1251. I. Br. *Vincent de Coventry*, a Franciſcan Doctor of *Cambridge*, departed this Life about this time: He was one of the firſt Perſons that enter'd into the Order at *Oxford*, where he made ſuch Proficience in ſacred Learning, under the Great *Doctor Groſtete*, that he was firſt put up to teach in the Convent at *London*; from whence he was ſoon removed to *Cambridge*, where he had this Prerogative (ſays (b) *Pits*) above the reſt of the famous Doctors of his Order, that he was the firſt of them that taught Divinity publickly in that *Univerſity*, where alſo he took the Degree of Doctor. The ſame Author moreover ſays, that Br. *Vincent* was famous for the *Holineſs of his Life*, as well as for his great Learning; and that amongſt the Writings which he left to Poſterity, there is *An Expoſition of the holy Maſs, and of every Thing that is done and ſaid therein*, One Book. Beſides *Repetitions of Leſſons*, One Book. He is ſuppoſed to have writ many other Things, whereof the very Titles are loſt. The Author of the *Epitome of the Annals of the Order*, placeth this *Vincent* under the *Year* 1257; But if he deſign'd it for the Date of his Departure out of this Life, I preſume, it is a Miſtake.

Anno 1252. I. Br. *Richard de Cornwal*, commonly call'd *Cornubienſis*, or de *Cornubia*, departed this Life about this time. He was a Franciſcan Doctor of *Oxford*, where he ſtudied many Years, (and as it ſeems) was at laſt a publick Profeſſor, for ſome time, in that learned Univerſity. This Man is not *Richard Rufus*, (ſays (c) *Pits*) as *Leland*, by Miſtake imagin'd; for, *Rufus* was born at *Cirenceſter*, in *Gloceſterſhire*, and *Cornubienſis* in *Cornwal*. He was an Author, and writ *Upon the Maſter of the Sentences*, Four Books. Of his other Works I find not ſo much as the Titles. But now I go to a much greater Man; not a Frier, but of the Secular Clergy, even the Great Biſhop of *Lincoln*, Doctor *Robert Groſtete*; who was ſuch a hearty Lover of the Franciſcans, that he was ever ſtudying to do them Good, both in his Life-time and upon his Death-bed, as here it will appear.

Anno 1253. I. *Doctor Robert Groſtete*, the Famous Biſhop of *Lincoln*, died this Year. He is called by many *Groſſum Caput*, or *Great-head*, &c. He was a Man of excellent Wiſdom and extraordinary Learning, and a Pattern of all Virtue; who (although born of mean Parentage, in *Suffolk*, in the Dioceſs of *Norwich*) did ſo faſhion a good natural Temper by the Rules of the holy Scriptures, that it produced in him a noble Mind. He had a moſt ſincere Love for both the *Dominicans* and the *Franciſcans*, had ſome of them continually in his Company, and was much delighted in conferring with them of the holy Scriptures;

(a) *Pits, in Appendice Illuſtr. Angliæ Scriptorum.* (b) *De Illuſtr. Angl. Scriptor.* (c) *In Appendice.*

tures; but, above all the reſt, he was moſt intimate with Br. *Adam de Mariſco*, of the Dioceſs of *Bath*, a Frier Minor, an excellent and famous Doctor of Divinity; out of his great Affection to whom, the good Prelate left all his *Books and Writings*, by his laſt Will and Teſtament, to the Convent of Franciſcans in *Oxford*. Thus far (a) *Trivet, a Dominican*: And Mr. *Wharton* (b) adds, that this bright Pillar of the Church (*Groſtete*) was taken from the Light of this mortal Life, *on the 8th Day of November*. But this Author is certainly miſtaken, when he goes on ſaying, that in the ſame Year he was followed by Br. *Adam de Mariſco*; who (as he there ſays) yeilded to the common Fate of human Nature, and died (of Grief for the Loſs of his Friend) at *Lincoln*, where he was buried, between the Biſhop and the Southern Wall; God ſo diſpoſing Things, that as they had been united in an inviolable dear Friendſhip in their Life time, ſo ſhou'd they not be parted in Death and the Grave. So *Wharton*; who is in an Error about the Time and Manner of *Mariſco*'s Death, as ſhall be made out in its place. (c) *Leland* adds, that the ſaid Biſhop lies interr'd in the higheſt South-Iſle of his Cathedral, under a goodly Tomb of Braſs, and an Image of Braſs over it. But I return to *Wharton Ibid.* (d) who continues to ſay, that *Robert of Lincoln* far ſurpaſs'd all the Men of his Time for Learning, and writ more Books than all the Engliſh Men that went before him. The famous *Roger Bacon* (ſays he) the moſt learned Engliſh Man of his Days, gives this Character of the Biſhop, and of *Adam de Mariſco*: viz. *Few have been perfectly knowing in Philoſophy, as Salomon, and after him Ariſtotle, for his Time. In our Days Robert late Biſhop of Lincoln, and Br. Adam de Mariſco; for theſe were Men of the moſt perfect Wiſdom.* Again, *The Biſhop of Lincoln, Robert Groſtete, and Adam de Mariſco were the greateſt Clerks in the World, and compleatly perfect in Divine and Human Wiſdom.* So the great *Roger Bacon*, with much more to the ſame Purpoſe; eſpecially concerning his Skill in the Oriental Languages. Thus far *Wharton*, who concludes, ſaying, that Biſhop *Groſtete* gave all his Books by Will to the Friers Minors of *Oxford*, out of the great Affection he bare to *Adam de Mariſco*, a Franciſcan Doctor of Divinity, whom he had always with him: And this Addition of Books leads me to the Friers Library.

II. The Franciſcans at *Oxford* (as Mr. (e) *Wood* ſays) had two Libraries; one was the Library of the Convent: the other the Scholars Library; the firſt was for Graduates only; the latter was open for thoſe Scholars, who, for the ſake of Learning, lived amongſt the Friers, and were called Seculars. I know not (ſays (f) *Wood*) who built theſe Libraries, but ſuppoſe it was *Groſtete*; for at his Death, he left to theſe Friers all the Books of his own compoſing, moſt of which were written with his own Hand: 'Tis moſt likely (continues *Wood*) that he alſo gave them all the Books he had of other Authors, as well as thoſe of his own Writing; which laſt were gueſs'd to be about Two *Anno* 1253.

(a) *Vide Wood, in Antiq. Oxon. Lib.* 1° *pag.* 77. (b) *Angliæ Sacra. Part* 2. *pag.* 342. (c) *Collectan. Vol.* 8. *part* 2. *pag.* 36. & 37. (d) *Vide Wharton in Anglia Sacra. part.* 2. *pag.* 342. & *ſequentibus* (e) *Antiq. Oxon. Lib.* 1°. *pag.* 77. (f) *Ibidem.*

Hundred in Number; and it is eaſy to believe that this Learned and Rich Biſhop, had gather'd together at leaſt Two Thouſand other Books: But be they more or leſs, ſays he, it's not to be doubted but the Franciſcans reap'd great Advantages from this great Man's Legacy. To theſe were afterwards added all the Books of Br. *Roger Bacon*; who (as *Bale* ſays) writ an hundred Treatiſes. Theſe with many Volumes writ by other Authors of the ſame Order were alſo placed here. Infine, theſe Libraries were furniſh'd with all ſorts of Erudition, as may be eaſily ſuppoſed from the great Diligence of all the Friers, eſpecially the Franciſcans, in procuring every where all Monuments of Literature, and chiefly whatſoever related to Divinity and the Laws: And this was one great Article of the Archbiſhop of *Armagh*'s complaints againſt the Friers; laid before the Pope at *Avignon* in a Speech made to his Holineſs by the ſaid Archbiſhop, *on the 8th of November*, 1357, wherein he pleaded, that there was hardly any uſeful Book to be bought of the common Studies of the Faculty of Arts, or Divinity, or of the Canon Law; nay, as ſome ſay; not of Phiſick, or the Civil Law; but all were bought up, by the Friers, *&c.* In a Word, (a) Mr. *Wood* concludes, that theſe Franciſcans uſed their utmoſt Induſtry to procure all Books of excellent Learning. In theſe Libraries at *Oxford*, the Friers likewiſe had ſome Greek Books, and many Hebrew Works; which laſt were bought of the *Jews* when they were turn'd out of *England*. Now I leave it to the unprejudic'd Part of Mankind to judge, whether or no the Friers were juſtly blamed by this ſaid Prelate, for their Induſtry in procuring large Collections of good Books for their own Improvement, and for the Benefit of others; whilſt I go forwards to ſpeak of their Learned and Pious Men.

III. Br. *William Risbrooke*, was an Engliſh Franciſcan, a pious and *Anno* 1253. a learned Man. His Writings are, *Of the Acts of the Tartars*, One Book. *An Itinerary into the Eaſtern Parts*, One Book, *MSS*, in St. *Benedict's* College in *Cambridge*. He lived till about this Year, as *Pits* ſays; who reckons him an *Obſervant* Franciſcan, though long before that Reformation. By this *Risbrook*'s Writings, a Man wou'd be apt to believe he had travell'd into the Eaſtern Parts of the World: Many of the Engliſh Franciſcans went at ſeveral Times with our Armies againſt the *Saracens*, and it is not improbable that *Risbrook* was one of thoſe, that were ſent with *William* Earl of *Salisbury*, when he joined his Forces with the *French* (*Anno* 1245.) commanded by their then King *St. Lewis*: But this being only a Conjecture, from this Authors Writings, and ſome other Circumſtances, is not poſitively aſſerted, though very Credible, as it appears to the Collector.

I. Br. *William Pictavienſis* was the Second Franciſcan Profeſſor that *Anno* 1254. taught publickly at *Cambridge*; where he ſucceeded Br. *Vincent de Coventry* already mention'd, and took his Degrees in that learned Univerſity; whereof alſo he was at laſt made a Doctor of Divinity, about this Time. I ſuſpect, by his being call'd *Pictavienſis*, he was born at *Poictiers* in *France*; but when he departed this Life, or whether he was an Author, or not, I cannot find.

II.

(a) *Ibidem.*

II. It appears from Secular as well as Franciſcan Monuments, (as an (a) Author writes) that *Oxford*, *Cambridge*, and *Paris* were the chief *Studies* of the Engliſh Franciſcans; ſo that ſuch able Men as had already taught Divinity laudably in private Convents, or in other *Studies*, were appointed by the General and Provincial Chapters, or Congregations of the Order, to teach by Turns in the ſaid Univerſities; as is witneſs'd by the regiſtred Ordinances of ſeveral of their general Chapters: and (b) Br. *Thomas Eccleſton* ſays likewiſe, that no Man, ordinarily ſpeaking, was permitted to teach in theſe *Academies*, that had not already taught in ſome other Place; and therefore Br. *Albert de Piſa*, their Second Provincial of *England*, made Br. *Vincent de Coventry* firſt of all Reader in *London*, and then in *Cambridge*, and his own Brother, Br. *Henry*, Reader likewiſe in the Convent at *Canterbury*; and ſo by degrees, Profeſſors were placed in moſt of their Convents; For Example, Br. *William de Leiceſter* at *Hereford*; Br. *Gregory of Boſel* at *Leiceſter*; Br. *Gilbert of Cranford* at *Briſtol*, &c: So that there were thirty Friers Minors Readers in *England* (beſides many others ſent from thence to teach abroad) before Br. *William of Nottingham* laid down his Office of Provincial, which was either this Year, or the next; and out of theſe, the Superiors commonly choſe Profeſſors to appear publickly, and teach in the Univerſities; and this was the prudent Oeconomy of the Friers, who wiſely took Care to fill the moſt ſolemn Chairs with Excellent Maſters; which made an Author ſay, *Schools of Divinity were open'd in the Houſes of other Orders; but chiefly in that famous College of the Grey Friers, or Franciſcans. Wood*, from *Leland*. Infine, the Engliſh Friers Minors alſo furniſhed ſeveral foreign Provinces of their Order with Eminent Readers of Divinity, as appears in their Annals; *Br. Philip Walleys* and Br. *Adam of York*, in the Beginning of their ſwarming out, were ſent for (as I have ſaid) to teach at *Lyons*, and *Br. John Engliſh* and his Companion were call'd into *Germany* for the like Purpoſe. To be ſhort, the Univerſities of *France*, *Germany*, and *Italy*, to this very Day, have ſome Monuments remaining amongſt them of the great Learning of the Engliſh Franciſcans; and the firſt Friers Minors of thoſe Countries, are known to have been chiefly inſtructed and directed by the Engliſh in their Studies of Divinity; Witneſs *Br. Alexander of Hales*, *Br. John Peckham*, *Br. John Duns Scotus*, beſides the Perſons already mention'd, and others, too many to be here named; and it cannot be denied but the Engliſh were the moſt famous, and the moſt learned Doctors of the whole Order; and might vie with any other Community of Men whatever; and their Writings, and the Schools they were Founders of, are a laſting Ornament to the whole Church. *Anno* 1254.

III. Having now taken Notice of the Method uſed by the Franciſcans in the Education of their Profeſſors, before they put them up to teach in any Univerſity; and having already given a Catalogue of their firſt Readers, or chief Regents of their Studies at *Oxford*; I ſhould be glad to entertain the Reader here with the Names and Characters of thoſe of the Order, that were the firſt in that honourable Poſt at *Cambridge*; and it might perhaps be thought not Impertinent, provided

(a) *Fran. a Sta. Clara, in Hiſt. Min. pag.* 9. (b) *In Leland. Collectan. Tom.* 2. *pag.* 342, &c.

provided I could be ſo happy as to meet with an entire Liſt of them, regulated according to the reſpective Times wherein they flouriſhed; but, not being able to recover ſo much as the Names of more than fourteen or fifteen of them, and thoſe too not in a continued Succeſſion, but full of Breaks and Gaps, I will here give them all at once as I find them in (a) Mr. *Wood*.

The Franciſcans had ſeventy three publick Profeſſors of Divinity of their Order in the Univerſity of *Cambridge*, one hundred Years before the Diſſolution of Religious Houſes in *England*. Theſe Profeſſors were (as I take it) chief Regents of the Friers Studies here, under whom were many others not named, becauſe of leſs Account: However, out of the aforeſaid Number, take theſe few, *viz.*

I. Br. *Vincent of Coventry*, a Doctor and an Author; of whom ſee more in the *Year* 1251. Numb. I.

II. Br. *William Pictavienſis*, a Doctor; of whom *Anno.* 1254. Numb. I.

III. Br. *Euſtace de Normanville*, who was alſo the 3*d* Profeſſor Regent at *Oxford*; where, after he had been made Doctor of the Laws and of Divinity, he left the Chair, by the Command of his Provincial, and reſumed the Leſſon at *Cambridge*; and having there finiſhed his Courſe, he was called back to *Oxford*, and choſen Chancellor of that Univerſity; of which more hereafter.

IV. Br. *John Weſton*. Here the *Fifth* is omitted.

VI. Br. *Thomas de Eboraco* (or of *York*) after he had been the 4*th* Profeſſor at *Oxford*, and taken the Degree of Doctor, was ſent to *Cambridge*; where, after ſome Time, he was admitted to the ſame Degree: Of him alſo more hereafter.

Here is another Break, and Mr. *Wood* goes to the 12*th*.

XII. Br. *Thomas Merſton*: Afterwards Provincial of his Order in *England*.

XIII. Br. *Henry de Briſingham* was alſo a Profeſſor at *Oxford*, and is the *Eighth* in that Catalogue: His Character ſhall be given in its proper Place. Here the *Fourteenth* is omitted.

XV. Br. *Thomas de Bungey* was the 10*th* amongſt the *Oxford* Profeſſors. Of him more hereafter.

Mr. *Wood* goes now to the 23*d*.

XXIII. Br. *Walter de Knolle* was the 19*th* at *Oxford*.

Here is another Gap till we come to the 29*th*.

XXIX. Br. *Adam de Howden*, or *Hoveden*, D.D. was the 28th at *Oxford*. Here again *One* is omitted.

XXXI. Br. *Richard de Conyngton* was Regent Profeſſor and Doctor in both Univerſities, and has as great a Character as any of his Brethren, which ſhall be given hereafter, when I come up with him.

Theſe are all, whoſe Names Mr. *Wood* is pleaſed to Mention of the 73 Publick Profeſſors, and Regents of the Franciſcan Schools at *Cambridge*; to whom another (b) Author adds *Four* more, whom he ſtiles great Doctors, viz. Br. *Humphery N.* Br. *Haymo de Feverſham*, Br. *William Folvile*, and Br. *Reginald*

(a) *Antiquit. Oxon. Lib.* 10. *pag.* 68. (b) *Fran. a Sta. Clara. in Hiſt. Min. pag.* 16.

Reginald Longham: Dr. *Pits* alſo brings in ſome others of the Franciſcan Profeſſors and Doctors of *Cambridge* who were Writers; of whom more in their Places: At preſent it may ſuffice to aſſert (as a known Truth) that the Friers Minors were Famous for Learning in *Cambridge*, after their Convent there was finiſhed, and moſt eſpecially when the Univerſity of *Oxford* was diſturb'd; as it was above meaſure diſtracted ſome times by the Quarrels that aroſe between the Students of the South, and thoſe of the North of *England*, and at other times by a Diſagreement between the Members of the *Univerſity*, and thoſe of the *Corporation*; which unhappy Miſunderſtandings drove many of the beſt Wits to *Cambridge*.

I. Br. *William of Nottingham*, having honourably acquitted himſelf of the Miniſtry of Provincial of *England* for almoſt fourteen Years, was at laſt diſcharged of that Office; which I preſume he willingly reſign'd, either the laſt Year, or this in a general Chapter of the Order held at *Metz* in *Loraine*; and ſoon after died of the Plague at *Genoa*. So *Eccleſton*, in *Leland*. *Anno* 1255.

(a) Mr. *Wood* adds moreover, that in the Liſt of their Provincials, he is ſtiled *Vir Sanctiſſimus, a very holy Man*; and is ſaid to be *buried* at *Marſeilles* in *Province*; which laſt muſt be a Miſtake: However, it's certain, that he was ſucceeded in his Office of Miniſter of *England* by Br. *Peter of Tewksbury*; of whom more hereafter. (b) Mr. *Wood* obſerves very rightly, that there were two great Men call'd *William of Nottingham*; and both of them not only Provincials of the Franciſcans in their reſpective Times, but likewiſe very learned Men and Writers, eſpecially the Senior, of whom I have now been ſpeaking; who was one of the moſt famous Authors of his Time; whence both *Bale* and *Pits* (ſays Mr. *Wood*) take them for the ſame Man: *Leland* indeed (ſays he again) only mentions the Senior, and has borrowed of *Eccleſton* all that he ſays of him; although, amongſt the Books whereof he makes him the Author, ſome belong to *William* the Jun. So *Wood*, *ibidem*. Br. *William Notingham* Sen. (of whom I now treat) departed this Life about the *Year* 1255, and his Jun. Names-ſake about 1336: So, as to the Works beſtowed upon him by *Bale* and *Pits*, I will venture to father them upon the *Firſt* of that Name, who ſeems to have the beſt Right to all of them, except ſuch as are attributed in particular to the *Second*, by the *London Regiſter of the Friers Minors*, quoted by *Wood*. The Works of Sen. *William* are, *A Concordance of the Four Goſpels*, Twelve Books MSS; in *Trinity College* in *Oxford*, and in *Pembroke Hall* at *Cambridge*: This great Work was begun long before, and left imperfect, by *Clement de Langton*, a *Canon Regular*, and heretofore Abbot of *Langton*, near *Gloceſter*, who departed this Life about the *Year* 1170. *Commentaries upon the Goſpels*, Four Books, *MSS.* one of which Books is in *Merton*, *Baliol*, *Magdalen*, and *Lincoln* Colleges, at *Oxford*; and at *Cambridge*, in the publick, and *St. Benedict's* Libraries: *Queſtions upon the Goſpels*, One Book. *Sermons upon the Sundays Goſpels throughout the whole Year*, Two Books, *MSS*; in the publick Library at *Cambridge*. *Upon all St. Paul's Epiſtles*, Fourteen Books. *Queſtions upon the Lord's Prayer*, One Book, *MSS*; in *Merton College*, at *Oxford*: *Upon the*

(a) *Antiquit. Oxon. Lib.* 10 *pag.* 75. (b) *Ibidem.*

the Maſter of the Sentences, Four Books. *Lectures upon the Scriptures*, One Book. *Ordinary Queſtions*, One Book, in *Pembroke Hall* at *Cambridge*. *Theological Diſtinctions*, One Book. *Of Obedience*, One Book. *Of the Chriſtian Law*, One Book. *Rules of Living*, One Book, *MSS.* in *Merton College* at *Oxford*. *Againſt the Errors of Pelagius*; One Book, *MSS*; *Ibidem*. *Replies*, One Book. Theſe are the Works which *Pits* beſtows upon *William de Nottingham* under the *Year* 1336; whereas they ſeem to belong to the Perſon I now ſpeak of: But I am ready to make Reſtitution if I find my ſelf miſtaken.

Anno 1255. II. *Eccleſton* (as quoted by (a) *Leland*) ſays, that, in the Provincialſhip of Br. *Haymo*, ſome of the Friers Minors Incloſures were enlarged; and that, during the Miniſtry of *William de Abbyngdon*, the Friers Houſes in *York*, in *Briſtol*, in *Bridg-water*, in *Grymmesby*, and in *Oxford*, were alter'd. Theſe Enlargements of Incloſures and Alterations of Buildings were occaſioned (I preſume) partly by the Devotion of the People, and partly on the ſcore of the great Encreaſe of the Number of the Friers; or perhaps through a well-intended Zeal of the firſt Contrivers of them, who ſeem'd to have a greater (b) Regard to holy Poverty, than to the ſubſequent Convenience of their Succeſſors.

Now, I cannot find any *William de Abbington* in the Catalogue of Franciſcan Provincials, nor any Reaſon to gueſs at the Time of his being in that Office; yet the aforeſaid Authority gives juſt Reaſon to believe there was ſuch a Man who made theſe ſaid Alterations, when Provincial; though as yet I cannot find who was his Predeceſſors or Succeſſors in that Miniſtry, nor where to place him: So go on.

Anno 1256. I. Br. *William de Nottingham*, reſigning his Provincialſhip, was ſucceeded in that Office by Br. *Peter of Tewksbury*, of whom all I can find is from *Eccleſton*, and one other (c) Author; who ſay that Br. *William de Nottingham*, and Br. *Peter Tewksbury* were ſent to *Rome* to plead the Cauſe of the Order before Pope *Innocent the Fourth*; to whom they inſiſted very much upon the Favours granted to their Order in *England* by other Popes; and they, both learnedly and prudently pleaded the Decrees of his Predeceſſors for the Support of their Cauſe. This Negotiation was (as is moſt likely) in the *Year* 1246, at the ſame Time that Br. *John Anglicus* (*Engliſh*) came over, and ruled the Franciſcans here in Quality of Commiſſary General for that Year, and the Year following; being than alſo the Popes Legate: and my Reaſon for this Conjecture is, that Br. *William of Nottingham* was at that Time Provincial, and therefore had no Superior that could *ſend* him; but he was *ſent* by the ſaid Br. *John Engliſh*, who, as Commiſſary General, had Power to ſend him; and in that Capacity did alſo govern the Engliſh Franciſcans for the two *Years* 1246 and 1247, during moſt of which Time the other was abſent. But, be this as it will, the Nature of the Affair ſhews, how much theſe two Perſons were eſteemed; becauſe they were choſen out, as fit Champions to go down into the Liſt againſt the Great Men who

(a) *Collectan. Tom.* 2. *pag.* 342 *& ſequentibus.* (b) *Ibid.* (c) *Fran. a Sta. Clara, In Hiſt. Min. pag.* 16.

who then oppoſed the Order, and would have taken from the Religious Profeſſors of it, the Power of *preaching in publick to the People, and of hearing the Confeſſions of Lay Perſons, &c.* But I return.

It is certain that this Br. *Peter de Teuxbury* was afterwards made Provincial of his Order in *England*, during whoſe Miniſtry *the Third Order of St. Francis* (diſcountenanc'd for ſome time) was again (a) reſtored in a Provincial Chapter at *London*. How long *Teuxbury* was Provincial I cannot tell, nor when he departed this Life; but by Circumſtances, I gueſs he died about this *Year* 1256; according to which Calculation he was not two whole Years in the Office: However, whenever he departed this Life, he was buried among his Religious Brethren in the Convent of his Order at (b) *Bedford*.

II. Br. *John Anglicus* ſucceeded *Teuxbury* in the Office of Provincial *Anno.* 1256. of the Franciſcans of *England*; and becauſe I cannot find the exact Date of his Death, the Reader may pleaſe here to take his Character as follows. He was commonly call'd *Anglicus* (or *Engliſh*) not as a Sir-name of his Family, but an Appellation from the Nation wherein he was born; for he was an Engliſh Man. He was an excellent Divine, and alſo a great Maſter of both the Cannon and Civil Laws, and on theſe Conſiderations, when Br. *Albert de Piſa* ſucceeded that Holy Man Br. *Cæſarius de Spira* in the Provincialſhip of *Germany*, or *Teutonia* (as has been ſaid) this Br. *John Anglicus* and one Br. *Bartholomew Anglicus* two Engliſh Franciſcan Divines, bred at *Paris*, and ſome other very learned Friers were ſent with him into thoſe Parts, by the Appointment of a General Chapter, held at *Aſſiſium*, *Anno* 1223. And thoſe two Engliſh Friers made their Names Famous to Poſterity, by the great Service they did to their Brethren of the Order in *Saxony*, where they were the firſt that taught Divinity; which they performed with great Succeſs and Applauſe: And Br. *John* had in Time gained ſo great an Eſteem, that he was choſen Vicar Provincial of *Germany* in the Chapter held there *Anno* 1230; when the holy Br. *John de Plano Carpini* (who ſucceeded Br. *Albert de Piſa*) went to the General Chapter, and the Tranſlation of the Body of *St. Francis* at *Aſſiſium*. He was well known in *Germany*, where he had been employ'd as Viſitor not long before he was choſen Vicar-Provincial of that Province; as appears from the Words of an Author of an ancient *Saxon* Chronicle, who ſpeaks thus, Br. *John Anglicus was ſent into Germany their firſt Viſitor; a quiet peaceable Man, and one who, by his extraordinary Goodneſs, did very much excite his Brethren to the Practice of all Vertues.* He was made Provincial of *Saxony* *Anno.* 1231; in which Office he ſucceeded Br. *Simon Anglicus* lately deceaſed, (as I have already ſaid) and here the ſaid *John* continued diſcharging this his Miniſtry with great Edification to others, and much Reputation to himſelf, till he was ſent into *England*, where he govern'd the Friers for two Years (*viz.* 2246, and 1247) as Commiſſary General, whom Pope *Innocent the Fourth*, at the ſame Time alſo, made his Apoſtolick Legate and Collector; in which Capacity he was accepted of by the King, *Henry the* 3*d*, and (together with

(a) *Fran. a Sta. Clara, in Hiſt. Min. pag.* 16. (b) *Angelus a Sto. Franciſco, in Catalogo Provincialium.*

one Frier *Alexander* and ſome others of the ſame Order) allow'd to collect the Charity and pious Aid of Prelates, Clergy, and others, throughout *England*, *Ireland*, and *Scotland*, towards the diſcharging the Expences of the holy War, and the deſigned Expedition to *Jeruſalem*, Purſuant to the Decree of the General Council of *Lyons*, held *Anno* 1245.

III. Here our Engliſh Hiſtorian *Matthew Paris*, (a great Stickler againſt the Pope and the Begging Friers, tho' a Monk of *St. Albans*) is pleaſed to exert his Pen in being ſevere upon theſe Collectors, whom he very briskly charges with many Crimes. 'Now, ſays an (a) Author, though I do not deſign to 'excuſe the Exceſſes of all ſuch Miniſters, yet I dare venture to oppoſe the Envy 'of this Fact. Br. *John Anglicus*, one of thoſe Perſons was Famous for Religion, 'as well as for Learning, a Man of known Zeal for his Inſtitute, and one that 'had acquitted himſelf with Honour and Credit, of ſeveral Offices of Superi-'ority in divers Provinces of his Order: With what Probability therefore does '*Matthew Paris* go about to perſwade Men (as he labours to do) that he was a 'vain, proud, harſh, ill-natured Man, and a Tranſgreſſor of his Rule? Is it 'likely that wiſe Men, who knew him thoroughly, would have contended 'as they did to have him placed at their Head for their Superiour, or that ju-'dicious Superiours, who were noted holy Men, and well acquainted with his 'Manners, would have put him into Poſts of Truſt, if he had been the Man 'that *Matthew Paris* deſcribes him to have been? Or would the Pope himſelf 'have thought him the fitteſt Man to be intruſted with the chief Charge of 'Gathering, in three Kingdoms, a Subſidy towards carrying on a War againſt 'the profeſs'd Enemies of Chriſtianity, had he been a Villain, or an ill Man? 'It ſeems rather, that he was a Perſon of ſuch known Integrity, and ſo ap-'parently diſingaged from all Suſpicion of ſelf Intereſt, that the Pope did not 'apprehend that Money would ſtick to his Fingers. In ſhort, Br. *John Engliſh* was, 'in the Opinion of all that knew him, a very holy Man; as is atteſted by the '*Annaliſt of the Order*, and by Br. *Bernard de Beſſa* (the Great *St. Bonaventure's* 'Companion) and others, quoted in the *Notes upon the Franciſcan Martyrology*, '*on the 3d Day of March.*

I know very well that there were great Complaints made about that Time, againſt the many Demands of Money from our Nation by the Popes and their Agents, and that our Hiſtorians ſay, many Grievances of that Kind were repreſented to the Prelates aſſembled in the General Council at *Lyons*; but it is not my Buſineſs here to inſiſt on that Head: So I return to Br. *John*, who (as the chief Agent in this Negotiation and Legate) (b) ſent Br. *William de Bachinſes*, on the ſame Errand into *Scotland*, *Anno.* 1248, where he was graciouſly receiv'd by the King, as is already ſaid under that Year.

IV. Br. *John Anglicus* is made a *Cardinal* by ſome of our Engliſh Hiſtorians; eſpecially by (c) Mr. *Fox* and (d) Mr. *Collier*, who bring him in making a preſſing Speech

(a) *Author of the Franciſcan Martyrology on the 3d of March.* (b) *Fran. a Sta. Clara, in Supplem. Hiſt. Min.* (c) *Acts of Monum. under King Henry the 3d.* (d) *Eccleſ. Hiſt about the Year* 1246.

Speech to the Pope, in Favour of his native Country *England*; and pleading hard againſt any Exactions upon that Nation; whereby he gave a convincing Proof of his being *a Zealous Patriot*. Now, although I cannot find that any Writer of the Order (except (a) *Fran. a Sta Clara*) ſays he was a *Cardinal*, yet I find it undoubtedly aſſerted, that he was an Apoſtolick Legate; and in the *Additions to Matthew Paris*, there are four Commiſſions given him by the Pope; and the Preamble to the laſt runs thus, viz. *Innocentius &c.* —— *To our well beloved Son, Br. John, of the Order of Friers Minors, Health and Apoſtolical Benediction. It is lately come to our Hearing, that moſt of the Church Prelates of the Kingdom of England, not conſidering that thoſe Things which are dedicated to the divine Service, ought not to be applied to ordinary Uſes, &c.* Where the Pope (b) gives him a very full Authority over all the Prelates, with a Power to *Excommunicate, Suſpend*, or *Interdict* them, and to ſuppreſs all Manner of Oppoſers without any farther Appeal, &c. *Matthew Paris* makes Mention of *Seven Articles* of the Papal Powers granted to Br. *John* and his Companions; the *Firſt* of which was, that they ſhould make Inquiry upon all Uſurers, being yet living, and after all ill-gotten Goods, gain'd *per Uſurariam Pravitatem*; and ſhould make Attachment, or Seizure of all ſuch Goods, for the Uſe and Preparation for this War againſt the *Greeks*, (ſays (c) Mr. *Fox*) Excommunicating all them, by diſtinct Cenſures of the Church, that repugn'd againſt it. The other *Six Articles* (too long for this Place) run chiefly upon all Goods gotten by unjuſt Means. I will not pretend to anſwer all Objections againſt theſe Articles: So I leave the *Nunce*, or *Legate*, that I may ſpeak of him as Miniſter Provincial; in which Office of Legate, I have already given a Tranſcript of what is ſaid of him from the *Author of the Franciſcan Martyrology*, viz. *that he govern'd the Friers Minors in England, in the Years* 1246, and 1247, *at the ſame Time that he was the Popes Collector*; And he is call'd *Provincial* of the Friers *then* by moſt of our Engliſh Writers: But I preſume, he was ſo call'd becauſe he was *then* Provincial of *Saxony*, and was alſo impower'd by the Miniſter General, as his Commiſſary, for a Time, over the Order in *England*, during his Negotiation there, and in the Abſence of their own Provincial, Br. *William de Nottingham*, then gone to *Rome*; or, laſtly, becauſe he was afterwards made Provincial of the Engliſh Province. To clear this Difficulty, obſerve

V. Br. *Thomas de Eccleſton* makes it Plain, that *William Nottingham* was Provincial of *England* at the very Time, when Br. *John Anglicus* was here as the Popes Legate and Collector, and that he continued in the ſaid Office of Provincial for ſix or ſeven Years after; and the Catalogue of their Provincials brings in Br. *Peter de Teuxbury* immediately after him, and then this Great Man Br. *John Engliſh*; who having executed his difficult Commiſſion of Collectorſhip, left our Nation and return'd to his Office of Provincial in *Saxony*; and at laſt was made Provincial of *England*, about this *Year* 1256. How long he continued in *Anno.* 1256.

(a) *Hiſt. Min. pag.* 17. (b) *Hiſt. Min. pag.* 17. (c) *Acts & Monum. from Matth. Paris, whom he quotes Folio* 205.

this Office I do not find, nor when he departed this Life; but the *Place* of his Deceaſe was *Oxford*, where he was buried.

Now, that I may not be thought fool-hardy, for diſſenting from the many Writers, who made Br. *John Anglicus* Provincial of *England* in the *Years* 1246, 1247, let but the patient Reader obſerve, that *Eccleſton* poſitively aſſerts, that Br. *William Nottingham* ſucceeded Br. *Haymo*, in England *Anno* 1239, and that he continued Provincial for fourteen Years; which does not agree with the Account of Br. *John's* being in that Office for two of thoſe ſaid Years; nay, and ſuppoſed that he had come in for two Years to govern (as Provincial) in the very middle of the Time of *Nottingham's* Provincialſhip, this could not make him the *Sixth Provincial* of *England*, nor have brought him into the Catalogue after *Peter Teuxbury*, who was not Provincial till ſeven Years after that Time. But enough of this. *Willot. in Athen. Franciſcan.* ſays, Br. *John Engliſh* was a moſt learned Man, and is ſuppoſed to have been an Author, but not ſo much as the Titles of his Works are recorded.

VI. There are two other Famous Franciſcans of our Nation, whoſe Names being *John*, had the Nick-name *Anglicus* added by Foreigners, amongſt whom they lived for many Years; and it is hard to diſtinguiſh the Perſon I have been ſpeaking of, from one of them, the Time when he lived being unknown; and therefore, to prevent Miſtakes, he ſhall come in here; and the *Third John* ſhall be ſpoken of under the *Year* 1309, about which Time he floriſh'd.

The *Second Br. John Anglicus* was a Franciſcan Doctor of *Paris*, where he taught Divinity for a long Time. *Willot* ſays, he was a Pious and Learned Man, and an Author. Some of his Works are theſe, viz. *A Sum of Divinity*, One Book, call'd *Summa Johannina*, from *John*, the Name of the Author. *Upon the Maſter of the Sentences*, Four Books. *Upon St. John's Apocalypſe*; One Book. *An Handful of Flowers*; One Book. *Various Sermons*; One Book; I do not find when he flouriſh'd, nor where he was buried; but what I have here ſaid of him is from (a) Authors of Credit.

Anno 1256. VII. Br. *John de Sacroboſco* (whom ſome call *Halifax*) imbibed the firſt Notions of good Literature, with an uncommon Succeſs, in the Vniverſity of *Oxford*; from whence he afterwards went to *Paris*; where he ſpent the remainder of his Days. So Dr. *Pits*, who takes no Notice of his being a Franciſcan; but being reckon'd one of that Order by (b) *Harpsfield* and (c) Two other great Men, I will venture to give him a Place here.

He was a great Philoſopher, and an excellent Divine, and had the Honour to be made a Doctor of that Sacred Faculty by the Univerſity of *Paris*. He afterwards applied himſelf chiefly (as it ſeems) to the Study of Mathematicks, and become ſo very perfect in that Kind of Learning, that he is, to this very Day, univerſally eſteem'd as one of the principal Maſters of it, and is ſtill Famous in all the Schools of *Europe* (as *Pits* ſays) for his Performance *upon the Sphere and*

(a) *Toſſinian. Hiſt. Seraph. Lib.* 1°. *Folio* 322. *and Pits in Appendice.* (b) *Hiſt. Eccleſ. Sæc.* 14. (c) *Angel. a Sta. Franc. in fine Catalogi Script. Ord. Min. & Fran. a Sta. Clara, in Hiſt. Min. pag.* 32.

and the Eccleſiaſtical Account; which were ſhort, but ſo pithy, that they have recommended his Name to the lateſt Poſterity; and his *Tract upon the Sphere* is not only approv'd, receiv'd, and read in moſt Univerſities, but has alſo been illuſtrated with the Comments of many learned Profeſſors of that Science; as may be ſeen in Dr. *Pits*, who gives the following Catalogue of his Works, viz. *Of the Sphere of the World*, One Book, *MSS.* in *Merton-College*, at *Oxford*; and at *Cambridge* in the publick Library, and in the Colleges of *St. Benedict*, *St. Peter*, *Cajus &c. Of the Calculation of the Year*, or *the Eccleſiaſtical Account*, One Book, afterwards printed at *Paris Anno* 1551. *De Algoriſmo*, One Book. *A Summary of the Law*, One Book. *Of the Aſtrolabe*, One Book. *Of the Eccleſiaſtical Computation to the Year of our Lord* 1256. He was this Year living at *Paris*, where he at laſt departed this Life.

The Authority of the knowing Writers, above quoted, who reckon this Man a Franciſcan, ſeem ſufficient to prevail upon any one to give into their Sentiments on that Head; eſpecially ſince the Engliſh Minorites, in the beginning of their Order, are known to have applied themſelves very much to the Study of Mathematicks, their firſt great Maſter in that Science being the famous Dr. *Groſtete*, afterwards Biſhop of *Lincoln*, who (a) taught Br. *Adam de Mariſco* and others, (why not this *John*?) after whom came *Roger Bacon*, *John Peckham*, and many others of the ſame Order, whoſe learned Works make it plainly appear to Poſterity, that the Engliſh Friers Minors carried the Bell for many Years in that kind of Scholarſhip. But now I go to an Affair of a different Nature.

VIII. About this Time (*Alexander the 4th.* being Pope) there came *Anno* 1256. out a pernicious Libel againſt the *Mendicants*, whoſe State was traduced as Blame-worthy and Damnable. This ſcandalous Pamphlet was contriv'd and drawn up by certain Doctors of *Paris*, whoſe Ring-leader was (b) *William de Sancto Amore*, follow'd by *Sigerius* and ſome others of that Univerſity, who ſpitefully labour'd to explode the Orders of the *Begging Friers*, againſt whom they quoted ſeveral Texts of the holy Scriptures, which they wreſted to a foreign Senſe, to ſupport their raſh Aſſertions, and to prove (as they pretended) that the ſaid Friers, 'ought not to be admitted into any Univerſities, and that it was 'not allowable for them to teach, nor to preach to the People, or to hear Confeſſions, or to beg, or to live upon Alms.' This Book was at laſt preſented to the Pope, who committed the Examination of it to certain learned Doctors, by whom the Malice and Envy of its Authors, were plainly diſcover'd. *Albertus Magnus*, *St. Thomas Aquinas*, *St. Bonaventure*, and many other great Men roſe up againſt this Libel, and made it appear that all the Arguments alledged by the *Pariſians* were fallacious, and *that the State of the Mendicants was both pleaſing to God, and ſerviceable to his Holy Church. St. Thomas Aquinas* chiefly undertook the Cauſe, and drew his Pen againſt *William de Sto Amore*, whoſe Calumnies he detected and diſproved, Properly, Learnedly, and Solidly, in a Book intitled *Contra Impugnantes Religionem*; which Book was approved by the Pope, who condemn'd the Pamphlet,

(a) *Fran. a Sta Clara, in Hiſt. Min. pag.* 32. (b) *Toſſinian. Hiſtor. Seraphic. Lib.* 2do. *Folio* 297.

let, deprived *William de Sto Amore and Sigerius* of their Degrees of Doctor and of all other Dignities, baniſh'd them out of the Univerſity of *Paris* for their Impudence; and gave freſh Inſtances of his approving of the ſaid Orders of the *Mendicants*, by granting them many new Favours and Privileges.

The Arguments made uſe of by theſe Doctors of *Paris* were again invalidated by St. *Thomas of Aquin* in his publick Diſputations in *Paris* it ſelf. And here I beg leave to make a Step forwards to acquaint the Reader that the Archbiſhop of *Armagh*, *Fitz-Ralph*, having conceived a Diſlike to the Friers, was pleas'd to take up moſt of the condemn'd Arguments of theſe ſaid Doctors, about an hundred Years after they had been exploded and cenſured with their Authors: The ſaid Prelate's Ninth Article of his Remonſtrance indeed was, that *the Bull of Alexander the Fourth, which condemn'd the Doctors of Paris, did not Cenſure any of his Seven laſt Concluſions*; But, notwithſtanding this Aſſertion, the Archbiſhops Articles were the ſame, either in *Terms*, or in equivalent, with theſe condemn'd; as the Reader may ſee when I come up to the proper Time; In the mean while all that I ſhall now add is, that the Plea turn'd to the Friers Advantage, and mov'd his Holineſs to confirm their old Privileges, and to grant them New Ones, as the firſt Storm had done. But I have run too far, and now return.

Anno 1257. I. *Br. Adam de Mariſco*, that famous Franciſcan Doctor of *Oxford* ſo often mention'd, now departed this Life. Mr. *Fuller* (a) calls him, '*Adam of Marſh*, and ſays he was born in *Somerſetſhire*, where there are plenty 'of Marſhes in the Fenny Part thereof: But I take *Brent-Marſh* (ſays he) as the 'principal, the moſt probable Place of his Nativity. It ſeems that a *foggie Air* 'is no hindrance to a refined Wit, whoſe Infancy and Youth in this Place was ſo 'full of Pregnancy. He afterwards went to *Oxford*, and there become Doctor 'of Divinity. It is Argument enough to perſwade any indifferent Man into a 'Belief of his Abilities, becauſe that *Robert Groſthead*, that learned and pious 'Biſhop of *Lincoln*, made uſe of his Pains, that they might jointly peruſe and 'compare the Scripture. He become afterwards a Franciſcan Frier in *Worce-'ſter*, and furniſh'd the Library thereof with moſt excellent Manuſcripts; for 'then began the Emulation in *England*, betwixt Monaſteries, which ſhou'd out-'vie each other for moſt and the beſt Books. He flouriſh'd *Anno* 1257. I can-'not (ſays *Fuller*) grieve heartily for this *Adam*'s Loſs of the Biſhoprick of *Ely*, 'becauſe *Hugo de Balſham*, his Corrival, got it from him, the Founder of *Peter* '*Houſe* in *Cambridge*.' So Dr. *Fuller*; To whom I will here add from (b) Mr. *Wood*, and (c) others of a more ſedate Style, that *Adam* was of a ſingular good natural Temper from his very Childhood, and had a Wit peculiarly framed for Learning, with which Advantages having perfected his Studies, and being made a Pariſh Prieſt (as I have already ſaid) he was a ſingular Pattern of Virtue, and at laſt began to think of more ſublime Contemplations, and of a Religious State of Life; which Thoughts he communicated to certain pious and prudent Men, whom he conſulted in this weighty Affair, and being more and more confirm'd

(a) *Worthies of Somerſetſhire.* (b) *Antiq. Oxon. Lib.* 1° *pag.* 72 & 68. (c) *Wharton. In Anglia Sacra. Part.* 2. *pag.* 342.

firm'd in his good Deſigns, he made Choice of the Order of St. *Francis*. He was afterwards a Fellow Student and Traveller with St. *Anthony of Padua*, and had a great ſhare in the Friendſhip of that holy Man. Infine, Br. *Adam Marſh*, had ſuch an univerſal Reputation and Eſteem of all Men for his great Virtue and Learning, that he was impowr'd by Pope *Alexander the Fourth*, to examine the Miracles of St. *Richard*, late Biſhop of *Chicheſter*, (who departed this Life *Anno* 1253, *April the* 2*d*.) and to make Report of them to his Holineſs, in order to his Canonization; and about the ſame time *Adam* was choſen Biſhop of *Ely*; though he was never conſecrated, or admitted into Poſſeſſion, becauſe the Pope had already nominated *Hugh Balzamon* to that See. But *Adam* being a Man of known Sanctity, and particularly favour'd by *Boniface* then Archbiſhop of *Canterbury*, and Son of the Earl of *Savoy*, his Holineſs did not diſmiſs him with Diſhonour, but ſent him back into *England* as his Apoſtolick *Legate*, he being then at *Rome*, both to make Report of St. *Richard's* Miracles, and to procure his Credentials for his Inthronization at *Ely*; However he return'd the Year following into *England* with his Companion Br. *John Cantianus*, (of whom the next Year) as the Popes Legates.

To Conclude; Br. *Adam* was not ſuch a meer Contemplative as to keep his great Piety and Learning to himſelf, but he ſwell'd the Friers Library, both in Bulk and Value with his own Writings, which were learned and accurate, well compoſed, and worthy of the Man ſtyled *Doctor Illuſtratus*. Some of his Works are, *Comments upon certain Texts of the holy Scripture*, One Book. *Upon the Canticle of Canticles*, One Book. *A Paraphraſe upon St. Denis the Ariopagite*, One Book. *An Expoſition of the holy Scripture*, One Book. *Queſtions of Divinity*, One Book. *Ordinary Leſſons*, One Book. *Epiſtles to Robert Groſtete*, One Book; beſides many other Works. *Eccleſton* ends his Life in the Year 1257; but *Sixtus Senenſis*, and *Willot*, ſpin it out as far as the Year 1260; and indeed this laſt Date of the Time of his Death agrees beſt with *Godwyns* (a) Account of Br. *Adam's* being elected Biſhop of *Ely*, *Anno* 1257, and with the Annals of the Order which bring in *Adam* examining St. *Richard's* Miracles, or giving an account of them at *Rome* about the ſame Time; according to which Calculation Br. *Adam* return'd *Legate* into *England* in the *Year* 1258. But let nice Chronologers reſolve the Computation as they think fit, whilſt I go on to Br. *Adam's* Fellow-*Legate*.

I. Br. *John of Kent* lived till about this Time. He is commonly call'd *Cantianus* from the Country wherein he was born, which was *Kent*. From his Youth he was inſtructed in the Fear of God, and in the Study of the Liberal Arts; and made ſuch Advantagious Improvements in both, that in due Time he became a learned Clerk, as well as a good Man; after which, he left the Schools, and the Country wherein he as yet had ſtudied, and then travell'd into *Aquitania*, in *France*, where he took to the Study of the Laws, with great Diligence and Application; and having gain'd the *Reputation* of a learned Man, as well as the *Knowledge* that really made him ſo, he was prefer'd to a Canonſhip in *Anno* 1258

the

Vide Pitſæum. de Illuſtribus Angl. Script. Anno 1257. (a) *Godwyn's Catalogue of Biſhops of Ely in the Year* 1257.

the Cathedral of the *Bleſſed Virgin Mary*, in the City of *Angiers*: But being at laſt weary of this World, and deſpiſing all its Preferments and Advantages; and deſiring to ſpend his Time in the Contemplation of heavenly Things, he freely renounced All, and made himſelf Poor for the Love of Chriſt; and embracing the Rule and Inſtitute of St. *Francis*, he bow'd down his Neck to the *Sweet Yoke* of our Lord, and carried his *Light Burden*, with great Humility and Patience, to the very End of his Life. Some time after he had entred into this Order, Pope *Alexander the 4th* ſent him as his *Legate* into *England*, together with Br. *Adam de Mariſco*, (alſo his *Legate*) of whom I have already given an Account. Br. *John of Kent* writ ſeveral Books, chiefly whilſt he was a *Canon* at *Angiers*. His Works are, *Of Law-Caſes*, Two Books. *Of the Rubricks*, One Book. beſides many other Things. (a) Dr. *Pits*, and Br. *Francis* (b) *Harold*, (from whom I write) differ in the Date of this Man's Death; the firſt making him end his Days *Anno* 1248, and the other extending his Life as far as the *Year* 1258, or farther; which laſt is certainly the moſt true Account, as it plainly appears.

Anno 1258. II. The Franciſcans this Year, took Poſſeſſion of a Dwelling-place in St. *Edmunds Bury*, in *Suffolk*; as ſhall be ſaid at large in the *Second Part* of this Work.

Anno 1259. I. Br. *Auguſtin de Nottingham* flouriſh'd about this Time. He was Brother to *William of Nottingham* Sen. (who was the 4th Provincial of *England*) and enter'd into the Order of St. *Francis* at, or about the ſame Time with him, as *Eccleſton* ſays. This Br. *Auguſtin* was a Man of excellent Parts, which, by a ſedulous Application, he improved to an excellent Degree of Virtue and Learning; as appears from the many diſtinguiſhing Favours which he had the Honour to receive from Pope *Innocent the 4th*, who at laſt (c) made him Biſhop of *Laodicea*; And it is very likely that he was a *Suffragan* to ſome one of our Engliſh Dioceſans, as many others of the ſame Order, at different Times, are known to have been.

There are two Famous Cities of this Name; one in *Caloſyria*, by Mount *Libanus*, now *Liche*, or *Lizza*; The other of *Lydia*, in the *Leſſer Aſia*, call'd heretofore *Dioſpolis*, now *Laudichia*: From this Place St. *Paul* writ his former Epiſtle to *Timothy*: But of which of theſe two *Laodiceas* this Br. *Auguſtin* was made Biſhop, I know not, nor when he departed this Life.

Anno 1259 II. A Frier Minor whom latin Authors call *Walaſcus* (*Walleys* might be his Name) was this Year, impower'd by the Pope to reſtore a certain Biſhop, named *Ademarus*, to his See of *Wincheſter*. So the *Annales Min.* I take this Biſhop to be *Athelmarus*, the Son of *Hugh* Earl of *March* and *Iſabel* the Queen Mother, (ſo that he was King *Henry the Third*'s half Brother) who was forced to flie out of *England* *Anno* 1258. with many other *Pictavians* his Country-Men; and therefore believe the good Frier *Walaſcus* (or *Walleys*) did not ſucceed effectually in his Negotiation, becauſe I find in *Godwyn's Catalogue of Biſhops*, that the Monks of *Wincheſter*, this Year, proceeded to the Election of a new Biſhop, and

(a) *De Illuſtr. Angl. Script. Anno* 1248. (b) *Epitom. Annal. Ord. Min.* (c) *Eccleſton, in Leland. Collectan. Tom.* 2. *pag.* 342.

and made choice of *Henry de Wingham*, then Chancellor of *England*. But I return.

I. Br. *Ralph Coleburg* departed this Life now; Of him (a) Mr. *Wood* writes, that the Fame of his excellent Learning ſpreading whilſt he was a Reader in the Faculty of Arts at *Paris*; the Miniſter General of his Order ſent him to *Oxford*, where he finiſh'd his Regency in Divinity, to the great Credit of his Order and himſelf. So *Wood*: To which I will add from (b) Dr. *Pits* and others, that *Coleburg* had his firſt Education at *Oxford*, from whence, after he had made an uncommon Proficience and gain'd very great Applauſe, he was ſent over to *Paris*; where in Proceſs of Time, he gave ſuch Demonſtrations of his Learning and Skill in Teaching, that he was the Admiration of that famous Univerſity; where he continued till that learned Profeſſor Br. *Adam de Mariſco*, as a well-deſerving Veteran, laid down the Office of expounding the Holy Scriptures in the Franciſcan Schools at *Oxford*, wherein he was ſucceeded by this *Coleburg*, who honourably acquitted himſelf of the Task, after the Example of his great Predeceſſor. I cannot find when he began to teach at *Oxford*, nor ſo much as the Titles of his Writings, although *Pits* ſays he was an Author, and left ſome Monuments of his great Learning to Poſterity. He was a Doctor of *Oxford*; and it's certain he died about this Time, though *Toſſinian:* by Miſtake, makes him live till the *Year* 1270. *Anno* 1260

II. Br. *Thomas of York*, or *de Eboraco*, flouriſh'd about this Time. He was the 4*th* in Order, though perhaps the *firſt* in Dignity, amongſt the Readers of Divinity in the Friers Convent at *Oxford:* he was a Man of a Graceful and Perſwaſive Elocution, and not leſs to be commended for his ready Wit and excellent Learning. So Dr. *Pits*, whoſe Character of this Man is carried on farther by Mr. *Wood* (c) who ſays, that after Br. *Thomas* had finiſh'd his teaching at *Oxford*, he reſumed the Lecture at *Cambridge*, and was honour'd with the Doctors Cap in both Univerſities, (as his Predeceſſor *Normanville* was) and that he graced the Age wherein he lived with his Writings, which are now all loſt except one Book intitled *Commentaries upon Eccleſiaſtes*, mention'd by Dr. *Pits*. Old Age at laſt coming upon him, he return'd to *York*, the Place of his Birth, and there ended his Days, in the Convent of his Order. One thing more (ſays *Wood*) I muſt not omit concerning this Famous Man; which is, that when he was about to take the Degree of Doctor in Divinity at *Oxford* (Br. *Peter de Maners* being in the Regent Doctors Pulpit in the uſual Preliminary Diſputations) there was a Stop put to farther Proceedings, and *Eboracenſis* was then hinder'd from paſſing Doctor, becauſe he had not taught in the Faculty of Arts according to the Rigour of the Statutes of that Univerſity. This was about the *Year* 1250. So *Wood* who goes on; upon this Diſappointment *Adam de Mariſco* writ a Letter to his Provincial, Br. *William de Nottingham*, much in Commendation of the ſaid Br. *Thomas of York*, the Subſtance of which Letter is as follows.... *About ſeven Days before this preſent Writing, it was agreed on, by the gracious Aſſent of the Chancel-* *Anno* 1260.

(a) *Antiquit. Oxon. Lib.* 1° *pag.* 72. (b) *In Appendice Illuſtr. Angl. Script.* (c) *Antiq. Oxon. Lib.* 1° *pag.* 72.

lor and the Doctors of the Univerſity of Oxford, that Br. Thomas of York (bleſſed be the Name of God) ſhou'd be admitted to Mount the Chair of Doctor in Divinity, for the Excellency of his Manners, his Wit, his Learning, and his Experience, which make him acceptable to many, even the Great Ones. But there was a Difficulty ſtarted to obſtruct the Procedure, from the Objections of ſome, who pleaded that he had not, (Cathedraliter) in due Form, taught the Liberal Arts: This Affair is now depending, and the Event Dubious at the going off of this Bearer, &c. What Iſſue this Cauſe had appears from ſome other Letters to the ſaid *William de Nottingham*, wherein I find (ſays *Wood*) that at the Inſtance of the ſaid *Thomas*, the Chancellor and the Maſters of Arts, with ſome Batchellors of the ſame Faculty, met together, and having choſen ſeven Umpires out of this Number, they reſolved that, *in Condeſcenſion to the Petition of the ſaid Thomas, he ſhou'd take the Degree of Doctor, notwithſtanding the Impediment objected againſt him,* viz. *That he had not regularly given out the Leſſon in the School of Arts,* &c. *Wood.* The Reader may perhaps think it ſomewhat ſtrange that this Man (who is thought to have died old this Year) ſhou'd ſucceed Br. *Euſtace de Normanville*, who lived till the *Year* 1280. To which all that can be ſaid is, that *Normanville* began very young to teach, and *Eboracenſis* not till he was more advanced in Years; unleſs there is ſome Miſtake in the date of their Departure out of this Life. However, this ſeems to confirm Mr. *Wood's* Opinion, viz. that *Normanville* was a Frier before he was made Doctor.

Anno 1260. III. *Br. John Walleys* (alias *Wallenſis*, or *Gualenſis*) a Franciſcan of *Worceſter*, as Dr. *Pits* ſays, died alſo this Year; of whom take what follows, from (a) Mr. *Wood*. *Walleys* perform'd the Function of Profeſſor of both Philoſophy and Divinity, with great Applauſe, in the Franciſcan School at *Oxford*; where having finiſh'd, (and taken the Degree of Doctor, ſays *Pits*) he was ſent to *Paris*, and there, in the ſame Exercifes, gain'd the Eſteem of all Men for his great Learning; and was honour'd with the Title of (*Arbor Vitæ*) *A Tree of Life*; ſuch plentiful Fruits did he bear of all Manner of Erudition proper for the Nurture of a ſpiritual Life. He was, in thoſe Days, a Man of that Eloquence, that Quickneſs of Wit, that Sharpneſs and Patneſs of Expreſſion, that he was able to Diſcourſe upon any Subject, not only Gracefully, Eloquently, and Clearly; but alſo Accutely, Wiſely, and Learnedly. So *Wood* from *Leland*, with much more in his Commendation. And Dr. *Pits* moreover adds, that *Br. John's* Judgment was as Solid as his Wit was Diſcerning, and that he penetrated the moſt Obſtruſe Myſteries of Learning at firſt Sight, and cou'd quickly ſolve the moſt intricate Difficulties, with Wiſdom and Energy; as appears alſo by his Writings; which are ſo numerous, that *Wood* ſays there are *Twenty Volumes* of his Works in Philoſophy and Divinity, as is atteſted by many Authors; and *Pits* gives this Catalogue, viz. *Lectures upon the Scriptures*, ſeveral Books. *Upon the Maſter of the Sentences*, Four Books. *Upon the Apocalypſe of St. John*, One Book. *Sermons of the Time*, One Book. *Sermons of the Saints*, One Book. *Upon the Mythology of St. Fulgentius*, One Book. *A Summary of Precepts*, One Book. *Of the Viſitation of the Sick*, One Book. *Of Penance*, One Book. *Legiloquium, of the divine Commandments*,

(a) *Antiquit. Oxon. Lib.* 1° *pag.* 72, *& ſeq.*

ments, One Book. *Cummuniloquium, and of the Government of human Life*, Seven Books, *MSS.* in *Balliol College* at *Oxford*, and at *Cambridge* in *St. Peter's College*; and printed at *Lyons Anno* 1511 *Moniloquium* ſeu *Collectiloquium*. Four Books. *MSS.* at *Cambridge*, in *St. Peter's College*, and in *Pembroke-Hall*. *Floriloquium, Of the Sayings of the Philoſophers*, One Book, at *Cambridge*, *MSS.* in *St. Benedict's College*, and in *Pembroke-Hall*. *Breviloquium, Of the Wiſdom of the Saints*, One Book. *MSS.* at *Oxford*, in *Balliol and Oriel Colleges*. *Breviloquium, Of the Vertues of the Ancient Philoſophers*, One Book, *MSS.* in *Oriel College*, at *Oxford*. *Of the Life and Manners of the Philoſophers*, Ten Books. *A Summary of Juſtice, or a Treatiſe of the Seven deadly Sins*; out of *Parienſis*, Ten Books, *MSS.* in *Oxford*, in *Exeter College*; and at *Cambridge*, in St. *Peter's College*. *Floriloquium*, One Book. *Of Univerſal Providence*, One Book. *Of a Common Wealth*, One Book. *Of the Vertues of the Ancients*, Three Books, *MSS.* in *Oriel College* at *Oxford*. *An Hiſtorical Collection*, One Book. *Remarkable Additions*, One Book. *An Ordinary or an Alphabet of a Religious Life, divided into the three following Parts*, viz. *A Diary*, printed at *Venice*, and afterwards at *Lyons Anno* 1511; *Place-reckonings*, One Book. *An Itinerary*, One Book. *Paſtorals*, One Book. *Indexes of two Works*, One Book. *Of divers Matters*, One Book. *Of Diſcipline*, One Book. *Of brotherly Correction*, One Book. *Of Exhortation*, One Book. *Of the Knowledge of Life*, One Book. *Of the Moral Eye*, One Book. *Of Relations*, One Book. *Of Being and Eſſence*, One Book. *Commentaries upon Valerius*, One Book. *Collections of Verſes*, One Book. *MSS.* in St. *Peter's College in Cambridge*. *Expoſitions of Ovid's Fables*, One Book, *MSS. Ibidem*. *Of divers Things*, Fifteen Books. *Of the Beginning, Progreſs, and End of Mahomet, and the fourfold Reprobation of his Prophecy*, One Book. *A ſhort Direction for Curates*, One Book. which (being prevented by Death) he did not finiſh; but it was cloſed by *Br. Thomas of Ireland*. *Br. John Walleys*, lived till the *Year* 1260, and then departed this Life at *Paris*, where he was buried among his Religious Brethren, in the Convent of his Order.

IV. *Br. Nicholas Anglicus*, a Famous Engliſh Franciſcan Doctor of Divinity, died likewiſe this Year. Dr. *Pits* (a) writes of him, that after he had laid a good Ground-work of Vertue and Learning in his Native Country; being ſpur'd on with an eager Deſire of farther Improvements, he travell'd (by the Appointment of his Provincial) firſt into *France*, and afterwards through *Italy*, viſiting every Univerſity of Note, and converſing daily with the moſt learned Men in thoſe Parts, and by a Diligent Application, ſcumming off the very Cream of good Literature; and coming at laſt to *Rome*, the great Reſidence of Holy and Learned Men; and his Fame ſoon ſpreading, *Cæpit notus eſſe Pontifici*, *He became known to the High Prieſt*, his excellent Parts introducing him to the Preſence of the then Pope *Innocent the 4th*; who obſerving the Man's Learning, his Prudence, his judicious Gravity, and his other ſingular Vertues, made Choice of him for his Confeſſor and Director of his Conſcience; which Office he diſcharg'd ſo commendably, that it was not long before the ſaid Pope beſtow'd upon him the Biſhoprick of *Aſſiſium*, in *Italy*. He is ſaid to have writ ſeveral *Anno* 1260.

(a) *In Appendice Illuſtr. Script.*

Books; but the Titles of them are not to be found. To this Purpoſe Dr. *Pits*, quoting *Eccleſton* and *Leland*. He lived till about the *Year* 1260. Here note.

1*ſt*. I have already obſerved, in the latter End of *Alexander Hales*'s Character, that *Br. Nicholas Anglicus* was preſent at the Council of *Lyons Anno* 1245, being then Confeſſor to Pope *Innocent the 4th*, to whom he was greatly Aſſiſtent in many weighty Affairs, in Conjunction with the ſaid *Alexander*; but whether he was, at that Time, Biſhop of *Aſſiſium*, or was afterwards advanced to that Dignity, I cannot reſolve, though the latter ſeems the moſt likely.

2*dly*. There was another Engliſh Franciſcan known alſo by the Name of *Nicholas Anglicus*, who, from the State of a Lay-Brother, was admitted to holy Orders, became Confeſſor to the ſame Pope, and was at laſt made Biſhop of *Aſſiſium* before this Perſon was, as I have already ſaid under the Year 1243. *Numb*. 1.

Anno 1261. I. *Br. Henry Bryſingham*, one of the Regent Profeſſors of the Franciſcan Schools at *Oxford*, proceeded Doctor of Divinity in that Univerſity this Year, according to Mr. *Wood*. But I refer his Character to the Time of his Departure out of this Life; As I do alſo the remarkable Acts of ſome others of the Order, for theſe two Years, that they may appear more intelligibly, all at once, when I come up to the reſpective Dates of their Deceaſe.

Anno 1262. I. *Br. Manſuetus*, a certain foreign Franciſcan, was, about this Year, (by the King's procuring) ſent into *England* as a *Legate* from the See of *Rome*, as our Engliſh Hiſtorians bear Witneſs. So (a) *Fran. a Sta Clara*. What the Occaſion was of his Majeſties deſiring ſuch a Perſon to come over, I find not; but I take this *Manſuetus* to be the Man that heretofore was Confeſſor to Pope *Innocent the 4th* and his Chaplain, and Plenipotentiary, by whoſe Mediation the Inhabitants of *Piſa* in *Italy*, were (after ſome Diſagreement) reconciled to the See of *Rome*, *Anno* 1244. *Toſſinianenſis* ſays, he was famous for the Sanctity of his Life, and for the Gift of Miracles, and upon theſe Conſiderations was very much careſs'd by St. *Lewis the 9th*. King of *France*, who admitted him to an intimate Familiarity. Pope *Urban* the *4th* imploy'd alſo this Br. *Manſuetus* in many Affairs of Weight, as the Annaliſt of the Order witneſſeth, under the *Year* 1263, about which Time it was, that King *Henry the Third of England* procured his coming hither: And indeed almoſt numberleſs are the Inſtances of the Engliſh Franciſcans being imploy'd both at Home and Abroad, and of Foreign Friers of the ſame Order being ſent into *England* on publick Negotiations of the greateſt Importance; which the curious Reader may find in the Hiſtories of thoſe Times.

Anno 1264. I. *Br. John Stanford* died about this Time. All that I can find of him is, that he was the 8*th* Miniſter Provincial of the Engliſh Franciſcans, and ſucceeded Br. *John Anglicus* in that Office, and that he departed this Life in the Convent of his Order at *Linne*, in *Norfolk*, where he alſo was buried amongſt his Religious Brethren. But when he was choſen Provincial, or how long

(a) *Hiſt. Min. Provin. Angl. pag.* 18. *Martyrolog. Franciſcan. on the* 27*th of December.*

long he held that Miniſtry, I know not, nor the Time of his Death more than by a probable Gueſs: However, it is certain he was (a) ſucceeded by Br. *Peter Swynerſted.*

I. Br. *Bonaventure Fidanza*, (afterwards canonized *Saint Bonaventure*, and ſtyled the *Seraphical Doctor of the Church*) a Frier Minor, was, this Year nominated Archbiſhop of *York*, by Pope *Clement the 4th*, who in his Pontifical Letters, gives him a great Character for his Piety, Prudence and Learning: But neither the high Commendations the Pope was pleaſed to give him, nor the Rich Benefice he beſtow'd upon him, cou'd then move him from his State of Poverty: For, he went to the Pope, and with great Humility reſign'd the Dignity into the Hands that gave it him. *St. Bonaventure* was choſen Miniſter General of the whole Order of *St. Francis Anno* 1256, and was in the ſaid Office when he was appointed to the See of *York*; for he was General eighteen Years, that is, to the *Year* 1274, at which Time he was made a Cardinal and Biſhop of *Albano*, by Pope *Gregory the Tenth*, in the Time of the Council of *Lyons*, wherein the ſaid Pope preſided in Perſon, being chiefly aſſiſted by *St. Bonaventure*, with whom his Holineſs conſulted in Matters of the greateſt Difficulty and Importance, and by whoſe Endeavours and Advice many Things were decreed, and the *Greeks*, return'd to their Obedience to the Apoſtolick See. So (b) *Toſſinianenſis.* (c) *Leland* agrees, with this Account, as to the Time; but expreſſes the Matter in a different Style, ſaying, 'The Pope made void the Election of *William*, Dean of *York*, 'elected to that See, who return'd from *Rome* about the Feaſt of St. *Nicholas*, 'and gave the Archbiſhoprick to a certain Perſon, of the Order of the Friers 'Minors, call'd *Bonaventure*; who being afraid of his Skin, leſt he ſhou'd find 'the Fury of the Engliſh (not yet entirely at Quiet) dangerous to him, reſign'd 'that high Dignity into the Hands of the Pope that gave it him. *Leland.*'

Anno 1265.

I. Theſe two Years are chiefly taken up with a ſevere Perſecution raiſed againſt the famous Doctor, Frier *Roger Bacon*, who was traduced and falſely accuſed firſt to the General of the Order, and then to the Pope, on the Account of ſome new Diſcoveries, and ſome curious and uncommon Experiments of the Mathematicks made by him, which had the Misfortune to not be rightly underſtood. But I refer theſe to a more proper Place.

Anno 1266. *and* 1267.

I. The Reader wou'd perhaps be ſurpris'd if I ſhou'd abruptly aſſert, that a Franciſcan was very inſtrumental in the founding of a College in *Oxford*; and therefore I beg leave to go ſome Years forwards with this Affair that I may make it intelligible by giving it all at once, from the famous Antiquary Mr. (d) *Wood*, who delivers it thus, viz. 'Authors vary about the date 'of *Balliol-College* in *Oxford* .... Whatever was done in this Matter by *John de* 'Balliol Knight and Father to the King of *Scots*, in his Life-Time, ought to be 'reckon'd in the *Year* 1268, or at leaſt 1267. This great Man gave Stipends 'to certain Students in *Oxford*, which he deſigned to continue to them till he 'cou'd

Anno 1266.

(a) *Vide Catalog. Provincialium. in fine Cortam. Seraph.* (b) *Hiſt. Seraph. Lib.* 1° *Folio* 93 & 94. & *ibid. Lib.* 2d° *Fol.* 181. (c) *Collectan Tom.* 2d° *pag.* 418. (d) *Antiq. Oxon. Lib.* 2d°. *pag.* 69, & 70.

cou'd provide them proper Buildings, which he intended to endow with Lands for their future Maintenance; but was prevented by his Death. *Balliol* departed this Life *Anno* 1269, ſome few Days before Whitſuntide, and upon his Death-Bed earneſtly intreated his Lady and his Executors not to let ſo noble a Deſign drop, but to take Care to continue the Payment of the ſaid Penſions; but after his Deceaſe it was debated whether or not it was expedient to perform the Requeſt of the Deceaſed, becauſe thoſe Penſions were to be raiſed out of the Profits of his Eſtate, a great part whereof conſiſted in an Income depending on a doubtful Security. However upon the Perſwaſion of *Richard Slickbury*, (*Slickburienſis*) a Frier Minor, the Lady *Dervorguilla*, *Balliol's* Widow, (whoſe Confeſſor he was) reſolved not only to do what her Husband on his Death-Bed deſired, but alſo to carry on the pious Work by him deſign'd.

'I will add by the By (ſays Mr. *Wood*, *ibid.*) that another Frier of the ſame Order being afterwards Confeſſor to the Counteſs of *Pembroke*, perſwaded that Lady to build and endow *Pembroke-Hall*, in *Cambridge*, and another Hall in *Paris*, for Scholars of a meaner Fortune. But I return to *Dervorguilla* (ſays *Wood*) who being induced, as is already ſaid, by the ſaid Frier, hired a Houſe in the Pariſh of St. *Magdalen*, and in the Street call'd *Horſmanger-ſtreet*, belonging to the Univerſity, and gave it to the ſaid Scholars to dwell in, purpoſing to maintain them there in their Studies out of the Profits of *Balliol's* Eſtate, till the Lands deſign'd for that Uſe ſhould be intirely made over to them, and be firmly ſettled for that End for ever. After the Students had ſpent ſome Years in this Place, *Dervorguilla* ſent them (under her Seal) certain Statutes whereby to regulate all the Affairs of the *College*, and keep the Scholars within the Bounds of their Duty. . . . Which Statutes were, by the ſaid Lady's Orders, deliver'd to Br. *Hugh de Hertipoll* and *Dr. William Menyl*, the firſt a Frier Minor, and the other an *Oxford* Scholar, whom ſhe made choice of for Proctors, to govern the Houſe in Conjunction with a *Principal*, (from amongſt themſelves) whom ſhe left to the choice of the Members of the College, who were to preſent the Perſon ſo choſen to the ſaid *Proctors*, without whoſe Approbation he was not to exerciſe any Authority. The ſaid Scholars alſo were obliged by theſe Statutes to take care to have three Maſſes ſaid yearly for the eternal Welfare of *John Balliol*, Knight, and of his Anceſtors, and all the Faithful, and they were likewiſe (at Grace before Meat every Day) to pray for the Soul of her ſaid Husband, and for the Proctors above named, *&c.*' So *Wood*.

This Br. *Hugh de Hertipoll*, whom the Lady *Dervorguilla* made firſt Proctor of *Balliol College*, I take to be the Perſon who afterwards was a Doctor of *Oxford* and Provincial of his Order in *England*, and am inclined to believe that the Office of Firſt Proctor of this College was fill'd with a Succeſſion of Friers Minors, becauſe in the *Year* 1325, I find one Br. *Robert de Leiceſtria* firſt Proctor here, who was a Franciſcan Profeſſor of Divinity. It is not unlikely that the Lady *Dervorguilla* might deſire that a Franciſcan ſhou'd be in *Balliol College* as firſt Proctor, both for the great Eſteem ſhe had for Men of that Order, as alſo as an Acknowledgment that one of them (viz. Br. *Richard Slickbury*) had a great Hand in her Founding of that College. But, be this as it will, the Lady *Dervorguilla* purchaſed

purchaſed a Place in *Oxford*, and having fitted it up with proper Buildings and Outlets. *&c.* removed *Walter de Foderingey*, the *Principal*, and all his Scholars from the Place call'd for (Diſtinction Sake) *Old Balliol-Hall*, and ſettled them in the College, which ſhe endow'd with perpetual Rents, ſecured to them and their Succeſſors with ſolemn Formalities, and inſured to them alſo by her Son, *John de Balliol*, Knight, (afterwards King of *Scots*) and *Oliver* Biſhop of *Lincoln*, *Anno* 1284, two Years after the Statutes were diliver'd to Br. *Hugh Hertlepool*; of whom more hereafter.

I. Br. *Richard Rufus* departed this Life about this Time. He was born at *Cirenceſter*, in *Gloceſterſhire*, and in time became a famous Franciſcan Reader in *Oxford*, and in *Paris*; in both which Univerſities he had the Honour to be made Doctor of Divinity, and is the *Fifth* amongſt the Regent Profeſſors of that ſacred Faculty that taught in the Convent of his Order at *Oxford*: And, that which adds much to the Credit of his Memory is, that he was one of thoſe zealous Champions, whom his Provincial and Province made choice of, to maintain his Order in the Obſervance of a rigorous Poverty, and in the Auſterities of a penitential Life, in Oppoſition to the Liberties and Indulgence let in by their then General, *Br. Elias*, by whoſe Mal-Adminiſtration, Regular Diſcipline began to decline, and the Simplicity of an Apoſtolical Life ſeem'd to ſit uneaſy upon Some. But of this Heroick Undertaking I have been more particular in the Characters of Br. *Haymo of Feverſham* and Br. *Adam Marſh*, and elſewhere; So will only add of *Rufus*, that he was an Author, and writ at *Paris*, as *Willot* ſays, *moſt learned Commentaries upon the Maſter of the Sentences*, Four Books. *Opuſcula*, One Book. *Dr. Pits* obſerves rightly, that 'tis an Error to take this Man and Br. *Richard of Cornwal* for one and the ſame Perſon; As I have already ſhewn in the Character of the ſaid *Cornwal*. *Anno* 1270.

II. Br. *Ralph Ebiſach*, an Engliſh Franciſcan Reader and Doctor of Divinity of *Paris* died about this Time, in the Reputation of Sanctity, and is reckon'd amongſt the Holy Men of the Order by the Author of the *Franciſcan Martyrology*, *on the 12th Day of April*. But that Writer is in an Error, when (againſt the Authority of others) he takes him for *Ralph Coleburg*. The Manner of *Ebiſach's* Call to the Order, and his refuſing a Biſhoprick, I have given under the *Year* 1241. *Anno* 1270.

III. *Br. Thomas Docking* ended his Days alſo about this Time. He was born in *Norfolk*; where having perfected himſelf in the Study and Knowledge of Claſſick Authors, he betook himſelf to a Religious State of Life, in the Order of *St. Francis*; wherein being initiated and inſtructed in Regular Diſcipline, and having made his ſolemn Vows of *Poverty*, *Chaſtity*, and *Obedience*, he was ſent to *Oxford* to finiſh his Studies, and after great Pains taken in a ſedulous Application to the noble Sciences, for many Years, he was with much Applauſe admitted to the Degree of Doctor in Divinity, in which Study he had ſo happily ſucceeded, that he was made a publick Profeſſor and Regent, immediately after the famous Doctor Br. *John Walleys*, and went as far before his Predeceſſor in *Learning*, as he follow'd him in *Time*; eſpecially in Divinity; though they were both reckon'd amongſt the firſt Claſs of Divines of that Age, and *Anno* 1270.

were

were not only great Doctors, but alſo Men of a very Holy Life. So (a) *Dr. Pits*; to whoſe Character of this great Man much might be added from *Mr.* (b) *Wood*, to whom I refer the curious Reader, and will now only give you *Thomas* (c) *Gaſcoign*'s Encomium of him, viz. *The very beſt of Modern Doctors, and ſo very well vers'd in St. Jerom, that he knew no Expoſitor fit to be compared with him*; Nay he even prefers him before the renown'd Biſhop of *Lincoln*, *Robert Groſtete*; and to ſpeak the plain Truth, his learned Works proclaim the Fame of the Man, and are as follow, viz.

On Deuteronomy, One Book, *MSS.* in *Balliol College*, at *Oxford*. *Commentaries on Job*, One Book. *Queſtions on Job*, One Book. *On Iſaiah*, One Book, *MSS.* in *Oxford Ibid. Commentaries on St. Luke* One Book. *Queſtions on St. Luke*, One Book. *On St. Paul to the Romans*, One Book, *MSS. Ibid. On St. Paul to the Corinthians*, Two Books, *MSS. Ibidem. On St. Paul to the Galatians*, One Book, *MSS. Ibidem.* and in *St. Magdalen's College. On St. Paul to the Epheſians*, One Book, *MSS.* in *Balliol College. On St. Paul to the Philippians*, One Book, *MSS.* in the ſame Place. *On St. Paul to the Coloſſians*, One Book. *MSS. On the ſame to the Theſſalonians*, Two Books. *To Timothy*, Two Books. *To Titus*, One Book. *To Philemon*, One Book. *To the Hebrews*, One Book. *On the Apocalypſe of St. John.* All theſe ſaid Books, *MSS.* in *Balliol College* at *Oxford*. *Lectures upon the Scriptures, Old and New*, One Book. *On the Ten Commandments*, One Book. *On the Maſter of the Sentences*, Four Books, *Ordinary Queſtions*, One Book. *On Part of Ariſtotle's Philoſophy*, Two Books. *Dr. Docking* left of Teaching *Anno* 1261, and lived till about 1270.

IV. *Br. William de Ware* flouriſh'd about this Time. Some call him *Varro*, others *de Waria*, others *Guaro*; nay *Willot* writes him *Oona*, and *Toſſinian*, *Oæna*. But let Foreigners name him as they pleaſe, the Man, meant by all the mention'd Names, was born at *Ware*, a Market Town in *Hartfordſhire*, about twenty Miles from *London*. He was a Franciſcan Doctor and Profeſſor of Divinity in *Oxford* firſt, and afterwards at *Paris*. Amongſt other famous Scholars and celebrated Doctors that ſwarm'd out of *Br. William Varro*'s School, *Br. John Duns Scotus*, the *Subtile Doctor*, may juſtly claim the firſt Place; and therefore this his Maſter *Varro* is one of thoſe *Fifteen Doctors* whoſe Names and Sirnames are ingraved in Braſs-plates about *Scotus*'s Tomb, in the old Franciſcan Convent at *Cologn*, in *Germany*: I (ſays (d) *Dr. Pits*) have ſeen and read the Inſcription, viz. *Doctor William Varro, Scotus*'s *Maſter*. This *William Varro*, or *de Ware*, by long Study and conſtant Exerciſe, was very learned in the *Ariſtotelian*, and much more in the *Chriſtian* Philoſophy, and was commonly ſtyled *The grounded Doctor*, from the Solidity of his Scholarſhip, and is greatly extoll'd by that learned Count, *John Picus* of *Mirandula*, by whom he was ſtyled *a Lamp of the Church*.

Anno 1270.

Harpsfield and others, quoted and back'd by an Author of (e) Credit, aſſert that Br. *William Ware* was Scholar to Br. *Alexander of Hales*, and the Annaliſt of the

(a) *De Illuſtr. Script.* (b) *Antiq. Oxon. Lib.* 1° *pag.* 73. (c) *In Wood. ibid.* (d) *De Illuſtr. Angl. Scrip. Anno* 1270. (e) *Angelus a Sto Franciſco. in deſcriptione Prov. Angliæ Frat. Min. in Principio Certam. Seraph.*

the Order ſays, he proceeded Doctor at *Paris* in the *Year* 1304. So that (except this is a Miſtake) he muſt have been very Young when he was *Hales's* Scholar, and far advanc'd in Years when he was made Doctor of *Paris*: But at what Time he departed this Life, I cannot find. The Proofs of this Great Man's Learning are theſe following Works, viz. *On the Maſter of the Sentences*, Four Books. *Lectures of Divinity*, One Book. *Ordinary Queſtions*, One Book. *Commentaries upon Ariſtotle*, Several Books.

Doctor (a) *Pits* and *Br.* (b) *Fran. a Sta. Clara* aſſert, from others, that Br. *William Ware* was at laſt made Biſhop of *Meath* in *Ireland*.

V. This Year *John Diggs*, an Alderman of *Canterbury*, purchas'd *Anno* 1270. a certain Iſland between the double Channel of the River *Stour*, call'd *Bynnewith*, for the Uſe of the Friers Minors, who were remov'd thither, as ſoon as the ſaid *Iſland* was furniſh'd with a Convent and Church for them; whereof the Reader may find more in the Second Part of theſe Collections.

I. Br. *Peter Swynerfled*, the Ninth Provincial of *England*, clos'd *Anno.* 1271. his Days about this Time in the Convent of his Order at *Leiceſter*, where he was buried amongſt his Religious Brethren: Whether he held the Provincialſhip to his dying Day or not, I cannot find; but he was ſucceeded in that Office by Br. *John de Bungey*, a Franciſcan Doctor of *Oxford*.

I. It was heretofore an uſual Practice of the wiſeſt of Popes and Princes to make Choice of Franciſcan Friers for their Legates and Plenipotentiaries, whom they frequently ſent to foreign Kingdoms and Princes, to negotiate Affairs of the greateſt Importance in both Church and State. One Inſtance which I am now going to give of the Truth of this Aſſertion, has ſo far a Relation to the Engliſh Province, that the General of their Order (whom I ſhall hereafter have an Occaſion to ſay more of) was the principal Agent in it, as follows.

Pope *Gregory the Tenth*, this Year ſent Four Eminent Men of the *Anno.* 1272. Order of *St. Francis* to *Conſtantinople*, to treat of an Accommodation between the *Latin* and *Greek* Church, and to haſten a happy Union, as *Bzovius* witneſſeth. The Effect of this Embaſſy was the Reduction of the Greek Emperor *Paleologus* and his eldeſt Son *Andronicus* to the Obedience of the Pope, whom the ſaid Emperor acknowledg'd to be *the Chief Biſhop of the Univerſal Church, and Succeſſor of the Apoſtolick See*, and declared himſelf his Holineſs's Obedient Son, ſending his Letters by his Embaſſadors, who (in his Name and Stead) were preſent in the Council of *Lyons Anno* 1274. The Popes Letter, and the Emperors Anſwer, with a Reply from the Pope to both the Emperor and his Son are to be ſeen in *Toſſinianenſis*, (c) as they were tranſcribed from the *Vatican*. The chief Agent of theſe Four Friers, by whoſe Means this Reconciliation was effected, was Br. *Jerom de Æſculo*, who was choſen Miniſter General of his Order, during his Abſence on this Embaſſy, and at laſt was choſen Pope by the Name of *Nicholas the Fourth*.

(a) *In Catalog. Epiſcop. qui fuerunt Scriptores.* (b) *In Hiſt. Min. pag* 19. (c) *Hiſtor. Seraphic. Lib.* 2d° *fol.* 183 & 184. *See the Acts of the Council in Cabaſſutius.*

Anno 1272. II. This Year (ſays (a) *Fuller*) *Walter de Merton*, Biſhop of *Rocheſter*, and Chancellor of *England*, finiſh'd the College of his Name in *Oxford*. The leading Men amongſt the famous Writers of this College, in this *Author's Catalogue*, are 1. *Roger Bacon*. 2. *John Duns Scotus*, 3. *Walter Burley*, 4. *William Ocham*, of whom more hereafter. At preſent it may ſuffice to acquaint the Reader that theſe Four prime Men of this College were at laſt Franciſcans; though there are ſome Objections made againſt *Burley's* being one of that Order.

Anno 1272. III. King *Henry the Third*, a True and Royal Friend to the Franciſcans, departed this Life on the 16*th Day of November*, this Year, after he had reign'd 56 *Years and* 18 *Days*. He was ſucceeded in the Throne of *England*, by his Son *Edward the Firſt*, Sirnamed *Longſhanks*, whom *Robert Kilwarby*, Archbiſhop of *Canterbury*, *Gilbert* Earl of *Gloceſter*, with others of the chief Prelates and Peers of the Land, aſſembling together at the *New Temple* in *London*, acknowledg'd and proclaim'd their King, He being then abſent at *Acon*; the Siege of which City He, with his Engliſh Troops, raiſed, four Days before it was to have been ſurrender'd to the *Saracens* in the Perſon of the *Sultan* of *Babilon*, who, at that Time, had laid cloſe Siege to it. So *Stow* and *Speed*.

Anno 1273. *and* *Anno* 1274. I. *Robert Kilwarby*, Archbiſhop of *Canterbury*, began about this Time to make a charitable Collection from ſeveral Hands in Order to the building of a Second Convent for the Franciſcans in *London*; which he finiſh'd (as (b) *Godwyn* ſays) before he was advanc'd to the Dignity of a Cardinal. But of this more in the Second Part of theſe Collections.

Anno 1275. I. *Beatrix de Falkeſton*, Queen of the *Romans* and *Allemaign*, third Wife to *Richard*, Brother of King *Henry the* 3*d*, died this Year, and was buried (c) at the Gray Friers in *Oxford*, near the Heart of her ſaid Husband; both of whom were great Benefactors to that Church, as ſhall hereafter be ſaid.

About the ſame Time alſo, was begun the noble Convent of that Order in *Cambridge*, built by King *Edward the Firſt*, in the Place where *Sydney-Hall* now ſtands. But of this likewiſe in the ſecond Part of this Work.

Anno 1276. I. Br. *Euſtace de Normanville*, a Franciſcan Doctor of *Oxford*, had this Year, the Honour to be made Chancellor of that Univerſity. So (d) *Mr. Wood*.

The ſame Year, the Day after Palm-Sunday, *Robert Kilwarby*, Archbiſhop of *Canterbury*, ſent his Letters to the Prior of the Dominicans and the Guardian of the Franciſcans in *Norwich*, with full Power (by his and the Biſhop of *Norwich's* Authority) to abſolve all thoſe Perſons of that City, who had been excommunicated, for being concerned in the burning of the Monaſtery and Church, and maſſacring the Monks of *Norwich*. The horrible Fact may be ſeen at large in the Annals of *Norwich*. So (e) *Mr. Wharton*.

I. Br.

(a) *Church Hiſtory, Book the* 3*d, page* 74. (b) *In his Catalogue of Biſhops.* (c) *Wood. Antiq. Oxon. Lib.* 1° *page* 79. (d) *Ibidem. Lib.* 2*do. page* 392. (e) *Anglia Sacra. part.* 1. *page* 399.

I. Br. *John de Bungey*, Doctor of *Oxford*, the Tenth Provincial of the Engliſh Minorites, was not above three Years in that Office, before he was ſucceeded by another famous Doctor of *Oxford*, and Profeſſor ſucceſſively in both our Univerſities, *Br. Thomas de Bungey* by Name; who was, this Year, ſucceeded by *Br. John Peckham*, a Doctor of both *Oxford* and *Paris*, and afterwards Archbiſhop of *Canterbury*; of whom I ſhall have Occaſion to ſay much in its proper Place. *Anno* 1277.

In the mean while the Reader may obſerve, that the Catalogue of their Provincials is ſo imperfect, that there very Names and Order of Succeſſion, is ſcarce to be depended on; and as to the Time of their entring into, or going out of the Office, I am forced, for the greateſt Part, to go by Gueſs from Circumſtances, which, in the preſent Caſe, ſeem to make it plain, that Br. *John Peckham* was Provincial this Year.

I. Br. *John Peckham* being this Year ſummon'd to a General Chapter of the Order at *Padua*, made a Tour to all the noted Univerſities of *Italy*; where his Fame, for both Sanctity and Learning, was ſoon ſo ſpread, that it reach'd the *Vatican*, and the Pope ſent for him to *Rome*, cauſed him to reſign his Office of Provincial of *England*, and made him *Reader of the Sacred Palace* to the young Prelates and Dignitaries; where his Exquiſite Learning and Religious Comportment ſo charm'd the *Roman Court*, that Cardinals, Biſhops, and many other Degrees and Orders of Men, Eminent for their Church Dignities and commendable Talents, came daily to hear his divine Leſſons, admiring his profound Learning, and deſiring to partake of ſome Rays of ſo bright a Light; for whom they had now conceived ſuch an uncommon Reſpect, that when the Doctor paſs'd through the middle of the School, every Day to his Pulpit or Desk, thoſe Prelates and Illuſtrious Eccleſiaſticks never fail'd to ariſe off their Seats, and continue ſtanding till he had taken his Place. So (a) *Toſſinian*: and (b) others. In a Word; *Peckham's* Vertue keeping Pace with his Learning, Pope *Nicholas the Third* made him Archbiſhop of *Canterbury* and Primate of *England*, though *ſore againſt his Inclinations*, as an (c) Author ſays. *Anno* 1278.

Godwyn (d) writes that he was conſecrated upon the firſt Sunday in *Lent*, which fell upon *the 6th day of March* $127\frac{8}{9}$. but Mr. *Wharton* (e) dates his Conſecration ſooner, *viz. Upon the Feaſt of the Converſion of St. Paul*, in the ſame Year; after which, returning into *England*, he applied his utmoſt Endeavours towards the reſtoring of Peace and Tranquillity to the Nation, miſerably diſtreſs'd with Diſſentions and grievous Troubles both in Church and State, ſo that his Predeceſſor, *Robert Kilwarby*, after about Six Years governing the See of *Canterbury*, was forced to fly from the King's Anger, (as *Harpsfield* and *Toſſinianenſis* write) leaving the Nation, and going to *Rome*, to implore the Protection of the Pope, who made him a Cardinal and Biſhop of *Portua*, in *Italy*, after he had reſign'd the Archbiſhoprick of *Canterbury*: And this made way for Dr. *John Peckham*, whom his Holineſs put into that See, *Ex plenitudine Poteſtatis*, notwithſtanding the Monks (as ſoon

(a) *Hiſt. Seraph. Lib.* 1° *fol.* 117. (b) *Martyrolog. Franciſcan.* 24*ta. Aprilis.* (c) *Toſſinian. ibid.* (d) *Catalogue of Biſhops.* (e) *Angl. Sacra. part* 1 *pag.* 117.

as they receiv'd the News of *Kilwarby*'s Reſignation) had already choſen *Robert Burnel* Biſhop of *Bath*, and at that time Chancellor of *England*: However *Peckham* was moſt graciouſly receiv'd by the King, (*Edward the Firſt*) who was then in *France* making ſome Agreements with the *French* King. *Peckham* deliver'd the Pope's Letters and his own Credentials, which his Majeſty approv'd and ratifi'd, giving him his free Royal Leave to take Poſſeſſion of all the Revenues belonging to the See of *Canterbury*, notwithſtanding (by an Overſight,) there was no Mention (a) made in the Popes Letters, or the Archbiſhops Credentials, of any Temporalities being given to him, as is uſual on the like Occaſions; So that the King might reaſonably have refus'd his entring upon the ſaid Temporalities, at leaſt till the Archbiſhop cou'd have receiv'd freſh Powers from *Rome* in due Form. But his Majeſty was ſo far from inſiſting on this Clauſe, that, he gave his Royal Authority for his Inthronization in the Archiepiſcopal Seat of *Canterbury*. *Peckham* now reflecting that he was to be an Example to others, began his Epiſcopal Adminiſtration *Firſt* with an Addition to his former rigorous Abſtinence, Fervent Prayer, and the Practice of all Vertues, and *Next* with a zealous Reformation of Eccleſiaſtical Diſcipline throughout every Dioceſs; for the better effecting of which Apoſtolical Deſign, he call'd two celebrated Synods, one at *Reading* in *Berkſhire*, and the other at *Lambeth*; The firſt was held ſoon after his Arrival in *England*, (as *Collier* (b) writes) in the *Year* 1279; and here the Canons of the General Council of *Lyons* were renew'd, with Reference to Pluralities; all Rectors of Pariſhes being confin'd to one Living with Cure of Souls, and all Perſons that had any Church Preferments were oblig'd to take Prieſts Orders within a Year. (c) Mr. *Wharton* ſays, Archbiſhop *Peckham* came into *England*, about the Feaſt of St. *John the Baptiſt*, and that on the 30th *of July*, he call'd a Convocation of all the Biſhops of his Province, at *Reading* in *Berkſhire*, where he publiſh'd certain general Decrees, and *on the 8th of October* he made his Entry at *Canterbury*, the King, the Biſhops, and very many Lords being there preſent. So *Wharton*. Yet the Decrees of this Aſſembly were not ſo general, but that the good Prelate, made ſome particular Conſtitutions, at the Suggeſtion of the then Chancellor of *Oxford*, for the Support of the Privileges of that famous and learned Univerſity, and for the Defence of the Students againſt all Incroachments on their temporal Goods, and to diſcourage Breakers of the Peace and other Delinquents, by maintaining the Chancellor in the juſt Cenſures and Penalties by him inflicted on ſuch Perſons; by which Statutes the Archbiſhop (as *Wood* (d) ſays) gave a ſingular Inſtance of his being a true Friend, and Encourager of Learning, as well as a brisk Defender of Academical Diſcipline.

Anno 1279. I. Br *John Peckham* was of the Order of St. *Francis*, and his being aſſum'd into the Hierarchy, for his Merits, his being made Archbiſhop and Primate of *England*, never leſſen'd his Love of the Profeſſors of that Inſtitute; to whom he was always ready to ſhew all Favour, and do all the Service in his Power, and to whoſe holy Prayers, he always, in moſt preſſing Terms, recommended

(a) *Harpsfield. Hiſtor. Eccleſias. Sæculo* 13ſ. (b) *Eccles. Hiſt. Vol.* 1. *Book.* 5. *page* 479. (c) *In Angl. Sacr. part.* 1. *pag.* 503 & 504. (d) *Antiq. Oxon. Lib.* 1ſ *pag.* 127.

commended himſelf and his Flock; eſpecially when they met together in Chapter; openly confeſſing himſelf to be unwillingly loaded with his Charge. One Inſtance of this great Prelate's Zeal for the Good of his *quondam* Brethren, was given by him this Year; For the better underſtanding whereof, the Reader may pleaſe to know, that the Pope had made him the Protector of the Franciſcans in *England*, and Defender of the Papal Privileges granted to the ſaid Order; in Virtue of which Commiſſion, he manfully oppos'd certain Enemies of that Inſtitute (one of whom was the Abbot of St. *Albans*, as (a) *Harpsfield* writes) maintaining againſt them, that the Rule of *St. Francis*, as interpreted by the Declaration of Pope *Gregory the Ninth*, was not only free from all juſt Blame, but very conducive to an Holy Life and Eternal Happineſs: This Declaration was receiv'd by the whole Order, in a General Chapter held at *Bononia*, in *Italy*, *Anno* 1242, *Br. Haymo de Feverſham*, an Engliſh Man, being then General of the whole Order: And, as the ſaid Declaration was then accepted for the more pure Obſervance of the Rule of *St. Francis*, ſo now this Archbiſhop maintains the ſaid Rule ſo interpreted, to be conformable to the Doctrine and Example of Chriſt. Great Numbers of Religious Men of almoſt all Orders went from their own Inſtitute, to embrace that of the Friers Minors, as more perfect and more conform'd to the Life of Chriſt and his Apoſtles; and Many of the ſaid Perſons being Eminent for both Vertue and Learning, the Franciſcans were defamed for receiving them, eſpecially by the *Auguſtinian* Friers, ſome of whom made bitter Invectives againſt them in their Sermons, in *Oxford*, as *Harpsfield*, *Ibid.* writes; and therefore the Zealous Archbiſhop writ to the Chancellor of that Univerſity, to ſtop the Mouths of thoſe Slanderers; declaring at the ſame Time, that the Friers Minors had acted nothing in this Caſe but what was lawful for them to do, according to the Privileges granted them by the Popes: And when ſome of the Secular Clergy roſe up againſt them, and endeavour'd to hinder them from either preaching in publick, or adminiſtring the Sacrament of Penance to Lay Perſons, *Peckham*, interpos'd, by producing a Bull of Pope *Alexander the Fourth*, in Favour of the Franciſcans, whereby there was a full Power given to the Engliſh of that Order, *To preach in Publick, and hear the Confeſſions of all Lay Perſons of either Sex*, and a ſevere Reprimand given to all ſuch Perſons, as ſhou'd dare to oppoſe them in the Execution of this Faculty, or perſecute them in any kind; Of which ſaid Bull, ſubſcrib'd by *John Peckham*, *Br. Francis* (b) *a Sta Clara* witneſſeth, that he himſelf had a true Copy out of the Archive of *Chicheſter*; and he particularly inſiſts upon it, becauſe the ſaid Prelate, publiſh'd the ſame in due Form, in the *Year* 1279, though it bears Date, from the *Lateran*, 3° *Calend. Aprilis*, *in the* 3*d Year of the Pontificate* of *Alexander the* 4*th.* which I take to be in 1257.

Now, for the better Underſtanding of this Matter, the Reader may pleaſe to know, that there were certain Concordats, or Articles agreed on, in thoſe Days, between the Popes and the Kings of *England*, for the better Governing of both Church and State; amongſt which, one was, that no Bull, or Breve, &c. from the Pope, ſhou'd have its full Force and Effect in our Nation, before it was examin'd by

(a) *Hiſt. Eccles. Sæculo* 13° *ex Regiſtro Cantuarienſi.* (b) *Hiſt. Min. pag.* 14 & 15.

by ſome Biſhops in *Spiritual*, and the Sheriffs of the reſpective Counties, in *Civil* Reſpects; who were to give their Verdict, that the ſaid Bull, or other Writing whatſoever, contain'd nothing prejudicial to the King's Prerogative, or the Right of the Nation and People, before it cou'd be pleaded as a Law; After which Verdict, the Bench of Judges, again examin'd it in their Tribunals reſpectively, and accordingly gave their Opinion thereof; as appears in the Regiſter under King *Edward the Firſt*, and others of our Kings of thoſe Times.

Now, this Bull of Pope *Alexander the 4th.* in Favour of the Franciſcans, had not (I preſume) been as yet view'd by any Biſhop and Royal Counſellor, in ſuch Manner as was requiſite for it's legal Publication; and therefore it was upon this Occaſion, read by the Archbiſhop *Peckham*, and being judg'd to be no Ways derogatory to the King's Prerogative, or the Rights of the Kingdom, it was publiſh'd in due Form, being ſubſcrib'd by the Archbiſhop Primate's own Hand. So *Fran. a Sta Clara*, *Ibidem*; Who alſo has the ſaid Bull at its full Length, in his Tract intitled *Manuale Miſſionariorum Regularium*, *cap.* 11. *pag.* 77, 78, *and* 79.

Anno 1280. I. Br. *Euſtace de Normanville*, departed this Life about this Time. He was born in *England*, of an honourable Family, and was very Rich before he enter'd into the Order of *St. Francis*; after which he became Maſter of Arts, and then Doctor of the Decretals, and at laſt Chancellor of the Univerſity of *Oxford*. So (a) *Mr. Wood*, who alſo adds from *Leland*, that (in that Author's Opinion) *Euſtace* was advanc'd to the aforeſaid Degrees and Dignity, before he was a Franciſcan; which Conjecture of *Lelands* (b) he diſapproves in his Second Book, where he ſays, that it ſeems to him moſt probable, that *Dr. Euſtachius de Normanville*, was made Chancellor after he was a Frier Minor; and that he enter'd into that Office in the *Year* 1276; *Doctor* (c) *Pits* is likewiſe of the ſame Opinion, and ſtyles him *Doctor (utriuſq; Juris) Of the Laws*, adding with *Wood*, that he ſucceeded *Br. Ralph Coleburg* in the Leſſon of Divinity, in the Convent of his Order at *Oxford*, and is thought to have left ſome Writings to Poſterity, as effectual Proofs of his great Learning; but he ſuppoſes thoſe Books are loſt through Careleſneſs, or deſtroy'd by the Iniquity of the Times. Br. *Euſtace* alſo was a Profeſſor in the Franciſcan Convent at *Cambridge*, and is the 3*d.* in that Liſt; and may be reaſonably ſuppos'd, to have been a Doctor of Divinity (as well as of the Laws) in both our Univerſities.

Anno 1280. II. Br. *Henry Bryſingham*, the 8*th* Franciſcan Profeſſor Regent at *Oxford*, and the 13*th* at *Cambridge*, departed this Life about this Time. He is ſtyled, by *Leland*, *A Franciſcan of very great Renown*, and a Member of the moſt learned Univerſity of *Oxford*; where in his very Youth, he gave plain Demonſtrations of his ſharp Wit, ſupported by a Ripeneſs of ſolid Judgment, above the common Level of others of his Years; both which Talents, he improv'd to ſo vaſt an Advantage, by a ſtrenuous Application of himſelf to his Studies and an unwearied Diligence in the Search of the moſt Noble

(a) *Antiq. Oxon. Lib.* 1*o pag.* 72. (b) *Wood. ibid. Lib.* 2*do pag.* 392. (c) *De Illuſtr. Angl. Script. Anno* 1280.

Noble Sciences, that he obtain'd not only the *Cap*, but alſo the *Learning* of a finiſh'd Doctor of Divinity: Nor was that an unhappy Age wherein this Doctor liv'd, when (as (a) *Mr. Wood* brings in *Leland*) ſaying the Franciſcans deſervedly laid claim to the chief Chairs and Leſſons, in the Expounding of the Holy Scriptures, and truly were the moſt worthy of that great Honour: At that Time (as *Wood* continues) *Thomas Docking* was firſt publick Profeſſor in the Franciſcan School at *Oxford*, Eminent for both Philoſophy and Divinity; But as the Bow muſt ſometimes be unbended, So it was reaſonable that *Docking's* continual Labour in teaching, ſhou'd be ſucceeded and rewarded with a Refreſhment of Reſt; and then *Bryſingham* fill'd his Place and Office of teaching, which he perform'd with great Induſtry and Diligence, graceing the Chair, with an expert Alacrity. The *Oxfordians* applauded the Performances of this learned Doctor, and not only roſe up out of Reſpect to his Merits, but alſo paid great Deference to his Authority; whereby, together with his Theological Lectures, the Fame of the Franciſcans was greatly encreas'd. So *Wood*; who adds, that amongſt many other Works, he writ one Book intitled *Summa de Sacramentis*; the reſt of his Writings are loſt, even the Titles of them are periſh'd. According to *Mr. Wood*, this falls under the *Year* 1261. whereas *Dr. Pits*, computes it under the *Year* 1280; but the Firſt, means the Time when *Bryſingham* taught, or proceeded Doctor, at *Oxford*, and the Latter, the Date of his Departure out of this Life.

III. Br. *Robert Turneham* died about this Time. He was heretofore *Anno* 1280. a Member of the Franciſcan Convent in *London*, where he alſo was a Profeſſor of Divinity for ſome Time, and taught the young Friers of the ſaid Convent. *Turneham* was a pious and a learned Man, and had an excellent Talent in preaching; and therefore Prince *Edward*, (afterwards King *Edward the Firſt*) King *Henry the Third's* Son, going into *Syria* upon an Expedition againſt the *Saracens*, and deſiring to have with him ſome eloquent Orator, to animate his Soldiers in the Way of a Chriſtian Life, and able to work them up to brave Attempts againſt their Enemies, by the Energy and engaging Force of his Harangues, made Choice of this rare Man, as the fitteſt in the Nation for the Purpoſe; And he, being at that Time Guardian of the Convent of his Order at *Linn*, in *Norfolk*, was call'd from that Poſt to carry the Chriſtian Banner at the Head of our Engliſh Troops, who (under the Badge of the Croſs) were going towards the Holy Land, againſt the common Enemies of Chriſtianity. In this Expedition Br. *Robert Turneham* did ſo well acquit himſelf of his Charge, that he even ſurpaſs'd the mighty Expectations, the Prince and his Army had conceiv'd of his Zealous Performances. Infine, he is ſaid to have liv'd to a very old Age, and to have writ many Things; of which Writings nothing now appears. So the *Epitome of the Annals of the Order*, *Dr. Pits*, *and Fran. a Sta Clara*, from whom I learn, that many others of the ſame Order, went on this and other ſuch-like Expeditions.

IV.

(a) *Antiq. Oxon. Lib.* 10. *pag.* 73.

Anno 1280. IV. Br. *Robert Kilwarby*, Archbiſhop of *Canterbury*, Cardinal *Oſtienſis*, and Biſhop of *Portua*, died now, or ſooner.

I am not ignorant that *Bale* ſays, *Kilwarby* was a *Dominican*, and that *Pits*, *Wood*, and others follow him in aſſerting the ſame Thing: But *Parker*, (a) *Godwyn*, (b) *Iſaackſon*, (c) *Collier*, (d) *Fran.* (e) *a Sta Clara*, and others are as poſitive in ſaying he was a *Frier Minor*: and *Richard Smith*, Biſhop of *Calcedon* (in his *Prudential Ballance*, *pag.* 220) does not barely ſay the ſame, but he ſpeaks in the following Terms, viz. *He (Kilwarby) was a Franciſcan Frier, as Godwyn rightly ſays*, and *Bale wrongly makes him a Dominican.* Theſe I take for ſufficient Authorities, for my reckoning Cardinal *Kilwarby*, a *Franciſcan*: nor do I take it for any forcible Objection that his Name is not in *Maſon*'s Catalogue of their Provincials; becauſe that is ſo very imperfect, that it can ground no good Argument on that Score: So I go to his Character, leaving the Deciſion to others, viz. whether a *Frier Minor*, or *Preacher*? *Kilwarby*, was born in *England*, where having made himſelf Maſter of lower Schools, he learn'd his Philoſophy with great Succeſs and Applauſe: and then going to *Paris*, he there taught the Liberal Arts with great Commendation; after which, returning into *England*, he enter'd into the Order (not of *St Dominick*, as *Pits* ſays, but) of *Friers Minors* of *St. Francis*, and learn'd his Divinity at *Oxford*; where in Proceſs of Time, he was honour'd with the Degree of Doctor of Divinity, and taught that Sacred Science there publickly in his Convent; and being afterwards made Provincial of his Order, he diſcharg'd the Duties of that Office, with a vigilant Care, and a fatherly Solicitude, which was anſwer'd with an equal Advantage and Improvement in thoſe under his Charge. In a Word, he deſerv'd ſo well of his Order, of his Country, and of the Catholick Church, that in Regard of his moſt exemplary Life and excellent Learning, he was firſt advanced to the high Dignity of being Archbiſhop of *Canterbury*, and Primate of *England*, and finally being call'd to *Rome*, by Pope *Nicholas the* 3*d*. *Anno* 1277, as *Pits* ſays, he was made Cardinal of *Hoſtia*, and Biſhop of *Porto*, or *Portua*, in *Italy*, having firſt reſign'd the See of *Canterbury*. *Godwyn*, in *his Catalogue of Biſhops*, ſays, ‘ *Robert Kilwarby* was a great Clerk, and ‘ left many Monuments of the ſame behind him; an Engliſh Man born, brought ‘ up in *Paris*, whence (having there proceeded Maſter of Arts) he return'd, and ‘ became firſt a *Frier Minor*, and then Provincial of that Order here.... being ‘ made Archbiſhop of *Canterbury*, he was conſecrated *February the* 26*th* 1272... ‘ In the firſt Year of his Conſecration, he renew'd the Statutes made by his Pre- ‘ deceſſors for his Court of Arches, and contracted them briefly into five Articles; ‘ then ſhortly after, he viſited all his Province, and both the Univerſities, in ‘ which he diſputed excellently, and ſhew'd himſelf in divers Kinds of Exer- ‘ ciſe. Toward the latter End of his Time, he made a Collection for the Build- ‘ ding of a Monaſtery for the *Friers Minors* in *London*; and Men contributed ſo ‘ largely thereunto (and he had the help of a certain old Tower which yielded ‘ him Stones without Charge) as he finiſh'd the ſame with other Mens Money, ‘ and

(a) *In Antiq. Britannic.* (b) *Catalog. of Biſhops.* (c) *Chronol. Table.* (d) *Eccles. Hiſt.* (e) *In Supplem. Hiſt. Min.*

'and fill'd his own Purſe well beſide.' So *Godwyn* who goes on, ſaying, 'Having 'been Archbiſhop about the ſpace of ſix Years, he was ſent for to *Rome*, by Pope 'Nicholas *the* 3*d*. and made Cardinal of *Hoſtia*, and Biſhop of *Portua*. He re-'ſign'd then his Archbiſhoprick, and getting him into *Italy*, within a few Months 'after fell ſick, and died (of Poiſon ſome ſay) at *Viterbium*, where he was buried. So *Godwyn*.

Mr. (a) *Collier* likewiſe ſays, *Kilwarby* ſtudied in *Oxford* and *Paris*, and afterwards enter'd into the Order of the *Minorites*; and that upon his Return from his Archiepiſcopal Viſitation, he founded a Monaſtery for the *Minorites* in *London*, and another for the *Dominicans* in *Salisbury*.

Matthew (b) *Paris*, moreover ſays, *Kilwarby* was accounted very famous for the Holineſs of his Life, as well as for his Learning; and the *Continuator of the ſaid Hiſtorian* adds, that after he enter'd into the Order, he gave himſelf intirely over to the Study of the Holy Scriptures, and read over moſt of the Holy Fathers; whoſe Writings, eſpecially St. *Auguſtin*'s, he divided into ſhort Chapters, marking in few Words, the Doctrine of every one of them. But, after his Promotion to the See of *Canterbury*, he was ſo taken up with Affairs of greater Importance, that he had no Leiſure to review and duly correct and publiſh, what he heretofore had writ of Theological Matters; and therefore his Writings of Divinity came out more ſparingly: However, the Reader ſhall here have ſome of his Works from Dr. *Pits*'s Catalogue, viz. *On Ezechiel*, One Book. *On St. Paul to the Romans*, One Book. *On St. Paul to the Corinthians*, One Book. *Originals of the Fathers*, One Book, *Of the Paſſion of Chriſt*, One Book, *MSS. in St. Benedict's College*, in *Cambridge*. *Of the Sacrament of the Altar*, One Book. *On St. Auguſtin's Confeſſions*, One Book. *Remarks upon St. Auguſtin's Works*, *MSS.* in *St. Peters College*, at *Cambridge*. *Summaries of every little Chapter of St. Auguſtin's Works*, *MSS*, *Ibid.* and in *Cajus-College*, at *Cambridge*. *Upon the Maſter of the Sentences*, Four Books. *MSS.* in *Merton College*, at *Oxford*. *Commentaries of Divinity*, One Book. *Diſtinctions of Doctors*, One Book. *An Expoſition of the Letter of the Maſter of the Sentences*, One Book. *Quodlibets*, One Book. *Of Conſcience*, One Book. *Queſtions of Conſcience*, One Book, in the Publick Library at *Oxford*. *On Boetius, of Conſolation*, Five Books. *On the Diviſions of Boetius*, One Book. *Queſtions concerning begging Poverty*, One Book, *in St. Benedict's College*, at *Cambridge*. *Of the Origin of Sciences*, One Book, *in Balliol College*, at *Oxford*. Beſides about an hundred Tracts or Books of Philoſophy and other Matters (to be ſeen in Dr. *Pits*) too numerous for this Place. This Illuſtrious Prelate left off writing Books (as *Pits* ſays) when he was made Archbiſhop, and then gave himſelf over wholly to the Preaching of the Word of God, and a diligent Care in the Governing of the Church committed to his Charge. He departed this Life *Anno* 1280. So *Pits*. Dr. *Richard Smith*, Biſhop of *Calcedon*, ſays alſo that *Kilwarby*, built a Convent for the *Gray Friers*, in *London*, and finally died a Cardinal, at *Viterbo*, in *Tuſcany*. So I return to his Succeſſor.

(a) *Eccles. Hiſt. Cent.* 13. *pag.* 479. (b) *Hiſt. pag.* 1348.

Anno 1281. I. *Peckham* Archbiſhop of *Canterbury*, this Year, call'd a Provincial Synod at *Lambeth*, and in his *Mandate* to *Richard Graveſend*, Biſhop of *London*, (I write from (a) *Collier*) after having mention'd the Convening of the Suffragans, he gives him to underſtand, that he deſign'd to ſummon all the Inferiour Prelates; thoſe Dignitaries, according to the Canons, being oblig'd to appear in Council. Now, by *Inferior Prelates*, we are to underſtand *Abbots*, *Priors*, *Deans*, and *Archdeacons*: And here it was (as *Harpsfield* (b) ſays) that this great Prelate met with ſome Difficulties from many *Abbots*, who refus'd to appear either in Perſon or by Proxy, pretending they were exempted, by certain Papal Privileges from any Tie of Obedience to the like Summons, or even to any Biſhop whatever. The wiſe Prelate was ſomewhat ruffled on this Occaſion, and in a Letter to the ſaid *Richard*, Biſhop of *London*, he complains ſadly againſt theſe *Abbots*, alledging that although they had been otherwiſe Exempt, they ought not however to have refuſed Appearing in ſuch a Venerable and Auguſt Aſſembly, nor to have been wanting with their Counſel and Advice, in order to the Government of the Church, and the Relief of its Diſtreſſes and ſpiritual Neceſſities. But the Monks having many Churches belonging to their Abbeys, the Benefices whereof were Impropriations, the Primate affirm'd that theſe at leaſt were not exempted from his Juriſdiction; and therefore commanded the ſaid Biſhop of *London* to ſequeſter them, or ſtop the Payment of all ſuch Revenues in his Dioceſs, till the ſaid *Abbots* return'd to their Duty; from which Decree the Abbots of *Weſtminſter*, *St. Albans*, *St. Edmund's*, and others appeal'd to the Pope: But the Diſpute at laſt was amicably compoſed. So *Harpsfield*.

Notwithſtanding this warm Debate, it is moſt certain, the Archbiſhop was a great Champion for the Maintaining of the Privileges of every Houſe and Community, as well (in Proportion) as of thoſe of the Engliſh Church in General. But I return to the Synod of *Lambeth*, wherein every Pariſh Prieſt is injoyn'd 'To explain the fundamental and neceſſary Parts of Religion to the People, in 'plain, intelligible Language, without making Uſe of the Niceties and Diſtinctions of School-Men: The Heads they were to expound are theſe, viz. The 'Articles of the Faith; the Ten Commandments; the two Evangelical Precepts of Love; the Seven Works of Mercy; the Seven deadly Sins, with thoſe 'which proceed from them; the Seven principal Vertues; and the Seven Sacraments. And that no Church-men may pretend Ignorance in theſe Matters; the 'Canon gives a brief Recital of them, *viz.*

'As to the Articles of Faith, *Seven* of them concern the Myſteries of the Bleſſed Trinity: *Four* of theſe belong to the Eſſence, and Properties of the Godhead; and the other *Three* relate to the Effects perform'd by that Supreme 'Being. The *Firſt* is the Indiviſible Unity of the Divine Eſſence in Three 'Perſons, agreeable to this Part of the Creed, *I believe in one God*. The *Second* 'is to *Believe God the Father begotten of none*. The *Third* profeſſes *the Son begotten*, 'and God. The *Fourth* declares the *Holy Ghoſt to be God*, tho' neither begotten, nor 'un-

(a) *Eccleſiaſt. Hiſt. Vol.* 1. *Book.* 5. *Cent.* 13. *pag.* 480. (b) *Hiſtor. Eccleſiaſtic. Saculo* 13°. *Collier's Eccles. Hiſt. Vol.* 1, *Book* 5 *Cent.* 13. *pag.* 481.

'unbegotten, but proceeding equally both from the Father and the Son. The 'Fifth Article owns the Creation of Heaven and Earth, (that is, of all visible 'and invisible Creatures,) an Effect of the whole and Undivided Trinity.

'The *Sixth* comprehends the Sanctification of the Faithful by the Holy Ghost; 'and the Sacraments of Grace, and all other Benefits received within the Com-'munion of the *Church*. From this Branch it appears, that the Sacraments, 'Discipline, and Authority of the Church, inforced by Assistances of the '*Holy Ghost*, are a sufficient Provision for the Recovery of any Sinner: And 'that without the Pale of the *Church* there is no Salvation.

'The *Seventh* Article, treats of the *Resurrection of the Body*, and of its Re-'union with the Soul, and the Eternal Happiness of the Saints in the Life to 'come. And by the different Tendencies of Vertue and Vice, and the Denun-'ciations against Sin in the Gospel, the Misery of the Wicked may be hence 'inferr'd.

'The other *Seven* Articles relate to the Humanity of our Saviour. The '*First* is his Incarnation, or his taking human Flesh of the Blessed Virgin, by the 'Operation of the Holy Ghost. The *Second* is the real Birth of God Incar-'nate of the Immaculate Virgin. The *Third* takes in the Passion of Christ both 'God and Man, who suffer'd Death upon the Cross under *Pontius Pilate*. The '*Fourth* sets forth the Descent of Christ's Spirit into Hell, while his Body re-'main'd in the Grave; The Design of which Descent was to conquer and tri-'umph over the Powers *below*. The *Fifth* acquaints us with the Resurrection of 'our Blessed Saviour. By the *Sixth* we are taught his Ascension into Heaven. 'And the *Seventh* instructs us in the Doctrine of his coming to judge the 'World.

'From hence the Archbishop in his *Constitutions*, proceeds to treat briefly of-'the *Ten Commandments*. The *Three* first of these according to his Division, re-'late to God, and constitute the *First Table*. The remaining *Seven* concern our 'Neighbour, and are call'd the Commandments of the *Second Table*. The *First* 'Commandment is, *Thou shalt have no other Gods before me*: By this Precept all 'Idolatrous Worship is forbidden; Thus far the Prohibition lies, as it were, upon 'the Letter: But then by Inference, all Application to Charms, all superstitious 'Characters, and depending upon *Lots*, are likewise forbidden; In the *Second*, 'where 'tis said, *Thou shalt not take the Name of the Lord thy God in vain*; all He-'resy and Error in Religious Belief is principally condemn'd; and, in a secondary 'Sense all Blasphemy, irreverent Mention of the Name of God, and especially 'Perjury, falls under the Prohibition. in the *Third* Commandment, 'tis said, '*Remember that thou keep holy the* Sabbath Day; And here the Worship of the 'true God, according to the Forms of his own prescribing, is commanded; 'But then we are to observe, that the Obligation to rest upon the Jewish Sab-'bath determin'd with the other legal Ceremonies; and that now, under the '*New Testament*, the Circumstance of Time is alter'd, and the Meaning of the 'Precept transferr'd upon Sunday, and other Holy-days; and that the Manner 'of keeping these Days, is to be govern'd by the Canons of the *Church*, and not 'by Jewish Superstition.

'The *Firſt* Commandment of the *Second Table* is, *Honour thy Father and thy Mother*: 'We are commanded by the direct, and more explicite Meaning of this Pre-'cept, to treat our Parents with Reverence and Regard; to ſubmit to their 'Authority, and furniſh them in Caſe of Need with the Conveniencies of 'Life: Now the Extent of this Command, reaches much farther than our 'natural Parents; For in a reductive Senſe, the Biſhop of the Dioceſe, and 'the Prieſt of the Pariſh, may be ſaid to be our Parents, and the *Church* is our 'Mother in a ſpiritual Signification; Beſides all Perſons, according to their dif-'ferent Degrees of Diſtinction, and Authority in the *State*, may challenge a 'Share of Deference and Submiſſion. The *Second* Precept in this Diviſion is, '*Thou ſhalt not Kill*; by which the unauthorized Taking away any Perſons Life, 'either by committing, encouraging, or conſenting to the Murther, is more 'directly forbidden; But this is not all: for under theſe Words, all injurious 'Practice, and deſerting the Intereſt of our Neighbour, is likewiſe condemn'd: 'Thus thoſe who refuſe to relieve the Indigent may be ſaid to deſtroy them: 'Thoſe likewiſe who murther a Man's Reputation, are guilty of a Breach of 'this Commandment, and ſo are all ſuch who harraſs and diſtreſs the Innocent. 'The *Third* Commandment ſays, *Thou ſhalt not commit Adultery*: And here vio-'lating the Rights and Faith of Marriage, is principally condemn'd in the Pro-'hibition: Fornication likewiſe is no leſs intelligibly forbidden, as appears by 'the Text in *Deuteromony*, where 'tis ſaid, *There ſhall be no Whore of the Daughters 'of Iſrael*; But farther, the Command extends by Way of Reduction, to all 'Inſtances of Inſobriety and Impurity. The *Fourth* Commandment declares, '*Thou ſhalt not Steal*: The moſt obvious Senſe of which Precept, condemns the 'clandeſtine Conveying away another Man's Property, without his Conſent. 'But then the Force and Intent of the Law goes yet much farther, and declares 'againſt ſeizing what belongs to our Neighbour, either by Fraud or Violence. 'The *Fifth* Commandment is, *Thou ſhalt not bear falſe Witneſs againſt thy Neigh-'bour*: This Precept in the firſt Place pronounces againſt Giving of falſe Teſti-'mony, to the Damage of our Neighbour: But in a ſecondary Senſe, the Text 'may be conſtrued, to a Diſſallowing of undue Commendation in Order to the 'Promoting an unworthy Perſon: Laſtly, under this Command, all Sort of Lyes, 'but eſpecially thoſe which are told out of Malice and Miſchief, are condemn'd. 'The *Sixth* Command is, *Thou ſhalt not covet thy Neighbours Houſe*, or, as the 'Latin, in the *Conſtitution* runs, *non concupiſces Rem Proximi tui*: By this Com-'mand, we are forbidden to deſire the *Real* Eſtate of our Neighbour, and eſ-'pecially if he is a Chriſtian. The *Seventh* and laſt Commandment of the '*Second Table* is, *Thou ſhalt not covet thy Neighbour's Wife, nor his Servant, nor his 'Maid, nor his Ox, nor his Aſs, nor any Thing that is his*: And here the Coveting 'our Neighbours Stock, or *Perſonal* Eſtate, as the *Conſtitution* diſtinguiſhes, is 'forbidden.

'To theſe *Ten Commandments* we are to add thoſe *Two*, principally inſiſted on 'in the *Goſpel*, *The Love of God, and of our Neighbour*. For *the Firſt*; He may 'be ſaid to love God, as he ought, who obeys him more upon the Motives of 'Love, than Fear; And as for our Neighbour every-one ought to love him as

'himſelf;

himſelf; where the Particle *As*, does not ſo much Import Equality, as Sincerity and Reſemblance; For the Purpoſe, you are to love your Neighbour, as yourſelf, that is, you are to wiſh him under no Circumſtances, but what may probably turn to his Advantage; You are to deſire his beſt Intereſt, his Reformation, his Progreſs in Vertue no leſs ſincerely than your own. Farther, we are to love our Neighbour as our ſelves, with Reſpect to Conſtancy and Time; That is in Proſperity and Adverſity, in Sickneſs and in Health, and under all the Varieties of Age and Condition; We are to love our Neighbour as our ſelves with reſpect to Proportion and Degree; that is, we are to prefer Men to Money, and value our Neighbour above the Conſiderations of Intereſt and Fortune. To proceed, this Duty obliges us to prefer our Neighbour's Salvation to our own Lives. If we fail in this Mark of Affection, we fall ſhort of the Extent of the Precept, and do not love him as we ought to love our ſelves. And laſtly, we ought to practiſe the Duty in the moſt comprehenſive Latitude, taking the whole Species into the Notion, and aſſiſt every Man in their Neceſſities, as we may deſire to be treated our ſelves, under the ſame Condition: All this Affection, all theſe kind Offices, are contain'd in the Precept, *Thou ſhalt love thy Neighbour as thy ſelf.*

'To proceed; *Six* of the *Seven Works of Mercy*, may be learn'd from *St. Matthew's* Goſpel; *To feed the Hungry*; *To give drink to the Thirſty*; *To entertain the Stranger*; *To cloath the Naked*; *To viſit the Sick*; *To adminiſter Comfort to thoſe in Priſon.* The *Seventh Work of Mercy*, or the *Seventh* Branch of Charity and good Nature, is to bury thoſe who have no Body elſe to perform this laſt Office of Humanity to them. *Tob.* 2.

'Farther, The *Seven Capital* or *Deadly Sins*, are Pride, Envy, Anger, Hatred, Averſion to Goodneſs and Religion, Covetouſneſs, and Epicuriſm. To give a brief Deſcription of theſe Vices: Pride is an over-rating of ones own Excellency. The Product of this Exceſs of Self-love is Oſtentation, pretending to thoſe good Qualities and Perfections which do not belong to us; Contempt, Miſunderſtandings, and ſuch like. Envy imports an Averſion for the Happineſs of another. Hence comes, Repining, Detraction, Animoſities, Prejudice in Opinion, *&c.* Anger implies a Deſire of Revenge, and an Intention of making another ſmart under our Paſſion; This Quality, when it continues upon the Mind, ſettles into Hatred; From hence frequently proceed Outrage in Language, Quarrels, Murther, and ſuch like. *Acedia* (for 'tis hard to tranſlate it into a ſingle Word) is a ſtrong Indiſpoſition for ſpiritual Duties; it ſuppoſes us to have no Guſt for Devotion, nor take any Delight in the Contemplation of the Divine Nature; the Conſequence of this Vice, makes a Man heavy and diſpirited in the purſuit of his Duty, and Deſpair of overcoming the Difficulties in his Way. Avarice is an immoderate Love of Riches, and diſcovers it ſelf in unlawful Acquiſitions. This Vice makes Way for many ſcandalous Practices, as Circumvention, Theft, Sacrilege, Simony; not to mention many other Inſtances of Meaneſs, Cruelty, and Falſhood. Intemperance or Gormandizing, is an immoderate Appetite in gratifying the Palate. And here the Exceſs may be divided into *Five* Branches; *Firſt* with Reſpect to Time; when a Man eats

at

'at unſeaſonable Hours, or too often. 2. with Reſpect to the Quality; when he 'is too nice in the Choice of his Diet. 3. In the Quantity; when he exceeds the 'due Proportion, and gorges himſelf with Eating or Drinking, beyond the 'Rules of Health. To load the Stomach in this Manner with Meat or Drink, 'is the meaneſt Sort of Epecuriſm: It lays a Weight upon the Conſtitution, 'doſes the Spirits, and diſables the Functions of Life. The *Fourth* Inſtance of 'this Vice, is a voracious Deſire; chopping too eagerly at Refreſhment, and in-'dulging the Keeneſs of the Palate. It is commonly promoted by the laſt Branch 'of this Exceſs, and that is, by an over-curious, and expenſive Preparation, 'done on Purpoſe to awaken and provoke the Appetite. Laſtly, as for Debau-'chery, which is frequently the Effect of the Intemperance laſt mention'd, 'Tis too common not to be known, as well as too ſcandalous to dilate upon.

'To go on, The *Seven* principal Vertues are, Faith, Hope, and Charity, 'which *Three*, having God for their Object, are call'd Theological Vertues. The 'other *Four*, Prudence, Temperance, Juſtice, and Fortitude, relate to our 'ſelves and our Neighbours. Prudence conſiſts in taking true Meaſures, and pit-'ching upon a proper Choice. Juſtice teaches us to give every Body that which 'is their Due. Temperance imports a Command of Appetite, and a Superiority 'over improper Satisfactions. Fortitude enables us to maintain Reaſon, and 'Conſcience, and not to deſert our Duty upon the Score of Hardſhip. Theſe 'are call'd the *Four* Cardinal, that is, the *Four* principal Vertues, becauſe they 'are the grand Rules of Life, and contain a great many other Precepts of Mo-'rality within their general Notion. But ſince we deſign this Diſcourſe chiefly 'for the Benefit of the plainer, and leſs knowing Sort of People, we ſhall enlarge 'no farther upon theſe Heads.

'The remaining Subject, in which the Pariſh Prieſt was to inſtruct the People 'is, '*The Seven Sacraments*: Theſe are call'd *Sacramenta Gratiæ*, *The Conveyances 'of Grace*, or the Means for ſupernatural Aſſiſtance. Their Number is *Seven* 'in the *Conſtitution*, and the Power of adminiſtring them is committed to the 'Clergy. *Five* of theſe Sacraments are to be received by all Chriſtians in gene-'ral; That is, Baptiſm, Confirmation, Penance, the Holy Euchariſt, and 'Extreme Unction. As to the Euchariſt; in the *Second Canon* of this Synod, 'The Pariſh Prieſts, when they adminiſter the Holy Communion, are injoyn'd 'to acquaint the more ignorant Sort of the Laity, that the Body and Blood of 'our Saviour, or the Integrity of the Sacrament is contain'd under the ſingle Spe-'cies of Bread. They are likewiſe to teach them, that what they receive in the 'Chalice, is unconſecrated Wine, and given them only that they may ſwallow the 'other *Species* with more Conveniency. For, as the *Canon* goes on, the Blood 'of our Lord, under the *Species* of conſecrated Wine is allow'd only to the 'Prieſt that celebrates. But———

I return to the *Tenth Canon*, which goes on, 'Extreme Unction is only to be 'given at the Point of Death; However the Sick Perſon ſhou'd be aſſiſted this 'Way, if it may be, before he is ſo far ſpent as to loſe the Uſe of his Reaſon; 'But if he happens to be ſeized by a Frenzy, this Sacrament ought nevertheleſs

'to

'to be adminiſtred to him, provided he gave any Signs of a Religious Diſpoſi-
'tion before his Mind was diſturb'd; under ſuch Qualifications, Extreme Unctio-
'on is believed beneficial to the ſick Perſon (provided he is predeſtinated) and
'either procures him a lucid Interval, or ſome ſpiritual Advantage. The other
'*Two* Sacraments are *Orders and Matrimony*. The *Firſt*, reaches no farther than
'the Clergy; The *Latter*, according to the *Conſtitution*, can be apply'd to none
'but the Laity.' Thus Mr. *Collier* (a) who goes on ſaying, 'Theſe are the Sub-
'jects, in which the Prieſts are injoyn'd to inſtruct their Pariſhioners. Upon
'theſe Points of Faith and Practice, they are bound to preach every Quarter,
'and oftner too if Occaſion ſhou'd require.

Then Mr. *Collier* concludes with theſe remarkable Expreſſions, *viz.* *Notandum:*
'I have tranſlated this Article of the *Lambeth Conſtitutions* at large, to ſhew the
'Prudence of the Proviſion, and to do ſome Juſtice to the Church of this Age.
'From hence the *Reader* may eaſily diſcover, the Biſhops were not ſo Forgetful
'of their Peoples Intereſt, nor ſo Negligent in the Diſcharge of their Office, as
'they are ſometimes repreſented.' So *Collier ibid. pag.* 484, and in the three forego-
ing pages.

'The Convocation (or Synod of *Lambeth*) being ended, the Archbiſhop began
'a general Viſitation of his whole Province; and being deſirous to know the
'State of every Dioceſs, went himſelf in Perſon to moſt of them, uſing great
'Lenity and Gentleneſs every where: For though he was a Man very ſtately,
'both in Geſture, Gate, Words, and all outward Shew; Yet of an exceeding
'meek, facile and liberal Temper of Mind. So *Godwyn*. And (b) *Harpſfield*
adds, that he went over the greateſt Part of *England* in Perſon, to inform
himſelf truly of the exact State of all Cathedrals, Monaſteries, and other
Churches, Clergy, and People; And that he likewiſe viſited *Wales*; though
being ſtraitned for want of Time, and hinder'd by other difficult Occurrences,
he was not able to go through every Part of it; as he himſelf writes to *Lioline*
(or *Lewelin*) then Prince of *Wales*; to whom he alſo went in Perſon, travelling
with him many Days, and taking great Pains to bring him to ſubmit, and make
Peace with King *Edward the Firſt*; but all in Vain; For, that Unfortunate Prince
held out obſtinate; and therefore the Archbiſhop (as (c) *Collier* and other Hiſto-
rians write) publiſh'd an Excommunication againſt the ſaid *Lewelin* and his Abet-
tors; And not long after, the King marching his Forces into *Wales*, gave *Le-
welin* Battle, in which that Prince's Army was routed and he ſlain. Soon after
this Fight; *David*, his Brother, was taken Priſoner; And thus the *Welſh* were
wholly ſubdued, inſomuch that the Barons of that Country came to the Par-
liament at *Northampton*, and took the Oath of Fidelity and Homage to the
King. But to return.

The Archbiſhop finding many Churches not yet conſecrated, though made
Uſe of for Divine Service, he conſecrated them ſolemnly, according to the
uſual Cuſtom and Rites of the Church, and was ſo diſengag'd from all Regard
to

(a) *From Spelman. Concil. Vol.* 2. *pag.* 332. & *Lindwood. Lib.* 1. *Tit.* 7. & 11. (b) *Hiſt. Eccles. Saculo* 13^o *ex Regiſtro Cantuar.* (c) *Ibid.* 484.

to Temporal Intereſt for himſelf and others about him, that having Notice given him of ſome hard Reflexions that were made, he commanded the Pariſhioners, under the Cenſure of an Excommunication, to tell him if they knew of any Prieſt, or other Perſon of his Retinue, that had receiv'd any Money, or other Preſent, on the ſcore of their Care, Trouble, Labour, *&c.* deſigning to make a ſevere Example of him, if any Man appear'd to have been guilty of ſuch mercenary Views, or ſordid Practices.

Anno 1281. He alſo writ to the King, who (as (a) *Harpsfield* ſays) had attempted many Things to the Diſadvantage and Prejudice of the Church, and had depriv'd Her, and the Abbey of *Weſtminſter*, and other Monaſteries of their ancient Immunities and Privileges; and therefore the Zealous Prelate addreſs'd his Majeſty in preſſing Terms, diſſwading him from the making of any Laws derogatory to the Decrees, Canons, and Sanctions of the Popes, General Councils, and the Holy Fathers; inforcing his Arguments with the Examples of *Conſtantine the Great*, *Canutus*, *St. Edward*, and other Kings.

Anno 1282. I. Archbiſhop *Peckham* founded a Collegiate Church at *Wingham* in *Kent*, or rather chang'd the Pariſh Church there into a Collegiate Church; the Head of which College, or Church, was call'd (*Præpoſitus*) a Provoſt; the Inſtitution of which Prepoſiture, together with the Archbiſhops Letters, for the dividing of *Wingham* Church into Four Pariſhes, dated *Anno* 1282, are extant in the Records of *Chriſt Church*, where I (ſays (b) *Somner*) have ſeen them. This College was indow'd (as valued at the Suppreſſion) with 84 *l. per Annum*, for Six *Secular Canons*; Of whom no Man without abſolute Neceſſity was to be abſent, without a Forfeiture of a proportional Part of his Revenues to the other Canons. Mr. *Weever* (c) ſays theſe were *Regular Canons*, and that this College was founded about the *Year* 1287: But I ſuppoſe he ſpeaks of its compleat Eſtabliſhment, and *Somner* of its Beginnings. Here was a Provoſt (ſays (d) *Leland*) and Six Prebendaries, beſides other Miniſters of the Church.

This Year alſo Archbiſhop *Peckham* held a Provincial Council, after the Feaſt of St. *Michael*. So *Wharton*.

Anno 1283. I. Archbiſhop *Peckham*, entring this Year, upon a Provincial Viſitation, began with the *Jews*, and writ to the Biſhop of *London* to pull down all their Synagogues. The Rigour (as ſome call it) of this *Mandate* was abated by the King; and the *Jews* were allow'd one Synagogue in the City: However the Pomp of their Service was leſſen'd, and a great many of their Ceremonies cut off. So (e) *Collier*. This good Prelate (ſays *Harpsfield*) had uſed his utmoſt Endeavours with the King to prevail on him, that no Perſon might be preſented to any Eccleſiaſtical Benefice, but ſuch as were fit, for both Vertue and Learning, and all other Qualifications required, to make up a good, uſeful, and exemplary Paſtor, or Church-man; and that none of his Royal Chaplains, or other Perſons in Sacred Orders, might be allow'd to have more than one Benefice

(a) *Hiſt. Eccles. Sæc.* 13. *Ex Regiſtro. Cantuar. Anno.* 1281. (b) *Antiquities of Canterbury.* (c) *Fun. Monum. page* 266. *and* 267. (d) *Itiner. Vol.* 6. *page* 1. (e) *Eccles. Hiſt. Cent.* 13. *page* 484.

fice with Cure of Souls, contrary to the Canons of the Church; or be abſent from the Flock committed to their Charge, on the Account of any Civil Imployment impoſed on them, even by his Majeſty himſelf. So *Harpsfield*; who goes on: There was at that Time a great Defect in Church-Diſcipline, complain'd of by this truly zealous Prelate, becauſe our Kings very often fill'd the vacant Sees with unfit Perſons, not ſuffering the Metropolitan to do his Duty on the like Occaſions: Theſe Abuſes *Peckham* reſolved to put a Stop to; and therefore (as (a) *Collier* writes) he acted with great Vigour and Impartiality in his Viſitation, made a thorough Inſpection into Matters, and exerted his Diſcipline upon great Numbers of the Clergy and Laity. For the Purpoſe; In the firſt Place, he drove the *Canons* upon the *Pluraliſts*, and made Uſe of his Authority, againſt ſome of the moſt conſiderable in the Church. Upon this Exception, he refuſed to confirm *Dr. Richard More*, and *John Kirkey* the King's Chaplains, to the Sees of *Wincheſter* and *Litchfield*, and made them both loſe the Benefit of their Elections; and when they had appeal'd to the Pope, He maintain'd the Articles againſt them, and at laſt forced them to ſubmit to his Sentence, and drop the Cauſe. After he had carried his Point over thoſe great Men, he went on to the Inferior Clergy, and compell'd them all to throw up their *Pluralities* and be contented with a ſingle Benefice.

——— I go on from *Collier*: Neither did he manage his Diſcipline with leſs Strictneſs againſt Non-Reſidence; And which is commendable, he ſtruck at thoſe who were beſt fortified, and in the higheſt Stations: For Inſtance; the Biſhop of *Lichfield*, being a Foreigner and unacquainted with the Engliſh Language, lived commonly out of the Dioceſs: To this Prelate the Archbiſhop ſent a publick Summons to return, and reſide upon his *See*, under the Penalty of Deprivation, and when he came to *Lambeth*, the Archbiſhop reprimanded him ſeverely, and told him that ſince he had the Misfortune, not to be qualified to preach to the People, he was rather more obliged to dwell amongſt them, and ſpend his Revenues in Hoſpitality, and relieving the Poor. He likewiſe appear'd with great Courage and Zeal againſt Licence and Debauchery: For Example, when he viſited the Dioceſs of *Chicheſter*, he impoſed three Years Penance upon *Roger Ham*, a Prieſt, convicted of Fornication: This Penance, which he was ſworn to perform, was to conſiſt in Prayers, Faſting, and Pilgrimages; And, moreover, the Profits of his *Living* were ſequeſter'd for the Uſe of the Poor. So *Mr. Collier Ibidem*, who goes on yet farther; as follows:

I. Arch-biſhop *Peckham*, paſſing through the Counties of *Dorſet* *Anno* 1284. and *Wilts*, was inform'd that one *Sir Osburn Gyfford*, Knight, had carried off two Nuns from the Monaſtery of *Wilton*: He proceeded to Excommunication againſt him; neither could he be prevail'd on to remit the *Cenſure*, without theſe remarkable Conditions. *Firſt*, Sir *Osburn* was obliged never to go into a Nunnery, nor ſo much as converſe with any Nun: *2dly*, He was to be ſtript to the Waſte three Sundays ſucceſſively, in *Wilton* Pariſh Church, and

O bea-

(a) *Eccleſiaſt. Hiſt. Vol.* 1. *pag.* 485.

beaten with Rods. This Diſcipline was to be publickly repeated both in the Market-Place, and Pariſh Church of *Shaftsbury*: He had likewiſe a Faſt of ſeveral Months enjoyn'd him; was barr'd the Liberty of wearing a Sword, or appearing in the Habit of a Gentleman: He was alſo to undergo three Years Pilgrimage in the *Holy Land*: All this Penance he was bound, under Oath, to perform. The Archbiſhop likewiſe took Care to have the Nuns return'd, and put under Diſcipline. So *Collier*, *Ibidem*. But I now leave this Archbiſhop, and go to another of the ſame Order and Nation, preferr'd in *Ireland*.

Anno 1284 II. Br. *John Stamford*, an Engliſh Franciſcan, was about this Time advanced to the Archbiſhoprick of *Dublin*, and made (*Prorex*) Lord Lieutenant of *Ireland*, and imploy'd in other weighty Affairs. So *the Epitome of the Annals of the Order*, under this Year.

This I take to be the Perſon of whom *Collier* (a) ſpeaks, when he ſays, 'The 'Pope wrote another Letter to the King, to recommend *John de Sanford*, Elect 'of *Dublin*. This *Sanford* (ſays he) was an Engliſh Man, and Brother to *Fulk* 'de *Sanford*, the laſt Biſhop but one of that See. *John de Sanford*, was con'ſecrated at *Dublin* in the *Year* 1286. King *Edward* had a great Eſteem for this 'Prelate, and made him Lord Juſtice of *Ireland*. He was afterwards ſent Em'baſſador to the Emperor; which Imployment he diſcharged to Satisfaction: 'He died immediately after his Return. Sir *James Ware* gives him the Cha'racter of a *Learned Prelate*, and that he was remarkable for Capacity and good 'Conduct. So *Collier*.

Anno 1284. III. Br. *William Hedley* departed this Life about this Time. His Name is ſometimes writ *Hedelegus*, or *Heddel*. He was a Man of bright Parts, and eſteem'd one of the leading Doctors of his Time, for both Philoſophy and Divinity, and therefore was put up for the Ninth Profeſſor Regent in the Franciſcan College, or Convent at *Oxford*, where he taught publickly with great Applauſe, till Prince *Edward Longſhanks* (King *Henry* the 3d's Son and Succeſſor) made Choice of him, for a Divine and a Preacher, to accompany his Royal Highneſs into *Aſſyria*, to the holy Wars. So (b) *Mr. Wood*, from *Eccleſton* and *Leland*.

Many other Franciſcans were alſo imploy'd (as I have already hinted) in the ſeveral Expeditions of the Engliſh to the holy Wars; they being eſteem'd the moſt proper Perſons for that Work, both becauſe they were Famous Preachers, and inur'd to Mortifications and Hardſhips, and likewiſe the moſt diſengag'd from any Intereſt of this World.

Anno 1285. I. Br. *Stephen Fulborn*, a Franciſcan Frier, who was firſt made Biſhop of *Waterford*, and afterwards (*viz.* *Anno* 1286) Archbiſhop of *Tuam*, in *Ireland*, ſeems by his Name, to have been an Engliſh Man; but whether he was ſo or not, the Annaliſt does not ſay. So I leave it undetermin'd; though I cannot but think he was born in *England*.

Anno 1285. *and Anno* 1286. II. Br. *Hervey de Saham*, Profeſſor of the *Canon* Law, and Guardian of the Friers Minors at *Oxford*, had the Honour

(a) *Eccleſiaſtical Hiſt. Cent.* 13. *page* 488. (b) *Antiq. Oxon. Lib.* 1^o *pag.* 73.

Honour to be choſen Chancellor of that Wiſe and Learned Univerſity for theſe two Years ſucceſſively. So (a) Mr. *Wood*. This being a Poſt of very great Account, a Dignity ſeldom conferr'd upon any Man two Years conſequently; eſpecially upon a *Regular* and a *Mendicant*, proclaims the Merits of the Man; And to add any more to his Character wou'd be an unpardonable Affront to the Wiſdom of the Aſſembly that choſe him to that Office.

I. A certain Author (b) of Credit and Reputation, a Perſon of a conſiderable Figure, dwells much upon the Praiſes of the Engliſh Friers Minors of this Date; And amongſt many Inſtances of their Heroick Vertues, he alledges their great Charity to the *Jews*; when he ſays, it appear'd how greatly the Franciſcans were eſteem'd by the King and the Peers of *England*, when, to the great Wonder of the whole Nation, they procured a Revocation of the Sentence of Deſtruction ſolemnly paſs'd upon the *Jews*, for their repeated Villainies: and that the main Arguments the ſaid Friers made uſe of, to obtain a Reprieve from the Execution of the fatal Sentence, was a Promiſe of their utmoſt Endeavours towards the Converſion of that perverſe Antichriſtian People; the Salvation of whoſe precious Souls was their only View in this zealous Requeſt, and not any temporal Advantage: For, the Franciſcans had generally ſhew'd themſelves ſo free from all mercenary Regards, that they ſeem'd to have no other Intereſt in this World, beſides working out their own Salvation (through the Merits of Chriſt) and labouring to contribute to that of their Neighbour. However, I do not find that they made any great Harveſt in the preſent Caſe; Becauſe the King (*Edward the Firſt*) ſet forth a Proclamation, about the *Year* 1290, for all the *Jews* to depart the Kingdom before the *Feaſt of All Saints*, under the Penalty of forfeiting not only all their Effects; but alſo their very Lives: So they all left the Engliſh Nation within the Time prefix'd, and went on board at the *Cinque Ports* in Number above Fifteen Thouſand. So (c) *Collier*, in whom the Reader may ſee the whole Affair at large. (d) *Leland* alſo ſays the *Jews* were baniſh'd and went out of *England*, 15060, in Number. But I return to the Franciſcans. *Anno* 1287.

I. King *Edward the Firſt* of *England* built a Convent for the Franciſcans at *Libourne*, in *Aquitania*, about this Time, or ſooner. This, and ſeveral other Convents in *France*, built by our Kings, or their Subjects, whilſt the Engliſh held their Footing in thoſe Parts, were inhabited by many Engliſh Friers; as ſhall be ſaid in the *Second Part* of this Work. *Anno* 1288

I. Many memorable Things are this Year recorded of the Engliſh Franciſcans, eſpecially of the Two famous Mathematicians, Br. *Roger Bacon*, and Br. *Thomas Bungey*; Of whoſe Acts hereafter. *Anno* 1289.

I. Br. *Thomas de Bungey*, or *de Bungeia*, departed this Life about this Time. He was born in *Suffolk*, in a ſmall Town call'd *Bungay*, near the Bank of the River *Wavenay*, which then belong'd to the *Bigots*; and having finiſh'd his lower Studies became a Franciſcan Frier, and afterwards was ſent to *Oxford*, *Anno* 1290.

(a) *Antiq. Oxon. Lib.* 2d° *page* 392. *de Faſtis Oxon.* (b) *Fran. a Sta Clara. Hiſt. Min. pag.* 18. (c) *Eccleſ. Hiſt. Vol.* 1. *pages* 491 & 492. (d) *Collectan. Tom.* 1. *part.* 1. *page* 247.

Oxford, where he learn'd his Philoſophy and Divinity with ſuch Succeſs, that in Time, he was admitted to the honourable Degree of Doctor, with ſo great Applauſe (ſays (a) *Leland*) as to gain Immortal Fame by his Performances; and I believe (ſays he) *Bungey* likewiſe went to *Paris*, after the then Faſhion of the moſt Ingenious of our Countrymen, and frequented the Schools there, with a Succeſs proportion'd to his great Capacity, and diligent Application; at which Time the learned Br. *William Hedley*, already mention'd, reſign'd his Office of Interpreter of the holy Scriptures, or of Theological Profeſſor at *Oxford*, for the Reaſon given, and gave it up into the Hands of this Dr. *Bungey*, a perfect Maſter in every Reſpect, and compleatly qualified for that high Imployment. Beſides the common Notions of Philoſophy and Divinity, Br. *Thomas Bungey* was a very great Mathematician, ſo knowing in the hidden Secrets of Nature, and ſo well skill'd in uncommon Experiments of the occult Sciences, that he perform'd ſuch Wonders by his Wit and Art, as exceeded the Comprehenſion of the Vulgar, and were Unintelligible even to Men of Letters; and therefore the Doctor was by ſome traduced as a Perſon dealing in the Black Art, holding a Correſpondence with Dæmons, and in a Word, a Conjurer, and one that had to do with the Devil.

I am inclined to believe (ſays *Wood*, *Ibid.*) that *Bungey* was no Stranger to the ſurpriſing Experiments of his Brother *Frier Bacon*, (of whom hereafter) and 'tis likely he might have had a Sight of his Writings, wherein there is an Inſight given into natural Magick, or experimental Philoſophy, not well underſtood by many in thoſe Days: But neither *Frier Bacon*, or *Frier Bungey* were ever held, by the unprejudiced and learned Part of the World, to be ſuch Conjurers, as to be guilty of Necromancy, or of holding a Correſpondence, or Communication with evil Spirits, though the ignorant and unlearned Populace, have been known to look upon them as ſuch: Their Experiments exceeded not the lawful Bounds of Nature, however they might ſurpaſs the Reach of the Illiterate, or of the Undiſcerning Vulgar. The many Wiſe, Learned, and Holy Men of his Order, did not ſuſpect *Dr. Bungey* to be guilty of any unwarrantable Practices; otherwiſe they wou'd not have choſen him for their Superiour, or Miniſter Provincial of *England*, as they really did, in which Office, he ſucceeded one Br. *John Bungey*, a Franciſcan Doctor alſo of *Oxford*, as appears in the Catalogue of their Provincials. But I go on, or rather turn back, to tell you that Br. *Thomas Bungey* was, for ſome Time, Profeſſor of Divinity alſo at *Cambridge*, as (b) *Wood* ſays: but at laſt, being advanced in Years, he retir'd to the Convent of his Order at *Northampton*, where he cloſed his Days, and was buried amongſt his Religious Brethren. He was Author of ſeveral learned Works, amongſt which are, *Upon the Maſter of the Sentences*, Four Books. *Queſtions of Divinity*, One Book. *Of Natural Magick*, One Book; and many other Things, as *Dr. Pits*, ſays; who notwithſtanding gives not the Titles of the reſt, which I therefore preſume are deſtroy'd, or loſt.

II.

(a) See *Wood. Antiquit. Oxon. Lib.* 1°. *pag.* 73. (b) *Antiquitat. Oxon. Lib.* 1° *pag.* 136.

II. Br. *John of London* (*Londinenſis*) died alſo about this Time. He left his Native City, *London*, in his Youth; and through an eager Deſire of Learning, travell'd to *Oxford*, where he plentifully imbib'd the Knowledge of Languages, and the Liberal Arts, though his Poverty, forced him to undergo an hard Life, for want of Neceſſaries; however, he purſued his Studies, with an undaunted Reſolution. Whilſt *John* was at *Oxford*, the Richneſs of his Wit, as well as the Slenderneſs of his Fortune, became known to the Famous Br. *Roger Bacon*, by whoſe frequent Converſation and Diſcourſe, he was ſo very much edified, that he began to take a Liking to the Inſtitute of *St. Francis*; and his Inclinations taking Air, *Bacon* encouraged him in his pious Diſpoſitions, and in proceſs of Time took care to have him admitted into the Order, and taught him the Mathematicks; and when afterwards, the ſaid *Roger Bacon*, went (being ſent by his Superiors now a ſecond Time) to *Paris*, this Br. *John* accompanied his Maſter, to that learned Univerſity; where he became ſo great a Philoſopher, that, for his Age and the Time he had ſtudied, the ſaid Univerſity was not able to produce his Match. So *Pits*. *Anno* 1290.

This, I ſay, was *Bacon's* ſecond Journey to *Paris*, ſome Time after he had been made a Doctor of that Univerſity, as well as of *Oxford*: For, *John*, who was *Bacon's* Scholar at *Oxford* before he went this Voyage with him, was not born when his Maſter went his firſt Journey to ſtudy at *Paris*. But I go on; and to what has been ſaid from *Dr. Pits*, will add what here follows from the Famous *Oxford-Antiquary*, *Mr.* (a) *Wood*; viz. That *Roger Bacon* had a Mind ſo framed for the publick Good, that he did not only ſhew a Readineſs to explicate the moſt difficult Parts of the Liberal Sciences to his Scholars, but it was a ſingular Joy to him, to meet with any one that had a Genius for Learning, though but in a moderate Degree: One of his moſt famous Diſciples was *John of London*, a Youth, towards whom *Nature* was as *Profuſe*, as *Fortune Niggardly*, and whoſe promiſing Looks ſeem'd to preſage his future Vertues and Perfections; which being obſerved by his Maſter, he charitably took him into his Care, about the Age of fifteen; by whoſe conſtant Lectures, *John* made ſuch uncommon Improvements, that none cou'd come up to him in Learning, that did not exceed him in Years. This was the Young Frier by whom *Roger Bacon* (when wrongfully accuſed) ſent his Writings and Mathematical Inſtruments to Pope *Clement the Fourth*, *Anno* 1267; in one of which Writings, or Letters, he gives a wonderful Character of this his Scholar, when, (directing his Addreſs to the ſaid Pope) after many other Things, he goes on ſaying, ———

And, for this Reaſon, I have made choice of a Young Man, whom I have inſtructed theſe five or ſix Years in Languages, Mathematicks, and Perſpectives, wherein lies the whole Difficulty of the Things I ſend, and have freely taught him with my own Mouth after I had receiv'd your Commands, perceiving that I cou'd not at preſent have any other Perſon to my liking; and therefore I reſolved to ſend him, that if it might pleaſe your Wiſdom to make uſe of a Proxy, you may have one at Hand: If not, he might however go to you to preſent my Writings to your Glory; For without doubt, there is no one amongſt the

(a) *Antiquit. Oxon. Lib.* 1° *page* 136. *and* 137.

the Latins, who in all I write is ſo able to make an Anſwer to ſo many Things, for the Method I uſe, and becauſe I have inſtructed him; neither that great Maſter, (he means *Peter de Maharni Curia,* ſays *Wood*) *nor any one of thoſe above mention'd, who are unacquainted with my Method, can ſo well explain my Meaning as he that has learn'd from my own Mouth, and is inſtructed with my Deſign. And God is my Witneſs that were it not to ſerve you, I ſhou'd not have mention'd him; For, if I had ſent for my own Advantage, I cou'd eaſily have found out others more fit to diſpatch any Buſineſs for me; And, if the Meſſengers Profit had been my End, I love others better, and am more obliged to them; For, to this Man I have no Obligations, either by Tie of Blood, or upon any other Account more than to any other Perſon from amongſt the common People; nay leſs; becauſe when he came a Boy to me, I procured him a Subſiſtance, and inſtructed him for God's Sake, chiefly becauſe I never yet found any Youth ſo docible in Study and Manners; and he is ſo far advanced, that although he is but a Young Man, of Twenty, or one and Twenty Years of Age, or thereabouts, he can provide himſelf with Neceſſaries honorably, and indeed in greater Plenty than any Student in all Paris: For, in all Paris there is not any left that knows more of the Roots of Philoſophy, though he has not yet brought forth the Flowers and the Fruits of it, by reaſon of his Youthful Age, and becauſe he is not yet experienced in Teaching; But he has a Fund of Knowledge, large enough to excell all the Latins, provided he lives to old Age, and goes on improving according to the Grounds he already has,* &c. ——— *And becauſe it is not decent that any Perſon addicted to Sin ſhou'd reſort to your Holineſs, therefore will I declare the Fitneſs of this Meſſenger as to the State of his Life. Certainly he is not conſcious to himſelf of any mortal Sin: But he went from me a moſt pure Virgin, not having his Conſcience burden'd with the Guilt of any Deadly Sin from his very Birth: For, this Thing I have inquired into with the greateſt Strictneſs poſſible, both by my ſelf and others, and I believe my ſelf as certain of the Truth of it, as I am that you are in Poſſeſſion of the Papal Dignity,* &c.

Then the ſaid *Bacon* goes on farther in the Praiſes of Br. *John*, whom he ſets of with Vertues enough (as it may ſeem) for a Saint; which, for Brevity's Sake, I will omit, and only add, from *Mr. Wood*, *Ibid.* that Br. *John* having preſented his Maſter's Books, &c. to the Pope, *Clement the Fourth*, his Holineſs preferr'd him to ſome Church-Dignity (what that was he ſays not) both for Dr. *Bacon's* Sake, and alſo for the great Eſteem that Doctor's Encomium had rais'd in him of the ſaid *John*. Some Authors write that Br. *John* lived many Years, and writ ſeveral Books; but that this being acted amongſt Foreigners, and far from his own Country, we cannot come to the Knowledge of ſo much as the Subjects he treated of; the ſaid Books probably being loſt in *Italy*. *Dr. Pits* ſays, the Pope (whom he calls *Innocent the 4th*, by Miſtake for *Clement the 4th*) detain'd Br. *John* at *Rome*, for the Sharpneſs of his Wit, his Skill in Languages, and his Knowledge in Philoſophy, which he had in great Perfection; and that being farther *advanced in Years*, he is ſaid to have writ many Famous Lucubrations; but that the Works of Strangers are apt to be deſpis'd and neglected by Foreigners, amongſt whom they often periſh; which is a plain *Innuendo* that he thought Br. *John*'s Writings had the Misfortune to incur that Hard Fate: But his making Br. *John* live no longer than the *Year* 1280. is, I preſume, a Miſtake; becauſe according to this Calculation, he cou'd not write Books in an *advanced Age*, as was juſt

juſt now ſaid: For, he went to *Rome Anno* 1267, being then not above one and twenty Years old; So, if he died in 1280, he cou'd not be *advanced* to above 34 *Years* of Age; which is not *Ætas maturior* to be brag'd of in an Author: and therefore I am rather inclined to believe another Writer (a) of Credit, who from the Authority of others, ſpins out his Life to the *Year* 1290, or thereabouts.

III. Br. *Roger de Ware*, commonly call'd *Varro*, flouriſh'd about this Time. He was born at *Ware*, in *Hertfordſhire*, and having enter'd into the Order of St. *Francis*, made ſuch Improvements, that at laſt he proceeded Doctor of Divinity, and was ſo Famous, that his Name is engraven in Braſs upon the Side of *Scotus*'s Tomb, at *Cologn* in *Germany*, in the Old Church of the Franciſcans, (now *Conventuals*) with Fourteen other Eminent Doctors of the ſame Order: The Inſcription is this, viz. *Magiſter Rogerus Varro*, He is ſaid to have writ learnedly; But as yet (ſays (b) Dr. *Pits*) I am not come to the Knowledge of the Titles of his Works. *Anno* 1290.

IV. This Year the Archbiſhop of *Canterbury* gave Sentence in Favour of the Franciſcans, in a Cauſe which had been for ſome Time depending between the Cathedral of *Worceſter* and the Friers of that City. The Caſe, (c) in ſhort, was, that on the *Firſt of March Anno* 1289, the Sacriſtan of the Cathedral Church of *Worceſter*, carried off by Force, the Corps of a certain Citizen of that Town, (*H. Poche* by Name) and buried it in the Church-yard of that Cathedral, notwithſtanding ſome Oppoſition made by the Friers Minors, who alledg'd that the Deceas'd deſired to be buried with them, as it appears by their complaining to the Archbiſhop of the Wrong done them on this Occaſion, and of ſome Violence uſed towards ſome of them, the Noiſe whereof, as it ſeems, reach'd the Ears of the King; whereupon it was decreed that if at any Time the Friers Minors can make a legal Proof that the Corps of dead Perſons are left to them by Will, they may freely carry them to be interr'd in their own Place of Burial, after Maſs has been ſaid for the Deceaſed in the Cathedral Church, provided that the ſaid Church loſes nothing thereby. The Archbiſhop was convinced that the Friers had met with ſome rough Uſage on this Occaſion, and therefore he writ to the Biſhop of *Worceſter* in their Behalf, ſaying, *We are reſolved not to let this Wickedneſs paſs with Impunity; for we neither ought or can ſee the Friers beaten without ſhedding Tears.* This was laſt Year: And, this Year, upon St. *Lucy*'s Day, the Archdeacon's Official acquainted the Prior, by the Archbiſhops Letters, that within a Fortnight he was to deliver the Corps of *H. Poche* to the ſaid Friers, or from that Day both He, the ſaid Prior, and all the Seniors of his Community were to be ſuſpended. Thus ended the Proceſs, and the Franciſcans buried the Dead. *Anno* 1290.

V. Br. *William de la Mare*, (whom *Trithemius*, *Willot*, *Toſſinian*: and others call *Lamarenſis*) an Engliſh Franciſcan Doctor of Divinity, and a Profeſſor of *Oxford*, was Famous for his excellent Wit and great Learning, and *Anno* 1290.

(a) *Ang. a Sto Franciſco. in Catalogo Script. Provin. Angliæ.* (b) *In Appendice Illuſtr. Script.* (c) *Wharton, In Angl. Sacra. part.* 1. *page* 511. *Ex Annal. Eccles. Vigorn.*

and Remarkable for the extraordinary Holineſs of his Life. He was a diligent Follower of the Seraphical Doctor *St. Bonaventure*, and in many Scholaſtick Diſputations oppoſed the Aſſertions of St. *Thomas of Aquin*. Br. *William de la Mare* has made his Name Famous to the lateſt Poſterity by his Writings; which are, *Upon the Maſter of the Sentences*, Four Books. *Scholaſtical Lectures*, One Book. *A Reprehenſory of St. Thomas*, One Book. *A Defenſory of St. Bonaventure*, One Book. *Additions upon the ſame*, One Book. *Sophiſtical Quodlibets*, One Book. Beſides ſome other Tracts not named. Some Authors (ſays *Pits*) ſhorten this great Doctors Life very much; and others lengthen it as much: But I (*Pits*) following the *Middle*, wherein *Vertue* always, and ſometimes *Truth* is ſeated, am inclined to extend his Life to the *Year* 1290, or thereabouts.

Anno 1291. I. Br. *Bartholomew Groſſetanus* muſt have a Place here. What Country Man he was I know not; but he was a Frier Minor, heretofore Inquiſitor at *Rome*, and had been ordain'd Biſhop by the Pope himſelf, and ſent by his Holineſs, with ſome others of the ſame Order, to *Palæologus* the Greek Emperor *Anno* 1278; was ſent by the ſame Authority, the laſt Year (1290) *Nunce* to the King of *England*, with whom he prevail'd to have ſome Decrees recall'd, which, by his Majeſties over-ruling Power, had been made againſt Eccleſiaſtical Immunity, and derogatory to the Privileges of that Church, in a Synod at *London*: After which good Succeſs, that Prelate departed this Life, this Year. So *the Epitome of the Annals of the Order*, under the *Years* 1290 *and* 1291.

Anno 1291. II. This Year alſo the Convent of the Friers Minors in the City of *Litchfield* was burnt down; as were likewiſe the other Churches and Houſes in that Town, except the Cathedral and the Cloſe. So Mr. *Wharton*,

Anno 1291. III. The ſame Year likewiſe was held a *General Chapter* (as 'tis call'd) of the Friers Minors, on the 10*th day of June*, at *Corke* in *Ireland*, where the *Iriſh* Friers, had ſome Diſpute with the *Engliſh*; But the Strife was at laſt adjuſted in Favour of the Engliſh.

Notandum. The Engliſh had *Four* or more *Convents* in *Ireland*, for ſome Time; and that Province, in its Infancy, was (a) govern'd by an *Engliſh* Provincial, or Vicar; as has been already ſaid in the Character of Br. *Richard Ingeworth*: And, I preſume the *Iriſh* were weary of that *Yoke*; and now, in this Chapter deſign'd to declare for themſelves, and ſet up for a Provincial of their own; as moſt proper for the Peace and Tranquility of their Province. But this is no more than a Conjecture.

Anno 1292. I. Br. *John Peckham*, Archbiſhop of *Canterbury*, and Primate of *England*, died this Year. To what has been already ſaid of this great Man, I will here add ſomewhat with Reference to his Birth, Education, Vertue, and Acts not yet mention'd. *John of Peckam*, alias *Peccanus*, or *Pechamus*, but truly (as *Camden* writes it) *Peckham*, was extracted from a very private Family in *Suſſex*, and had his firſt Education in the Abbey of *Lewes*, in the ſaid County, under the Direction and Inſtruction of the *Cluniack Monks* there, (founded by *William*

(a) *Fran. a Sta. Clara. in Supplem. Hiſt. Min.*

A Franciscan Frier minor, or Grey Frier
without his Mantle or Cloak.

M. P. Sc. Gucht

William Warren, Earl of *Surrey*) after which he went to *Oxford*; where he was (a) ſupported in his Studies by the Charitable Aſſiſtance of the ſaid Abbey and Monks, till he enter'd into the Order of *St. Francis*; after which he continued making great Progreſs in his higher Studies; But, obſerving (as (b) *Leland* ſays) that few, even of the moſt promiſing Wits, ever became famous in their own Country, though their Merits may deſerve it, and that many going abroad rais'd themſelves to high Degrees both in Learning and other Perfections, he happily went over to *Paris*, (being ſent, after the uſual Cuſtom, by Superiors) where he follow'd his Studies with ſuch Diligence, under the Direction of the great *St. Bonaventure*, that he deſervedly gain'd the Reputation of a great Philoſopher and Divine, and then returning to *Oxford*, he was, by that learned Univerſity, admitted to proceed Doctor of Divinity, and ſucceeded the Famous Doctor, Frier *Thomas Bungey*, in the Chair of Chief Profeſſor Regent of the Franciſcan Schools there; and having taught for ſome Time, he was again ſent to *Paris*, (as (c) an Author ſays) where he read publickly *the Maſter of the Sentences*, expounded the Holy Scriptures, and took the Degree of Doctor, as he had done at *Oxford*; And, He ſtrenuouſly oppoſed ſome new Opinions then creeping into the Schools; which Novelties he not only expoſed as ſuſpected and unſound, but alſo confuted and utterly extirpated. *Toſſinianenſis* (d) ſays, He was a Credit to the Church, and a Support to the true Faith, and that *He fought with Wild Beaſts at Paris, in Defence of the Faith and the Doctrine of the Church*; and afterwards, at *Oxford*, and at *London*, he bravely oppoſed and couragiouſly rooted out all Erronious and Heterodox Opinions. Whilſt *Peckham* continued at *Paris*, he was in great Eſteem with the moſt Pious Queen of *France*, *Margaret*, the Widow of *St. Lewis*, from whom he ſays he received many Charitable Favours. During his Stay abroad, he applied himſelf with great Diligence to the Study of the *Canon Law*; And being again call'd back into *England* to a Chapter, or Congregation held there by the Ruling Men of his Order, he was unanimouſly choſen Provincial Miniſter of the Engliſh Franciſcan Province; in which Office he gave daily Proofs of his being a true Imitator of the *Vertues* of his former Maſter *St. Bonaventure*, as well as of his *Learning*, which made *Willot* (e) ſay, He was ſo very like his Maſter, that he ſeem'd to be the ſame Man, governing his Province (as *St. Bonaventure* did the whole Order) with an uncommon Prudence, and a Seraphical Zeal for the Obſervance of Regular Diſcipline; ſupporting the wiſe Conſtitutions of his Predeceſſors by both Word and Example, to the great Increaſe of Religion; ſtriving not only to encourage, but to out-do his Subjects in Prayer, Faſting and Holy Watchings, but eſpecially in Faſting, in which Penitential Exerciſe he was ſo mortified, that he not only abſtain'd from Fleſh-meats, but alſo faſted the whole Year round, except ſome few Feſtival-Days, and eat no Whit-meats during the common Lent of the Church, nor from the Feaſt of *All Saints* till *Chriſt-Maſs*, notwithſtanding the great Fatigues

(a) *See Godwyn's Catalogue of Engliſh Biſhops.* (b) *Vide Wood. Antiq. Oxon. Lib.* 1° *pag.* 73. (c) *Martyrolog. Franciſcan.* 24 *to Aprilis.* (d) *Hiſtor. Seraphic. Lib.* 1° *folio* 117. (e) *In Libro cui Titulus. Athen. Franciſcan.*

of his Office; in the Adminiſtration whereof, knowing himſelf to be placed as an Example to others, he forbore even Things, that were lawful, for Fear of doing any Thing that might have the leaſt Appearance of what was imperfect: And being by his Office obliged to viſit the Religious and the Convents of his whole Province, he travell'd many long Journeys on Foot; and being call'd into *Italy* to a General Chapter of the whole Order, in the Second Year of his Provincialſhip, viz. *Anno* 1278, he was ſo ſevere in the Mortification of himſelf, that he perform'd that great Journey alſo on Foot, (except that Part of it which was by Water) notwithſtanding the Rule of *St. Francis*, which *Forbids* his Friers to *Ride on Horſe back without Neceſſity*, is ſo condeſcending as to allow an Aſs, or a Mule, or even a *Horſe* for the Performance of ſuch Journeys, the Fatigues whereof makes the Uſe of ſuch Means neceſſary. *Godwyn* (a) ſpeaking of *Peckham* ſays, 'He went from *Oxford* to *Paris* to ſtudy Divinity, and after a while 'to *Lyons* in *France*, to get ſome Knowledge of the Canon Law; without which, 'Divinity was eſteem'd imperfect in thoſe Days; At *Lyons* he was choſen Canon, 'or Prebendary of the Cathedral Church, and by that Means being furniſh'd 'with Allowance to travel for the Increaſe of his Knowledge in the Canon 'Law, he went into *Italy*, viſited perſonally all the Univerſities there, and came 'laſtly to *Rome*; where his rare Learning being ſoon perceiv'd, he was, by the 'Pope, made (Reader of the Sacred Palace and) Auditor, or Chief Judge of the 'Papal Court, and ſo continued till his Preferment to the Archbiſhoprick of '*Canterbury*. So *Godwyn*.

In this Relation there are *Two Things* to be obſerv'd by the Reader: The *Firſt* is, that *Peckham went to Paris to ſtudy his Divinity, and thence to Lyons, &c.* The *Second*, that *he travell'd through Italy, and ſo to Rome*: Both which are true indeed with Reſpect to the different Dates of the Time wherein theſe Things were done, but not if underſtood as acted ſucceſſively, immediately one after the other: For, it is certain (from all the Writers I can meet with upon this Subject) that *Peckham* return'd to *Oxford* after his Studies, and his firſt Travels, and had the Publick Leſſon and was made Doctor there; after which he again went to *Paris*, and had the like Leſſon and Cap alſo in that Univerſity; but did not go into *Italy* till, being Provincial of *England*, he was ſummon'd to appear at a General Chapter of the Order, at *Padua*, and then it was he viſited thoſe Univerſities. But I go on with *Godwyn*, who, ſays, 'Thirteen Years and almoſt a half this Man 'continued Archbiſhop, holding all this while his Prebend, he had firſt at *Lyons*, 'which when divers begg'd of him, he wou'd anſwer, that he might not in any 'wiſe ſpare it; for, he look'd every Day when being droven out of *England* by 'the King, (againſt whom indeed he often very boldly oppoſed himſelf) he 'ſhou'd have no other Home to take to; For the ſame Cauſe belike it was *an-* 'nex'd unto the See of *Canterbury*, and many ſucceeding Archbiſhops enjoy'd it a 'long Time after.' So *Godwyn*.

Peckham, ſays (b) *Collier*, had ſtudied the Civil and Canon Laws, ſucceeded *Kilwarby* in the Provincialſhip over the Franciſcans in *England*, and was at laſt ſettled

(a) *In his Catalogue of Engliſh Biſhops of Canterbury.* (b) *Eccleſiaſtical Hiſtory. Cent.* 13. *page* 492.

ſettled in *Rome*; where he was made Auditor of the Chamber to Pope *Nicholas the 3d.* in which Poſt he continued till his Promotion to the Archbiſhoprick of *Canterbury:* He had ſeveral Diſputes with the King about the Rights and Privileges of his See, wherein the Freedom and Reſolution of his Defence diſobliged the Court to that Degree, that he was ſometimes upon the Verge of being baniſh'd: However he held out his Time, and died at *Mortlack. Collier.*

By the By, I am inclin'd to believe that the Prebend above mention'd, was not given to *Peckham* till after he was made Archbiſhop of *Canterbury*, and that this Benefice was given him as a Proviſion or Refuge, in caſe the King ſhou'd not admit him to the See of *Canterbury*, or ſhou'd afterwards force him to leave the Nation, as he had ſerved his Predeceſſor *Kilwarby*: My Reaſons are; *Firſt*, that *Peckham*, as a Frier Minor, was incapable of accepting ſuch a Benefice; *2dly*, Becauſe he wou'd not part with it for Fear he ſhou'd want a Home to go to; *3dly*, Becauſe his Succeſſors enjoy'd it for many Years; which ſhews it was *annex'd* (as *Godwyn* words it) to the See; So not any perſonal Gift to *Peckham*, nor given him till he was advanced to the Dignity of Archbiſhop.

Peckham was a Father to the Orphans, the Diſtreſſed, and the Poor; whom he defended, protected, and reliev'd in a Munificent Manner; whereof *Harpsfield* (a) gives many ſignal Inſtances, too long to be here rehearſed; as alſo of his exemplary Chaſtity, and great Purity of Life, *&c.*

Inſine, *Peckham* (b) gave daily Proofs of his great Vertue and Apoſtolical Zeal for the Catholick Faith, and Church Diſcipline, like an indefatigable Shepherd journeying from Place to Place to feed his Flock and bring Home the loſt Sheep upon his Shoulders; for the more effectual Performance of which good Actions, he every Day dedicated his early Hours to the Divine Service, before he undertook any other Affair, offering up to Almighty God (with the greateſt Preparation of Mind imaginable) the Holy Sacrifice of the Altar, unleſs hinder'd by ſome extraordinary Occurrence; nor did the Highneſs of his Station prevail on him to indulge himſelf in any Thing; For though he kept a noble Table ſuitable to his Dignity; Yet, for the greater Mortification of his Body, and to give good Example to his Subjects, he forced himſelf to ſuffer Hunger in the midſt of Plenty, and (refuſing the moſt delicious Meats) contented himſelf with feeding upon ſuch Things as were the leaſt taſtful; like another *St. Paul, keeping his Body under, and bringing it into Subjection, leſt when he preach'd to others*, He himſelf *ſhou'd be a Caſtaway. Peckham* was the Author of *an excellent Tract upon the Rule of St. Francis*, and compos'd *a Solemn Office of the moſt Adorable Trinity*, (beginning with theſe Words, *Sedenti ſuper Solium*) which, my (c) Author ſays, deſerves immortal Praiſe both for ſublime Sentences and the Majeſty of the Expreſſions, which, as a laſting Monument of his Devotion and a Profeſſion of his Faith, was approved by the Pope, accepted by the whole Church, and for many Years ſaid and ſung in all Churches where the Canonical Hours were ſaid after the common Method of the *Roman Breviary*. He alſo compiled a *Concordance of the Holy Scriptures*

(a) *Hiſt. Eccles. Sæculo* 13ſt. (b) *Toſſinian. Hiſt. Seraph. Lib.* 1ſt *Folio.* 217. (c) *Fran. a Sta Clara in Hiſt. Min. page* 15.

after ſuch an eaſy Method, that it was very uſeful for Preachers and others to find out any Text of Scripture, upon any Subject, or Occaſion, without Trouble. He was the firſt Perſon that collected all the *Statutes of Synods and Provincial Conſtitutions*, from the Beginning of the Church, into one Volume. So *a Sta. Clara, Ibid.*

Archbiſhop *Peckham* departed this Life *Anno* 1292, and was buried in his Cathedral at *Canterbury*: Of the Place where his Body lies, (a) *Somner* ſpeaks thus *viz.* 'By a Record in the Church of the Time of the Death, and Place of Burial 'of this Archbiſhop, which I have ſeen, it appears he was laid *in parte Aquilo-'nari, juxta locum Martyrij Beati Thomæ Martyris*, that is, *On the North-Side, near 'the Place of the Martyrdom of St. Thomas Martyr.* I fear (ſays he) the Author 'of the Tables has done him ſome Wrong by hanging Archbiſhop *Ufford's* 'Table upon that which was rather *Peckham's* Tomb than his.' However his Heart (as *a Sta Clara, Ibid.* ſays) was, by his expreſs Will, ſent to his *Quondam* Brethren the Franciſcans, in *London*, and was buried in the Church of the ſaid Friers there, near the High Altar. *Peckham* has an honourable Character in the *Franciſcan Martyrology*; where he is commemorated as a Holy Man, *on the 24th day of April*, and is there ſaid to have been Famous for many Miracles. His Life is written by ſeveral credible Hiſtorians, who all ſtyle him a Holy Man; as may be found in the Author of the aforeſaid *Martyrology*. *Spondanus* alſo mentions him as a Man of remarkable Sanctity, and a moſt worthy Prelate. But I now go to the Proofs of his Learning, his Writings, which are numerous; whereof this is the Catalogue given by *Dr. Pits, viz.*

Annotations upon the Scriptures, Five Books, printed at *Cologn*, *Anno* 1513. *Common Places, out of both Teſtaments*, One Book. *A Poſtill upon the Canticle of Canticles*, One Book. *Upon the Lamentations of Jeremy*, One Book. *Upon the Maſter of Sentences*, Four Books. *Quodlibetical Queſtions*, One Book. *Of the Ten Commandments*, One Book. *Upon the Creed*, One Book. *Queſtions concerning the Euchariſt*, One Book. *The Mirrour of the Church, of the Maſs*, One Book. *The Looking-glaſs of the Soul*, One Book. *Comments upon St. Mark*, One Book *Of the Trinity*, One Book, *MSS.* in *Lumley* Library. *A Meditation upon the Body of Chriſt*, One Book, *MSS.* in *St. Benedict's* Library in *Cambridge*. *Of the Paſſion of our Lord*, One Book. *A Pſalter of Meditations of our Bleſſed Lady*, One Book. *Ordinary Queſtions*, One Book. *Five and Twenty Sermons upon Sundays*, One Book. *Diſcourſes upon all the Sundays throughout the Year*, One Book, *MSS.* in *Pembroke Hall*, in *Cambridge*. *An Office of the Holy Trinity*, One Book. *An Account of the Lords Day, or the Sunday*, One Book. *Of the Vanity of Wordly Things*, One Book. *Of the Vanity of the World*, One Book. *Of the Deadly Sins*, One Book. *Oxford Lectures*, One Book. *Scholaſtical Quodlibets*, One Book. *Againſt the Unwiſe Man*, One Book. *Of Evangelical Perfection*, One Book. *Statutes of Synods*, One Book. *Provincial Conſtitutions*, One Book. Theſe following *Statutes and Conſtitutions* were written and enacted by Archbiſhop *Peckham*, chiefly in the Synods he held at *Reading* and *Lambeth*, the Titles whereof I will here give the Reader, hoping they may not be diſagreeable; They are theſe, *viz.*

Of

(a) *Antiquities of Canterbury.*

Of the moſt High Trinity and the true Faith. Of Conſtitutions. Of Extreme Unction. Of the Sacraments to be iterated. Of Prieſts Children. Of the Office or Duty of an Archdeacon. The Arch-Prieſts Office. Of a Proceſs. Of Proctors. Of Law-Suits. Of the Life and Integrity of Clerks, or the Clergy. Of Non Reſident Clergy. Of Prebends and Dignities. Of Inſtitutions. Of Things Let and Hired. Of Wills. Of Pariſhes and Pariſhioners of other Places. Of Regulars. Of Religious Houſes. Of Advowſons. Of the Celebration of Maſſes. Of Baptiſm and its Effect. Of the Keeping of the Holy Euchariſt. Of Apoſtates. Of One that receives Holy Orders by Stealth. Of Privileges. Of a Canonical Acquitment. Of Pains. Of Penances and Remiſſions. Of the Sentence of Excommunication. He likewiſe writ *Expoſitions upon the Conſtitutions of Otho and Othoboni, MSS.* in *Pembroke Hall*, at *Cambridge*. *Of Confeſſion made to Friers*, One Book. *The Poor Man's Treatiſe*, One Book. *A Dialogue between Francis and Poverty*, One Book. *For St. Bonaventure*, One Book. *Of the Ways of living of the Friers Minors*, One Book. *Of the Poverty of the Minorites*, One Book. *Againſt Richard Clapoel*, One Book. *Againſt a certain Prior of the Ciſtertians*, One Book. *Epiſtles to the Oxonians*, One Book *An Itinerary*, One Book. *Hereſies condemn'd by himſelf*, One Book. *Divers Verſes*, One Book. *Apologeticon*, One Book. *An Apology for the Synodal Statutes*, One Book. *Of the Sphere*, One Book. *Diſputations of Thomas and Peckham*, One Book, *MSS.* in *Merton College* at *Oxford*. *Of Numbers*, One Book, *MSS.* in *Lincoln* College at *Oxford*. *Of the Myſtical Interpretation of the Numbers in the Holy Scriptures*, One Book, *MSS. Ibidem*. *An Expoſition of the Rule of St. Francis*, One Book. *A Song of Poor Men*, One Book. *A common Perſpective*, One Book, *MSS.* in *St. Peter's* College at *Cambridge*, and printed at *Venice*, with Amendments, *Anno* 1504. *A Particular Perſpective*, One Book. *Remarkable Articles of Metaphyſicks*, One Book. *The firſt Rules of the Mathematicks*, One Book. *The Theory of the Planets*, One Book. Beſides many other Works not nam'd by Dr. *Pits*, from whom I have tranſlated this Catalogue.

I cannot forbear the adding of one more Thing of this great Man; of whom it is related by the *Annaliſt of the Order*, that before he was taken into the Hierarchy to be Archbiſhop, he was traduced by ſome invidious Perſon or other, and unjuſtly repreſented under ſome Diſadvantagious Character to the General of the Order, who at that Time was the *Seraphical Doctor St. Bonaventure*; in which mortifying Circumſtances the good Man (*Peckham*) betook himſelf to Prayer, moſt humbly repreſenting his Caſe to Jeſus Chriſt crucified; By whom he was then graciouſly comforted, and encouraged to bear the Injury with a patient Submiſſion, in Imitation of our Lord and Saviour, many Circumſtances of whoſe bitter Paſſion were then laid before him, in ſuch lively and moving Colours, that they wrought his Soul into a State of perfect Reſignation and Peace.

II. Br. *Roger Bacon* (whom *Willot* and *Toſſinian*: call *Baconitanus*) was born of an ancient Family of Gentlemen of his Name, near *Ilceſter* (formerly *Iſchalis*) in *Somerſetſhire*, and being a Youth of an extraordinary Capacity, he added to his great Indowments of Nature an indefatigable Study, and a continual Exerciſe of his Wit and Memory; whereby he ſoon became an excellent Poet, and an Eloquent Orator; after which hopeful Beginnings he applied *Anno* 1292.

himſelf

himſelf to his Philoſophy in *Merton* College at *Oxford*, where the Eyes of all were upon him as a Prodigy of Parts, and where in Time (as *Wood* (a) ſays) he was choſen a *Fellow* of the ſaid College. His chief Maſter was the Famous *St. Edmund*, who was afterwards Archbiſhop of *Canterbury*, from the *Year* 1234. till 1244, when he departed this Life, and whom Pope *Innocent the 4th*, canonized for a Saint, of whom (b) *Godwyn* ſays, *He was a Man very well known*, and indeed *Famous for his Vertue and great Learning*. *Matthew Paris* (who lived then) writes much of *St Edmund*'s Miracles; which *Weſtmon* ſays, were *ſo many that the Apoſtles Times ſeem'd to be return'd again*, and (c) *Bale* confeſſeth, that *with Holy-Water he wrought many Miracles, and that he exerciſed himſelf in all Manner of Learning and Vertue:* Nay Mr. *Fox* (d) calls him *a Saint*.

Under the Inſtruction of this ſo great and holy Man, *Roger Bacon* paſs'd his Youth; whoſe Leſſons and Exerciſes he ſoon made himſelf Maſter of, being taught either by *Nature* to ſuck them in greedily, or by *Induſtry* to conquer them diligently. And now *Bacon* having pick'd up a large *Viaticum* or Voyage-Proviſion of Learning, goes over to *Paris*, in Queſt of farther Knowledge, in the Company of ſeveral other eminent Scholars bound thither on the ſame Deſign, according to the then Cuſtom of many of our moſt ingenious Country-Men; eſpecially ſuch as were bred up at *Oxford*. In *Paris*, he applies himſelf with freſh Vigour to the Study of Divinity, as alſo to Greek, Hebrew, and other Oriental Languages, to the Mathematicks, the Art of Phyſick, to the Laws both Civil and Canon, and to the Univerſal Knowledge of all Hiſtory, both Eccleſiaſtical and other, and to all Venerable Monuments of Antiquity: In all which Studies he made ſuch an uncommon Proficience, that he was eſteem'd a great Ornament to that Famous Univerſity; wherein at laſt he was a Profeſſor and Doctor of Divinity, and deſervedly ſtyled *Doctor Mirabilis*, the *Marvelous Doctor*.

Br. *Roger Bacon* enter'd into the Order of St. *Francis*, before he left *Oxford*, as I have already ſaid; and *Mr.* (e) *Wood* writes of him, that having now deſpiſed and rejected the very *Deſire* of Riches and Honours, wherewith many Mortals are taken, he bends his utmoſt Application towards the making of ſome new Diſcoveries from the Study of the hidden Secrets of Nature, from the Knowledge of Languages, and of ſuch Arts and Sciences as few were acquainted with, even amongſt the Learned; And *He* ſays of himſelf that in his younger Days he had collected many Things from his various Studies, that might be of Uſe to himſelf and others hereafter, which he alſo had reduced into a certain Method, which he likewiſe improved by his ſequent Study, and by a cloſe Converſation with the moſt learned Men he cou'd meet with. In a Word; He excell'd (as an Author (f) ſays) in all Manner of Learning, and ſcarce ever had his Match in any Liberal Art or Science; So that nothing was wanting to him that cou'd be imagin'd requiſite for the making up of a Man thoroughly and univerſally Learned; which

(a) *Antiq. Oxon. Lib.* 1^o *pag.* 169. (b) *Catalogue of Biſhops.* (c) *Cent.* 3. *Cap.* 96. (d) *Acts & Mon. pag.* 339. *See alſo the Prudential Ballance, Author the Bp. of Calcedon.* (e) *Antiq. Oxon. Lib.* 1^o. *pag.* 136. (f) *Angelus a Sto. Franciſco. in Catalogo Script. & in Deſcriptione Provin. Angl. Frat. Min.*

which gave the more knowing Part of the World this Notion of him, *viz. That he knew and writ all that is knowable* to Man in this State of Mortality. *Ant. Wood* again ſays that *Roger Bacon*, being now qualified to be a Maſter, inſtructed many young Men in the Knowledge of Languages, as alſo of Figures, Numbers, Numeral Tables, Mathematical Schemes, and many other uſeful Curioſities, diligently ſtudying and contriving ſuch Inſtruments as he thought neceſſary for the Performance of his (Mathematical, Chymical, or other) Inventions; which not being able to purchaſe, he often found Friends ſo kind and charitable as to buy them for him, defraying the Expences of his ſaid Contrivances, which never fail'd of anſwering his Deſigns. This raiſed him ſuch a Fame, that almoſt the whole Univerſity ran to hear his Lectures, coveting, above Meaſure, to be Eye-Witneſſes of his ſurpriſing Experiments; wherein he ſo far ſurpaſs'd all that had gone before him, that not only the Mob, but ſome Men indifferently learned began to take him for a Conjurer: He had indeed pryed farther into the Secrets and obſcure Receſſes of Nature than others had done, and from thence had drawn Conſequences till then not heard of, and had made ſuch wonderful Inferences of hidden Truths, that the gazing Multitude ſtood amazed, chuſing rather to attribute his Ingenious Performances and Experiments to the Devil, than to confeſs their own Ignorance. In ſhort; he was look'd upon to deal in the magical Art; and though this Suſpicion took its Riſe from either Ignorance, or Ill-will, or perhaps from both; yet it was *heighten'd* by the Envy of ſome, who obſerving that this Excellent Wit, and moſt Learned Man, had found out many Things above their own Reach, cou'd not bear the Confuſion of ſeeing themſelves out-done; it ſeem'd a Reproach to them that Diſcoveries were made above their Comprehenſion; and therefore they cenſur'd every Thing in him that (either for Want of Induſtry, or Capacity,) they cou'd not underſtand.

I am inclined to believe that an exact Calculation of the Eclipſes of the Sun and the Moon, the various Conjunctions and Oppoſitions of the Planets, with many other Wonders of Aſtronomy, together with a Thouſand Diſcoveries made by the Quadrant and Jacob's Staff, with the Addition of the Microſcope, the Teleſcope, the Barometer, and other ſuch like Juggling-Sticks wou'd have gone a great Way towards making a Man a notorious *Conjurer* in thoſe Days, when the common Road of Philoſophy, Divinity, and the Laws were almoſt the only Study of the Learned: But, whether it was for theſe, or other more extraordinary Curioſities, I know not, that *Roger Bacon* was traduced, and repreſented under ſuch Diſadvantagious Characters to *Br. Jerom de Æſculo*, then Miniſter General of the Order, and afterwards Pope, under the Name of *Nicholas the 4th*; Yet if all is true that is reported of him (with a *Ferunt* from Dr. *Pits*, and *Sunt qui dicunt*, from *Mr. Wood*) he was committed to Priſon, in ſome Convent of his Order, till he had clear'd himſelf of the falſe Imputation, by ſending Br. *John (Londinenſis)* of *London*, a young Frier of his own Educating already mention'd, to the then Pope *Clement the 4th*, to whom he ſent all his Books and his Writings, his Mathematical Inſtruments and other Contrivances made by his Directions, whereby he made it clear, as Noon-Day, that his Maſters great Fault was his being Wiſer and more Knowing than others of his Time: For, *John*

of

of London, *Bacon*'s young Diſciple (whoſe Character I have already given) having preſented to the Pope all his Maſters ſecret Knowledge and Art, his Schemes and Rules, and all the *Dangerous* Inſtruments ſo much complain'd of, his Holineſs ſoon perceived that *Frier Bacon* had been abus'd and wrong'd, and that it was a Misfortune to him to be more penetrating than the common Rank of Doctors; after which Diſcovery, the ſaid Pope did not only encourage and careſs the Ingenious Scholar *Br. John*, but alſo favour'd his Maſter *Bacon* and admitted him to an *Intimacy*, as the *Annaliſt of the Order*, expreſſes it.

I know that *Dr. Fuller* (a) ſays of *Roger Bacon*, 'that he was committed to Priſon at *Rome* by Pope *Clement the 4th*, and that he remain'd in Durance a conſiderable Time before his own Innocence, with his Friends Endeavours, cou'd procure his Inlargement.' But, this is deſervedly knockt down by the *Oxford-Antiquary* Mr. (b) *Wood*, whoſe Words are, *I give no Credit to thoſe, who give out that the Pope ſent for Bacon, and threw him into Priſon after he had examin'd him upon the Crimes laid to his Charge*; which as he adds, *Ibid.* 'Has no Appearance of Truth in it, becauſe the ſame Pope had not only a great Reſpect for him, but alſo aſſiſted him with Money to ſupport the Expences of his Studies, and beſtow'd Honours upon his Scholar *Br. John*, whom he had inſtructed in all his Arts: Moreover, (as the ſame *Wood* aſſerts) *Bacon* made his Complaints to the ſaid Pope of the Hardſhips he had ſuffer'd from his Brethren, or others who had taken his Books from him as well as his Writings and other Helps of his Studies.' Now it is not likely that ſo wiſe a Man as *Bacon* wou'd have appeal'd to the Pope in his Diſtreſs, if the Pope himſelf had been his Enemy or Perſecutor.

John Bale (ſays (c) *Wood*) in the firſt Edition of his Book intitled, *A Summary of the Writers of Great Britain* (*Ex recepto conviciandi More*) *after his uſual Way of railing, calls Roger Bacon a Juggler, and a Conjurer, a Necromantick Magician, or a Wizard, that walk'd not in the Fear of God; but dealt with Evil Spirits*, &c. But comming to a better Underſtanding, he caus'd thoſe Words to be left out of his Second Edition, being now fully perſwaded that ſo Learned a Man, the Miracle of his Age, ought not to be ſo treated by any Man of Letters, however he may be repreſented by the ſcurrilous Mob, poſſeſs'd with a vulgar falſe Notion of *Frier Bacon*'s being a great Conjurer, and ſupported in that erroneous Belief, or Perſwaſion, by Half-penny Books and Ballads ſung and ſold at the Corner of every Street, where *Frier Bacon* and *Frier Bungey* are, in a doleful Ditty, made deviliſh Wizards. Some Perſons (ſays (d) *Wood*) again have believed that *Bacon* made a *Brazen Head*, and gave it the Faculty of ſpeaking, and a certain Author, who err'd in this Point, aſſerts that thoſe Wonders were wrought whilſt *Bacon* ſtudied in *Brazen-Noſe-Hall*: But, whether or not, theſe Things were done by Natural Magick, we have Time enough to deliberate, till 'tis made more plain, that they were Matters of Fact. So (e) *Wood*, who goes on: Indeed *Johannes Erneſtus Burgravius*, in his Book intitled *Achilles Redivivus*, wherein he treats of ſuch like

(a) *Church Hiſt. Cent.* 14. *page* 96. (b) *Antiq. Oxon. Lib.* 1°. *pag.* 138. (c) *Ibidem. pag.* 79. (d) *Antiq. Oxon. Lib.* 1°. *pag.* 135. *rectius. page* 137. (e) *Ibidem.*

like Wonders, aſſerts that they are done by the Influence of the Celeſtial Bodies by the Means of a certain ſecret Sympathy; and of this kind, ſays he were the *Mercurial Statues* and the *Brazen Head*, made and taught to ſpeak by *Albertus Magnus*, or, as others ſay, by *Roger Bacon*; nor was that any more than Natural Magick, which *Boetius* was ſo Skilful in, and of the Secrets whereof *Caſſiodorus* writes to him thus, *viz. By the Ingenuity of your Arts Mettals roar, Diomedes made of Braſs ſounds his Trumpet with a grave Note; A brazen Snake hiſſes: Birds are ſo framed, that although they have no Voice of their own, they are known to ſing moſt ſweetly &c. So alſo we read of the Wooden Pigeon which Archytas of Tarentum made to fly; Of Rogiomontanus's golden Fly; Of Ictinus's Owle; Of Spiders made of Steel, that wou'd creep about without any Help; and of many other Pieces of Clock-Work made by our Anceſtors.* However (ſays *Wood)* let it be as it will, whether *Frier Bacon* was the Founder of the *Brazen Head* and made it ſpeak or not, it is my ſteady Sentiment that the Devil had no Hand at all in the Wonderful Inventions of our Heroe; But he was a perfect Maſter, not only of the Mathematicks in their whole Latitude, but alſo of all Mechanick Contrivances: He knew all the elaſtick Powers, or the Force of all Springs and the Nature of all Clock-Work; and by the Means of theſe he framed many ſurpriſing Pieces, which gave him the unjuſt Imputation of a Conjurer.

The famous *John Picus*, Count of *Mirandula*, the Glory of his Age, (amongſt many others) gives the cleareſt Diſtinction between the two Species of the Magick Art, when he ſays that *the Operations of one are perform'd by the Power and Aid of Devils; and that the other conſiſts intirely in a perfect Knowledge of Natural Cauſes and their Effects*: The Greeks mentioning this laſt call it μαγείαν as a perfect and finiſh'd Wiſdom; but the other they call γοητείαν Moreover, it is to be obſerved that *Magus* (witneſs *Porphyrius*) in the Perſian Language, ſignifies no more than a *Wiſe Man*, or a Searcher into, and an Interpreter of Divine Things; and in this kind of Magick (as the ſame *Mirandula* ſays) the moſt experienced of all the Ancients were *Homer*, *Pythagoras*, *Empedocles*, *Democritus*, *Plato*, *Zamolxis*, &c. To whom we may add, from amongſt our Moderns, *Alchindus Arabicus*, *Roger Bacon*, and *William* (*Alvernenſis*) Biſhop of *Paris*; between the Two which laſt there was an intimate Familiarity, and many Letters and other Writings paſs'd too and fro concerning the Operations of Nature and Art, and of the Fooleries and Vanity of Magick.

But to return: *Bacon* had ſo many either ignorant, or envious Oppoſers of his Learning, that he was ſorry he had ever taken Pains in Writing ſo much to improve the World in Knowledge; for, ſome were ſtill accuſing him of Novelties, and others of ſuſpected Opinions.

Doctor Pits and others Miſtake when they write that *Roger Bacon* ſent his Scholar *John* to Pope *Innocent the 4th*, with his Books, *&c.* For, the ſaid *Innocent* was then dead; and two other Popes his Succeſſors, viz. *Alexander the 4th, and Urban the 4th*, were alſo departed this Life before the *Year* 1267, when *Bacon* ſent *Br. John* to juſtify his Writings and Practices to the Pope, who then was *Clement* (not

Vide Wood. in Antiq. Oxon. Lib. 1° *pag.* 138. & *pag.* 79.

Innocent) *the 4th*, who, as I have ſaid, was ſo well ſatisfied with both the Doctrine and Practices, that he careſs'd both the Maſter and his Scholar; which certainly is a reaſonable and ſufficient Vindication of them Both, notwithſtanding ſome others, by Miſtake, aſſert that poor perſecuted *Bacon* was again call'd to an Account, and clapt up under a cloſe Confinement, and died a Priſoner under Pope *Nicholas the 4th*. For, all this cannot be true, becauſe that Pope died in the *Year* 1288, whereas *Roger Bacon* died not till the *Year* 1292 (on *St. Barnaby*'s day) which was three or four Years after; and he was buried in the Franciſcan Church at *Oxford*, where he ended his Days, in the 78*th Year* of his Age. *Leland* ſays, *Bacon* departed this Life *Anno* 1248; but *Mr. Wood* tells us that he miſtakes him for *Robert Bacon*, who died that ſame Year; and *Pits* and others after him, who make him die in 1284, labour alſo under an Error. Witneſs *Mr. Wood*.

Br. *Roger Bacon* was very zealous for correcting the *Calendar*, and he gave his Reaſons to Pope *Clement the 4th*. in ſeveral Treatiſes *Anno* 1267, when he ſent to his Holineſs many Volumes which he hoped might prove very uſeful to the Catholick Church: And, if his Care and Induſtry wherewith he endeavour'd to bring the Calendar into a better Form are to be regarded, it muſt be acknowledg'd (ſays *Mr. Wood Ibid.*) that neither *Venerable Bede*, *Roger Infant*, *Robert Groſtete*, nor any other Engliſh Man came near him on this Account; Nay, *Theophilus*, *Euſebius*, *Victorius*, *Cyrillus*, and other Foreigners, came ſhort of him. *Mr. Wood*, *Ibid.*

Our Engliſh Hiſtorian *John Speed* makes *Roger Bacon* a famous Preacher in the *Year* 1233, when ſpeaking of King *Henry the 3d's* bringing Foreigners into *England*, and delivering up to them the ſtrongeſt Holds, and all the Offices of Truſt in the Nation by the Inſtigation of the Biſhop of *Wincheſter*, who was born in *Poictiers*, he writes thus, 'The Earls and Barons being by the King's Command ſummon'd 'to another Parliament at *Oxford*, refuſed to come. While the King was there, 'one *Robert Bacon*, who uſed there to preach before the King and Prelates, freely 'told him that *if he did not remove from him Peter Biſhop of Wincheſter, and Peter de 'Rivallis, he cou'd never be quiet*: The King did hereupon a little come to himſelf; and *Roger Bacon* a Clergyman alſo of a pleaſant Wit, did ſecond *Robert*'s 'Advice, telling the King that *Petræ & Rupes* (that is, *Rocks and Craggs*) were 'moſt dangerous Things at Sea, alluding to the Biſhop's Name, *Petrus de Rupibus*. 'The King therefore, taking that good Advice of Scholars which he wou'd not 'of his Peers, ſummon'd a Parliament to be held at *Weſtminſter*, giving the 'World to know with all, that his Purpoſe was *to amend by their Advice whatſoever 'ought to be amended*.' So *Speed*. Now, if Mr. *Wood* is not miſtaken when he ſays *Roger Bacon* died *Anno* 1292, in the 78*th Year of his Age*, he cou'd be but nineteen Years old *Anno* 1233, and therefore no Preacher. So there muſt be either a Miſtake in the Chronology, or elſe *Roger Bacon* made this free Expreſſion before the King in ſome Declamation or Speech; not as a Preacher, but as a young Man of prodigious Parts, according to the Cuſtom of the Univerſity; and I am inclined to give into this Conjecture, becauſe the Speech ſeems to have been made in Latin, which is more commonly the Language of Youths of Nineteen

in

in the publick Schools, than of grave Preachers from the Church-Pulpit: Yet (a) *Leland* from *Matthew Paris*, ſays, *Roger Bacon, with great Freedom, admoniſh'd the King, in his Sermons, to turn off evil Counſellors*; And therefore, I leave this puzzled Affair, and go on.

One Thing more I cannot omit concerning this great Man; It is what he writes of himſelf, directing his Diſcourſe to Pope *Clement the 4th*, viz. that notwithſtanding he had ſpent forty Years in the Study of Sciences and Languages with almoſt infinite Pains, yet he wou'd (b) undertake to make any diligent and ſharp Man, in the Space of a Quarter or Half of a Year, Maſter of all his Knowledge and Learning, provided he might make ſome analytick Schemes whereby to guide his Scholar in the Beginning, and for him to have Recourſe to in the Proſecution of his Studies: And moreover, he made no Doubt but that he cou'd ſhew a ſtudious Man ſuch a Method, as in three Days time, wou'd make him ſo perfectly knowing in the Hebrew Tongue that he wou'd be able to underſtand exactly whatſoever the holy Fathers, or other wiſe Men of ancient Times have written in their Explications of the Holy Scriptures: Nay, he promis'd to require no more than three Days Time to make a Man ſo perfect in the Greek Tongue, that he wou'd clearly comprehend whatſoever has been written in it, not only in Divinity, but alſo in Philoſophy; He likewiſe offer'd to make a Man Maſter of Geometry in one Week, and of Arithmatick in another; but by what Means in particular he does not tell. So *Mr. Wood Ibidem.*

It is now Time to leave the Man, that I may come to his Writings, which are almoſt Numberleſs; For, he has left the World ſome Tractate or other in all Arts and Sciences; but many of them are curtail'd, and Additions made to others; whether through Careleſneſs, or on ſet Purpoſe is not eaſy to determine: However, that you may gueſs at the Bulk of his Scholarſhip, take this Catalogue of his Works from Dr. *Pits*, viz.

Sermons, One Book. *Commentaries upon the Maſter of the Sentences*, Four Books, *MSS*, in *Lumley* Library. *An Abridgment of Divinity-Studies*, Five Books, *MSS. Ibidem. Of Perſpectives and Multiplication of Forms*, One Book, or Tract, Ibid. Another Book of the ſame Subject *Of Multiplying Glaſſes. A ſingular Perſpective*, One Book. *A Diſtinct Perſpective*, Three Books. *A continual Perſpective*, One Book *Of the Impediments of Wiſdom*, One Book. *Of the Site of the Orb*, One Book, *MSS.* in *St. Benedict's* College in *Cambridge*. *Of the Parts of the World*, One Book. *Of the Situation of Paleſtine*, One Book. *Of the Holy Places*, One Book. *Of the Wonders of Things*, One Book. *An Anſwer to St. Bonaventures Epiſtle*, One Book. *To Pope Clement the Fourth*, One Book. *Of the Uſefullneſs or Advantage of Sciences*, Eleven Books. *Of the Cauſes of human Ignorance*, One Book. *Of the Wonderful Power of Art and Nature*, One Book. *Of the Philoſophers Stone*, One Book *Deſcriptions of Places of the World*, One Book. *Of the hidden Works of Nature*, One Book. *A ſhort Grammar*, One Book. *Of the Conſtruction of Parts*, One Book. *A Greek Grammar*, One Book, in *St. Peters* College at *Cambridge*. *A Hebrew Grammar*, One Book, *Ibid. Of the Praiſes of the Art of the Mathematicks*, One Book. *Of*

(a) *Collectan. Tom. 2. pag.* 339. (b) *Ibidem. in Wood. pag.* 135. *or* 137.

the Fifth Part of the Mathematicks, One Book, *MSS.* in *St. Benedict's* College, at *Cambridge*. *Of the Art of Chymiſtry*, One Book, printed at *Frankford Anno* 1603. *A Breviary of Chymiſtry*, One Book, *MSS.* in *Cajus* College at *Cambridge*. *A Mirrour of Chymiſtry*, One Book. *Documents of Chymiſtry*, One Book. *Of the Arts of the Chymiſts*, One Book. *Experimental Arts*, One Book. *Of Seven Experiments*, One Book. *Of Coſmography*, One Book. *Of Geometry*, One Book. *Of the Value of Muſick*, One Book. *Of the Uſefulneſs of Aſtronomy*, One Book. *An Introduction to Aſtrology*, One Book. *Of the Rays of the Sun*, One Book. *Of the Places of the Stars*, One Book. *Of Secrets*, One Book. *Prognoſticks from the Courſe of the Stars*, One Book. *Of the Aſpects of the Moon*, One Book. *Of the Sight and Looking-Glaſſes*, One Book. *Of the Faculty of the Looking Glaſs*, One Book. *Of the Form repreſented in a Looking Glaſs*, One Book. *Of Burning Glaſſes*, One Book. *Of Intentional Degrees*, One Book. *Of the hindering of old Age*, One Book, *MSS.* in the publick Library at *Oxford*. *Of the Univerſal Government of old Men*; One Book. *Of the Prolonging of Life*, One Book, *MSS.* in *Pembroke* Hall at *Cambridge*. *A Preſervative of human Life*, One Book, *MSS*, *Ibid*. *Of the Errors of Phyſicians*, One Book. *Of the hindering of Accidents*, One Book. *Common Things of Natural Philoſophy*, Four Books. *On Natural Philoſophy*, Eight Books. *Natural Accounts*, One Book. *Of Firſt Matter*, *Materia Prima*, One Book. *Of the Paſſions of the Soul*, One Book. *Of Underſtanding and Things to be underſtood*, Two Books. *Of the Heavens and the World*, Two Books. *Of Sleep and Watching*, Two Books. *Of the Ebbing and Flowing of the Sea*, One Book. *Of the Flowing of the Britannick Sea*, One Book. *Of Weights*, One Book. *Of the Kings of the World*, One Book. *Of the Uſefulneſs of Languages*, One Book. *Of the Preſerving of the Senſes*, One Book. *Rogerina Major*, One Book, *MSS*, in *Cajus* College at *Cambridge*, and in *Walter Copes* private Library. *Rogerina Minor*, One Book, *MSS*. *Ibid*. *Logick*, One Book. *On ſome Parts of Ariſtotles Philoſophy*, Two Books. *The Rules of Multiplication*, One Book. *Of Moral Philoſophy*, One Book. *Of Metaphyſicks*, One Book. *Of Species's*, One Book. *Of the Cauſes of Plenty and Want*, One Book. *Of the Making of Colours by Art*, One Book. *Of Things made of Metal*, One Book. *Of Ingraving in Stone*, One Book. *Of the Center of heavy Things*, One Book. *Of Univerſals*, One Book. *Rules of the Quadrant*, One Book. *Nine Diſtinctions of the Wind*, One Book. *Of the Art of Memory*, One Book. *Upon Avicenna of the Soul*, One Book. *Of Plains*, One Book. *Upon Virgils Works*, Several Books. *Againſt Necromancy*, One Book. *Of Divination*, One Book, *MSS.* in *Lumley* Library. *Of Inchantments*, One Book. *Practical Magick*, One Book.

And many other Books not named. *Toſſinian*: ſays, that Br. *Jerom de Æſculo*, then, General of the Order, by the Advice of many Friers, diſapprov'd and rejected the following Books, written by Br. *Roger Bacon*, viz. *Of Necromantical Repreſentations*. *Prognoſtications from the Courſe of the Stars*. *Of true Aſtronomy*, and his *Perſpectives*; which I therefore gueſs were the Writings for which he was cenſur'd, and perſecuted by the ſaid General. But *Bacon*'s Writings *againſt Necromancers* ſeems to ſhew plainly enough that he was unjuſtly perſecuted, and his clearing of himſelf before the Pope has made his Reputation unqueſtionable; and ſo I now leave him and go to others.

I. Br.

I. Br. *Walter N.* a Franciſcan Reader of Divinity in the Convent of his Order at *Hereford*, was this Year cruelly murder'd by a certain Man, who having been guilty of ſome grievous Sin, which in Time, by ſome Means or other became publick to his Confuſion, and raſhly judging that this Br. *Walter* (who was his Confeſſor) had reveal'd his Crime, ran to him in a Rage of Anger, and (a) clove his Head with an Ax, leaving him Dead on the Spot. *Anno* 1293.

I. Br. *Henry Appletrey* departed this Life about this time. He was the Twelfth publick Profeſſor Regent in the Franciſcan Convent at *Oxford*, and had the Honour to be made a Doctor of that Univerſity. *Anno* 1294.

I. This Year, *on the 29th Day of May*, which then was the Feaſt of the Bleſſed *Trinity*, the Church and Convent of the Friers Minors at *Stafford*, were burnt down by Fire being careleſsly carried to Even-Song. *Wharton. Ibidem.* *Anno* 1295.

I. Several remarkable Occurrences concerning the Engliſh Franciſcans fall under this Year; But I reſerve them till I come up with the Perſons by whom they were acted. *Anno* 1297.

I. King *Edward the Firſt* had a great Regard for the Friers; whereof he gave a Notable Inſtance, about this time, by his accepting of the Mediation of the Miniſter General of the Franciſcans, and the Maſter General of the Dominicans, ſent by the Pope to make a Peace between Him and the *French* King; which, by their Prudent Management, and Powerful Perſwaſions, was at laſt happily concluded. So *Fran.* (b) *Sta. Clara*, from *Walſingham.* *Anno* 1297.

I. *William de Bello-Campo, Beau-Champ*, Earl of *Warwick*, died this Year, on the *9th of June*, and was buried in the Church of the Friers Minors at *Worceſter*, according to his own Appointment by his laſt Will and Teſtament. Br. *John Olneye*, a Frier Minor, was the ſaid Earl's Confeſſor. So (c) *Wharton.* *Anno* 1298.

II. Br. *Hugh of Mancheſter*, from his very Childhood, gave moſt pregnant Inſtances of his good Diſpoſitions and great Genius for Virtue and Learning; in both which he was moſt carefully trained up, under the Direction and Inſtructions of the beſt Maſters; and as he grew up in his Youth, he was much pleas'd with the Rule and Inſtitute of *St. Francis*, ſo that he embraced that Order (d) *with his whole Heart*; and being farther educated under the Diſcipline of thoſe Fathers, he, in proceſs of time, made ſo great Proficience in Piety, Learning, Prudence, and other commendable Indowments, that firſt he became a Reader of Divinity amongſt them, then a Doctor, and afterwards Provincial of the Order. He was greatly favour'd by King *Edward the Firſt* and his Royal Mother *Eleonora*, and by them treated as one of their Familiar Friends; as appears plainly from an Embaſſy whereon he was ſent by the ſaid King, together with his Companion and Joint-Envoy *Br. William Gainsborough*, (alſo a Frier Minor, and afterwards Biſhop of *Worceſter*) being both of them impower'd by Royal *Anno* 1298.

(a) *Wharton in Anglia Sacra. Part.* 1. *pag.* 514. (b) *Hiſt. Min. pag.* 18. (c) *Ibidem.* (d) *Pits. De Illuſtr. Script.*

Royal *Patents* to treat in the King's Name, with *Philip* King of *France*, about the Reſtitution of certain Lands in *Aquitania*; of which Negotiation Br. *Hugh* (as well as *Gainſborough* his Fellow-Embaſſador) honourably acquitted himſelf, *Anno* 1295. So *Dr. Pits*; who ſeems to give a Hint as if *Br. Hugh* had been firſt a *Dominican*, and then *being greatly pleas'd with the Inſtitute of St. Francis, embraced that Order with all his Heart. Poſſovinus, Willot, Toſſinianenſis*, and *Fran. a Sta Clara* reckon him a Franciſcan, and place him among the Writers of their Order, though the laſt owns that *Walſingham* and *Harpsfield*, ſeem to ſay he was a *Dominican*; and I will add, that *Leland* (a) calls him a *Black-Frier*; And ſo far I take them to be in the Right, that *Br. Hugh* was firſt a *Dominican*; but it ſeems very plain that at laſt he was a Franciſcan; becauſe all the Franciſcan Writers I can meet with, reckon him without Heſitation, as one of their Order. Infine, his Name is more memorable to Poſterity for his Vertues than for the Bulk of his Writings, though he writ a *Compendium of Divinity*; and another Book *Againſt the Ravings of Fanaticks*, beſides ſome other Works. *Toſſinianenſis* (b) ſays, He was Provincial of the *Friers Minors* in *England*, and that he writ a Book againſt a certain Impoſter; which Book I take to be that above, *Againſt the Fanaticks*; but whatever the Book was, it was writ at the Inſtance of *Philip*, King of *France*.

How Dr. *Pits* makes this good Man buſy in a Royal Embaſſy at the Court of *France* in the *Year* 1295, whereas he allows him to live no longer than 1294, I cannot otherwiſe Account for than by ſhewing the Error, and calculating the Time of his Death ſomewhat later; and I think there are good Grounds to believe he lived till about this *Year* 1298.

Anno 1299. I. Br. *Peter Queſquel*, or *Queſvel*, was an Engliſh Franciſcan, learned in the Laws, Civil and Canon, a great Divine, and a famous Writer. He was of the Convent of *Norwich*, and recommended his Name to Poſterity by ſeveral judicious and uſeful Pieces of Learning, whereof theſe are the Titles, viz. *A Directory of the Law in the Courts of Conſcience, and Judicial*: He divided this Work into *Four* diſtinct Books. The Contents of the *Firſt*, were, *Of the moſt Adorable Trinity, and of the Catholick Faith, and of the Seven Sacraments.* The *Second, Of Adminiſtring and Receiving the ſaid Sacraments.* The *Third, Of the Crimes which hinder the receiving of the Sacraments, and of the Penalties to be injoyn'd for the ſame.* The *Fourth. The Method of orderly directing the Things that relate to Right and Judgment.* Theſe Books were, a long while, kept in the Library at *Norwich*. What other Works this Author writ I know not, ſays *Dr.* (c) *Pits* Br. *Luke Wadding, the Annaliſt* of the Order ſays, *Br. Peter Queſvel* lived till about the *Year* 1299.

Anno 1299. II. Br. *Richard Porlond*, born in *Norfolk*, and in proceſs of time a Frier Minor, in the Convent at *Norwich*, was famous for both Holineſs of Life and great Learning; of a ready Wit, a ſolid Judgement, and polite Diſcourſe; which Talents, by a diligent Application, and hard Study, were ſo

(a) *Collectan Vol.* 1. *Part.* 2. *pag.* 538. (b) *Hiſt. Seraph. Lib.* 3°. *Folio* 321. (c) *In Appendice. Illuſtr. Angl. Script.*

ſo much improved, that he was deſervedly promoted to the Dignity as well as the Knowledge of a Doctor in Divinity, and made a Profeſſor of that Sacred Faculty in his Convent; where his conſtant Cuſtom was to teach the Young Friers on working Days, and to preach to the People on Sundays and Holy-days. He was the Author of many excellent Books, moſt of which were kept, a long time in the *Benedictine's* Library in *Norwich*, even till the fatal Deſtruction of Religious Houſes. Theſe things ſays *Dr. Pits*, I have taken out of *Willot's Athen. Franciſcan:* Who ſays the following Works are yet in Being, *viz. Sermons*, One Book. *Of the Paſſion of Chriſt*, One Book, which begins with theſe Words, *Chriſt ſuffer'd for us, &c.* Of the reſt not ſo much as the Titles are now to be found. When this Holy Man departed this Life, I do not find; But, from Circumſtances, I gueſs it was about this Time.

I. When *Br. John Peckham* (afterwards Archbiſhop of *Canterbury*) *Anno* 1300. was taken into the Papal Court and reſign'd his Provincialſhip, he was ſucceeded in that Office by Br. *Hugh de Brampton*, of whom I can find no more than that he was the 12*th.* (or 13th. as I take it) in that Office, wherein he was ſucceeded by Br. *Robert Crouch* or *Crouche*, who lived not till the End of this Year. Br. *Robert de Cruce*, or *Crucius*, (whom *Poſſovinus* calls *Crowche*, and we may call *Croſs*, or *Crouch*) an Engliſh Franciſcan, was famous in his Time, not only for his great Learning, but alſo for the Holineſs of his Life, as (a) *Wood* ſays from *Leland:* Nor did his Vertue and other rich Indowments of his Mind paſs unregarded, or without an honourable Reward; for he was choſen Miniſter Provincial of his Order in *England*; which Office he diſcharg'd with ſo much Prudence, that (which ſeldom falls out) he gain'd a general Applauſe without any Man's Envy; nor was his Name buried in Obſcurity, even after his Death; But, as his Vertues were exemplary while he lived, ſo do his learned Works recommend his Memory to the lateſt Poſterity. So *Mr. Wood*, *Ibid.*

Dr. Pits (b) ſays, He was much delighted with the Study of Philoſophy, and applied himſelf much to ſuch Speculations for ſeveral Years; but at laſt betaking himſelf to the more noble Study of Divinity, he was admitted to the Degree of Doctor in that Faculty at *Oxford*, and was the 13*th* Profeſſor Regent (as *Wood* alſo ſays) in the Convent of his Order there. He departed this Life at *Bridge-Water*, in *Somerſetſhire*, *Anno* 1300, or thereabouts, and was there buried amongſt his Religious Brethren. His learned Works are the beſt Proofs of his Affection for the Study of good Literature, and are, *Upon the Maſter of the Sentences*, Four Books. *Hard Queſtions*, One Book. *Upon Ariſtotles Phyſicks*, Eight Books. *On his Ethicks, or Moral Philoſophy*, Ten Books. I cannot find at what time *Br. Robert Crouch* was choſen Provincial; but he reſign'd that Office many Years before his Death, and was ſucceeded by *Br. William Geynesborough*, DD; and he by *Br. Roger de Merſton*, DD. to whom ſucceeded *Br. Hugh de Hertelpole*, DD, this Year in the Office.

II. *Br. Hugh de Hertlepole*, Provincial of the Franciſcans, this Year *Anno* 1300. preſented Two and Twenty of his Religious Subjects to the Biſhop of *Lincoln*

(a) *Antiq. Oxon. Lib.* 1º *pag.* 74. (b) *De Illuſtr. Script.*

Lincoln (in which Dioceſs *Oxford* then was) to be approved to hear Confeſſions in their Convent at *Oxford*, becauſe of the vaſt Concourſe of People that came daily to the Tomb of the *Holy Br. Agnellus de Piſa*, where God was pleas'd to manifeſt his own Almighty Power, and the Sanctity of his ſaid Servant, by plain Miracles: For, his Corps being buried in the Franciſcan Church at *Oxford*, in a wooden Coffin, and the Friers, after ſome Years, having a Mind to remove it to a more decent and honorable Sepulchre; *They found his Coffin* (ſays (a) *Mr. Wood*) *full of a Liquor of clear Oyle and of a Balſamick Smell, and his bare Bones ſwimming upon the moſt ſweet Oyle as if they had been moved by a gentle breeze of Air; and when they unwarily lifted up the ſaid Coffin,* (which I preſume was rotten with long Standing) *the Bottom of it ſtuck faſt to the Pavement, and the Oyle ran about with a ſurpriſing Fragrancy. But his Bones were tranſlated with great Reverence and Solemnity to a fair Tomb of Stone prepared for it*; And here Almighty God was pleas'd to make the Sanctity of his Servant known by many manifeſt Miracles, to the great Wonder of the Spectators.

When *Br. Agnellus*'s Bones were removed I find not; But that Almighty Power which has many Ways made the very Aſhes of his Saints famous, was here pleas'd that out of the bare Bones of the Holy *Br. Agnellus* there ſhou'd continually flow a medicinal Liquour to cure the Infirmities of human Bodies, and convince the Minds of the Incredulous; And this is what he perform'd, in a more wonderful Manner, when a Corps, being in a Fright, thrown into the Sepulchre of *Eliſha* (*Elizeus*) the Prophet, it no ſooner touch'd the Bones of the Man of God, but the Soul immediately return'd, and the Man that was Dead came to Life, and ſtood * upon his Feet. The Miracles related by St. *Auguſtine*) in his Book. *Of the City of God*) as wrought at the Relicts of St. *Stephen* are unqueſtionable, as alſo many other ſuch-like are.

* *Kings the 2d. (or the 4th) chap.* 13. v. 21.

That Power which heretofore made a Fountain of refreſhing Water to flow out of the Jaw-bone † of an Aſs, wherewith *Samſon* had ſlain a Thouſand *Philiſtins*, is not confined within the narrow Bounds of human Reaſonings. But I act the Part of a Collector of Hiſtorical Fragments, and not the Controvertiſt, So return to the Tomb of *Agnellus*, the Fame of whoſe Sanctity had ſo far gain'd upon the World, that *Mr. Wood Ibid.* ſays, *there are ſome who ſtick not to affirm that he was equal, if not ſuperior to St. Francis himſelf, the Seraphical Father and Founder of the Order, as well for Sanctity, as for Miracles wrought by him, both whilſt living and after his Death:* So that the Sight of theſe Prodigies having tranſported the Beholders with Aſtoniſhment, the Fame of this new Saint 'ſpread far and near, and a great Concourſe of Peo-'ple from the neighbouring Countries came daily to his Tomb, being led chief-'ly, as we may gueſs (ſays *Mr. Wood. Ibid.*) by Devotion. And for this Reaſon 'I believe it was that the Miniſter Provincial addreſs'd himſelf to the Biſhop of 'the Dioceſs to have Two and Twenty Friers appointed for this Convent to hear 'Confeſſions and abſolve thoſe that came thither: And, becauſe I ſuppoſe it may

† *Judges chap.* 15. *verſe.* 15.

(a) *Antiq. Oxon. Lib.* 1° *pag.* 79.

'may not be diſagreeable to the Readers, I will here give a more ample Detail 'of the Regiſter wherein I find the Account of this Petition. So *Mr. Wood*; and in his Marginal Notes he quotes *Regiſtrum, ſive Memoranda Johannis Dalderbye Epiſc. Lincoln fol.* 132. alias *D'aderly*, as *Godwyn* writes his Name. *Memorandum, that upon the 7th of Auguſt, in the Year of our Lord* 1300, *at Dorcheſter*, (about ſeven Miles from *Oxford*) *Br. Hugh de Hertelpol, Miniſter Provincial of the Friers Minors of the Engliſh Province, appearing in Perſon before the Biſhop* (of *Lincoln*) *preſented to the ſaid moſt Reverend Father in God, Two and Twenty Friers of his Order, viz. Br. John de Codyngton, Guardian* (of the Convent) *Adam de Hoveden, Philip de Bridlyngton, Doctors of Divinity, William Mincy, William de Newport, Roger de Barnton, Robert de Gaddeſtyn, John de Weſtburg, Robert de Mogynton, John de Stapleton, Adam de Corf, Peter de Tadworth, William de Shirebourne, Peter de Baldeſwell, Martin de Alnewick, John Douns, Walter Boſevile, Robert de Couton, Roger de Alnewyke, John de Horley, Richard de Conyngton, Thomas de Pontefract, choſen by him* (the Provincial) *as he ſaid, to hear Confeſſions; and when it was demanded of him whether he preſented them for all the Convents in the Dioceſs of Lincoln, or for one, or for more Convent, or Convents of the ſame? He anſwered that he preſented for the Convent of Oxford only. Then after ſome Deliberation upon the Number of the Friers by him preſented, the Biſhop at laſt replied that Four were enough for every Convent of the Dioceſs; But, in Conſideration of the vaſt Concourſe of People to their Convent at Oxford, and for the Dignity of the Place, he condeſcended to admit Six whom the Provincial ſhou'd think proper to ſelect, to be preſented out of the Number aforeſaid, And, when the ſaid Miniſter replied that he inſiſted on the Preſentation of them All; Becauſe amongſt the Perſons preſented there were two Doctors of Divinity, the Biſhop added theſe to the Number of Six, in reſpect to their Rank; So that the Six named by the ſaid Miniſter out of the Number of the Friers firſt preſented to the Biſhop, viz. William Mincy, William de Newport, Roger de Barnton, Robert de Gaddeſtyn or Gadhesby, John de Weſtburg, and Robert de Mogynton, the Biſhop added the two Doctors aforeſaid, viz. Adam de Hoveden, and Philip de Bridlyngton: And he granted that the ſaid eight Perſons, by the Leave and Favour and good-liking of the Biſhop, might hear Confeſſions in the Archdeaconry of Oxford, and give the Benefit of Abſolution to thoſe that Confeſs'd, and injoyn them wholſom Penances in ſuch Caſes wherein the giving of Abſolution is* (of Right, or) *by Law allow'd to Curates, or Pariſh Prieſts.* Thus far *Mr. Wood* from the Regiſter above mention'd.

From hence we may learn (*Wood* continues) that whereas there were 22 Friers preſented to the Biſhop to hear the Confeſſions of the People, his Lordſhip, after a ſerious Deliberation approved of no more than Eight of them for that Function, impowering them to enjoy that (no ways deſpiſable) Prerogative in the Archdeaconry of *Oxford*. The ſame Favour was afterwards confirm'd to the Franciſcans by his Succeſſors, with an Addition to the Number of Friers approved to hear Confeſſions, which thing many Perſons (diſaffected to the *Mendicants*) took amiſs, as a Conceſſion on many Accounts Pernicious. So *Wood*, who by his adjective *Perniciosum*, means, I preſume, that this Grant was thought prejudicial to the *Secular Clergy*; becauſe *Leave given to the Friers to hear Confeſ-*

ſions, was one main Article of the Archbiſhop of *Armagh*'s Speech to the Pope, *on the 8th. day of November*, 1357; Of which more when I come up to that Year.

Anno 1300. III. Br. *Richard Middleton*, commonly call'd *de Media-Villa*, a learned Franciſcan, was born either at *Middleton-Stony*, in *Oxfordſhire*, (as *Fuller* (a) ſays) or at *Middleton Cheny*, in *Northamptonſhire*, uncertain whether; However, he gave his Mind to ſtudy even when a Boy, and having perfected himſelf in the Knowledge of the Claſſick Authors, ſpent the Flower of his Youth in the Study of Philoſophical Sciences; wherein he ſucceeded ſo well, that by a continual Application, and daily Exerciſe in this kind of Scholaſtick Diſputations, he both ſharpen'd and improved that ready Wit which Nature had liberally beſtow'd upon him; And being advanc'd to the more Noble Study of Divinity, he made ſuch a Proficience as cannot be ſufficiently applauded, though it was crown'd with the Doctors Cap, ſet on his Head by the learned Univerſity of *Oxford*. After this he betook himſelf to the Study of the whole Canon Law, and then wholly to the Scriptures, both Old and New, reading them Over and Over with ſuch intenſe Conſideration as to make *Commentaries* upon the greateſt Part of them. He went from *Oxford* to *Paris*; where, by his various Leſſons and Diſputations, he got a great Name amongſt the Doctors, by whom alſo he was ſtyled *Doctor Solidus*, *Copioſus*, *Authoratus*, *Fundatiſſimus*, as *Willot* ſays.

He was ſo well experienced in the Explication of the moſt difficult Texts of the Holy Scriptures, that there was ſcarce any one to be found in his Time that cou'd with more Sagacity penetrate, more acutely diſcuſs, or more clearly expound the moſt abſtruſe and latent Senſe thereof, or with greater Facility ſolve all occurring Doubts. He was one of the Celebrated *Four Maſters* or Doctors of the Order, Expoſitors of the Rule of St. *Francis*; and for that Reaſon I believe he did not live ſo long as this Year, though *Dr. Pits* places him under this Date. But be this at it will, there was in his Days one *Petrus Johannis*, a learned Minor who broach'd certain New Opinions that ſeem'd to claſh with the Catholick Faith, the Examination of which Novelties was (by *Bona-Gratia* the Tenth General of the Order) committed to Br. *Richard de Media Villa*, who, in Conjunction with ſome other learned Men of the Order, (b) rejected and condemn'd them. He is, by *Hector Boetius* and others, (c) accounted one of the greateſt Doctors of the Age he lived in, and was ſo greatly eſteem'd by Pope *Nicholas the 4th*, that in the firſt Year of his Pontificate (*viz.* 1288) he made Choice of him as the fitteſt Man to give the finiſhing (d) Stroke to that famous Work intitled *Summa Theologiæ*, written by *Br. Alexander of Hales*, who, prevented by Death, had left it imperfect. He alſo was appointed Maſter to that Illuſtrious Frier Minor *Br. Lewis*, who was Son to the King of *Sicily*, and kept Hoſtage for his Father, in *Catalonia*; afterwards Biſhop of *Toloufe*, and at laſt a Canonized Saint. The moſt Reverend Father in God *Thomas Cantipratenſis*, Suffragan Biſhop of *Mechlin*,

(a) *Church Hiſtory. page* 95. (b) *Hiſt. Seraph. Lib.* 2*do. fol.* 184. (c) *Hiſt. Min. pag.* 12. (d) *See Smith, Biſhop of Calcedon, in his Eccleſiaſtical Hiſtory.*

lin, or *Malines*, in *Brabant*, who was intimately acquainted with this *Br. Richard Middleton* when he was a flouriſhing Doctor of *Paris*, is profuſe in his Commendations and ſays of him that he led a moſt holy and devout Life, and that as he was preaching on a certain Day at *Paris*; He, all on a ſudden became ſilent for an Hour; after which reſuming his Diſcourſe he took his Leave of all his Audience with a moſt ſerene Countenance, and ſo departed this Life in Peace. Infine, that laſting Monument of his Praiſe is not to be omitted which is yet to be ſeen at *Cologn* in *Germany*, in the old Convent of the Franciſcans: Where, with Fourteen chief Doctors of his Order, whoſe Names are ingraven in braſs Plates about the Tomb of *John Duns Scotus*, there is alſo in like ſort engraven *Magiſter Richardus de Media-Villa.*

But I now come to the Marks of his great Learning, whereby he made his Name famous to the lateſt Poſterity; for, he was the Author of many excellent Works. Some ſay he writ *Commentaries upon every Part of the Holy Scriptures*; However, theſe are known to be his Writings, *viz.* One Book *Upon each of the Four Goſpels*, and Fourteen Books *Upon St. Paul's Epiſtles. Upon the Maſter of the Sentences*, Four Books, printed at *Venice Anno* 1509, and at another Place *Anno* 1591, which *Pits* ſays, he had a Sight of at *Nancy* in the Franciſcan Library, and are to be ſeen *MSS*, partly in *Merton* and *Balliol* College at *Oxford*, and partly at *Pembroke*-Hall in *Cambridge*. *Upon the Diſtinctions of the Decretals*, One Book. *Of the Order of Judgments*, One Book. *Of the Conception of the B. V. Mary*, One Book. *Opuſcula*, One Book, *MSS*, in *Merton* College at *Oxford*. *Theological Quodlibets of eighty Queſtions*, One Book, printed at *Venice Anno* 1509, and to be ſeen in the Franciſcan Library at *Nancy*, in *Loraine*. *Imperfect Commentaries*, One Book. *Upon the Rule of St. Francis*, One Book. *Againſt Peter John*, One Book. Beſides many other Works. *Dr. Pits* ſays he departed this Life about this *Year* 1300: But I believe he lived not ſo long by many Years: However he cloſed his Days at *Paris*, and was buried there in the Convent of his Order.

IV. Pope *Boniface the 8th*, decreed that the *Dominicans* and the *Franciſcans* ſhou'd not preach in the Pariſh Churches before they have ask'd and obtain'd Leave: And, that the Pariſh Prieſts may demand a Fourth Part of the Legacies left in any Manner whatever to the Friers. So *Mr.* (a) *Wharton*. This Decree, as to the *laſt Part*, was afterwards recall'd and made void and of no Effect; as appears in the Annals of the Order. And, as to the *firſt Part* thereof, *St. Francis, in the 9th Chapter of his Rule* ſpeaks thus, *viz.* *Anno* 1300

The Brothers are not to preach in the Dioceſs of any Biſhop when they are forbid by Him. And no Brother ſhall preſume to preach to the People, unleſs he has been examin'd and approved by the General Miniſter of this Brotherhood, and the Office of Preaching granted him by the ſaid Miniſter: Which Words of their Rule import and require, at the moſt, but a *Negative*, *Implicit*, and *Tacit* Approbation of the Biſhop, commonly worded, *Sciente, nec Contradicente Epiſcopo*. To make this more plain, it is to be obſerved, that Franciſcan Preachers (the ſame of their Confeſſors, as they ſay) are Apoſtolical Miſſioners in, and by Vertue of the *Confirmation* of their

(a) *Anglia. Sacra. part* 1.

Rule, and derive their immediate Authority and Juriſdiction (not from any Dioceſan Biſhop, but) from the Apoſtolick See; who, in Confirming the Rule, charges the Superiors of the Order (and not the Biſhop) with the *Examination*, *Approbation*, and *Deputation* of their Subjects for the Office of Preaching, as in the ſaid Rule; and conſequently the *Expreſs*, *Poſitive*, and *Immediate* Approbation of a Franciſcan, *Vi Regulæ*, belongs to the Superiors of the Order reſpectively; So that a Franciſcan approved by a Biſhop and not by his own Superior, is guilty of a Breach of his Rule in this Point if he preaches publickly. Hence in the early Days of the Order, a Franciſcan having the Teſtimonials of his Superiors Approbation, cou'd lawfully, without more adoe, as an Apoſtolical Miſſioner, preach in any Dioceſs till the Biſhop forbid him; there being in thoſe Days, no Decree of the Church commanding that a Franciſcan Preacher ſhou'd obtain an *Expreſs*, *Poſitive*, and *Immediate* Approbation of the Biſhop upon ſuch a Footing as Epiſcopal Approbation has been introduced ſince: Then a Biſhop's knowing of a Franciſcan's preaching in his Dioceſs and ſaying nothing againſt it, was a ſufficient Approbation: The Formalities of Epiſcopal Approbation, now in Uſe in form'd Dioceſſes and Regular Pariſhes, were then unknown, though wiſely eſtabliſh'd ſince that Time.

Anno 1301. I. Br. *Ralph Toſts* flouriſh'd about this time, or ſooner. He was the 14*th* Regent of the Franciſcan Studies, or Chief Profeſſor of Divinity in the Convent of the Order at *Oxford*; in which Office he ſucceeded that great and holy Man Br. *Robert Crouch*, already mention'd; but the very Time when he began to teach; or whether he took the Degree of Doctor or not; or the exact Date of his Death, I can no where find.

Anno 1302. I. Br. *William de Gaynsborough*, a Franciſcan Profeſſor Regent and Doctor of Divinity of *Oxford*, and heretofore Provincial of his Order in *England*, was this Year, made Biſhop of *Worceſter*; of whom hereafter.

Anno 1303. I. Br. *Roger de Merſton* died about this time. He was the 16*th* Regent Profeſſor amongſt the Franciſcans at *Oxford*: where he was admitted to the Degree of Doctor in Divinity by that Univerſity; and was a Man of ſuch eminent Merit, that he was choſen Miniſter Provincial of his Order in *England*; in which Office he is the 15*th* in the common Catalogue (in mine the 16*th*) and ſucceeded Br. *William Gaynſborough* above named. Br. (a) *Angelus Maſon* calls him *Merſcheton*, and ſays he departed this Life in the Convent of his Order at *Norwich*, and was there buried amongſt his Religious Brethren.

Br. *Alan Rodan*, the 15*th* Regent of the Franciſcan Schools at *Oxford*, has nothing that I can find recorded of him but his Name and Profeſſorſhip; So I paſs him, and go on.

Anno 1304. I. Br. *John Duns Scotus* was at this time ſo Famous, and of ſo great Authority, that the learned and wiſe Univerſity of *Paris* being convinced of the Truth of his Opinion of *the Immaculate Conception of the B. Virgin Mary*, and moved by his Arguments, take an Oath to maintain that Opinion, and

(a) *In Catalogo Provincialium. in Fine Certaminis Seraphici.*

and make a Decree for the yearly Solemnizing of the Feſtival of that Myſtery. So *the Epitome of the Annals of the Friers Minors.*

I. *Robert Bruce*, Earl of *Karrick*, caus'd a certain Noble Man, call'd *John de Redecomyn*, to be treacherouſly murder'd in the Church of the Friers Minors at *Dumfriſe* in *Scotland*, becauſe he refuſed to joyn in, or give his Conſent to the Rebellion then on Foot againſt the King of *England*; and he gave him the firſt mortal Wound before the Altar. (a) *Wharton.* *Anno* 1305.

I. *Leland* (b) dates the above mention'd barbarous Murder this Year. and calls that Earl *Robert Bruys*, and the Perſon murder'd he names *Comyn*; But agrees in the Place and Manner of the Fact. *Anno* 1306.

This Year alſo, being the 35*th* of *Edward the Firſt*, Queen *Margaret*, Second Wife of the ſaid King, commanded the Franciſcan Church in *London* to be pull'd down, and began to build the Quire of a New One. But of this Royal, and other Munificent Benefactors to this Work, more in my *Second Part.*

I. Br. *William de Gaynesborough*, a Franciſcan Biſhop of *Worceſter*, was, this Year, ſent by the King into *France*, upon an extraordinary Embaſſy, wherein he ſucceeded according to his Majeſty's Deſire. But of this and his other Acts more the next Year, as follows. *Anno* 1307

I. Br. *William Gaynesborough*, Biſhop of *Worceſter*, departed this Life this Year. He was a Doctor of Divinity of *Oxford.* where he alſo was the 25*th* Regent Profeſſor that taught that Science in the Convent of his Order. He was a Perſon of ſuch Piety, Prudence, and excellent Learning, that he was both known by theſe Perfections and eſteem'd, not only amongſt the Vulgar, but alſo by the Nobility, and by the King Himſelf, *(Edward the Firſt)* who had ſo great an Opinion of him and Confidence in him, that he ſent him as his Extraordinary Envoy (together with Br. *Hugh Mancheſter)* to King *Philip* of *France*, to compoſe ſome Diſagreements about certain Lands in *Aquitania*, of which Negotiation he acquitted himſelf with Honour and Credit, by bringing the Affairs committed to his Charge to a happy Iſſue according to the King's Deſire. So *Dr. Pits. Leland* (c) ſays, the King ſent him to do Homage to the *French* King for *Gaſcoyne*, and that the Earl of *Artoys*, took him and his Companion going through the Country, and put them in Priſon; from whence, I preſume they were very ſoon enlarged. Br: *William Gaynesborough* alſo was choſen Provincial of the Engliſh Province of Franciſcans; but whether before or after this Embaſſy, I know not, nor how long he continued in that Office; but his Fame was ſpread ſo far, that he was call'd to *Rome*, and made *Lector Sacri Palatij*, where his Name became daily more and more famous, for the Clearneſs of his Explication, the Subtility of his Diſputations and Diſtinctions, and the Eloquence and Fervour of his Preaching. He continued *Reader of the Papal Palace* (as (d) *Wharton* ſays) till he was made Biſhop of *Worceſter*, on the 24*th Day of October*, *Anno* 1302, by Pope *Boniface the* 8*th*, by whom he was alſo conſecrated a few Days after: But this being done without the previous Conſent or Knowledge

(a) *Anglia Sacra. part.* 1. *pag.* 514. (b) *Collectan. Vol.* 1. *page* 24. (c) *Collectan. Tom.* 1. *part.* 2. *pag.* 538. (d) *Anglia Sacra. de Epiſcop. Wigornien. pag.* 531.

ledge of the King, who then was *Edward the Firſt*, His Majeſty (though otherwiſe a great Admirer of *Gaynesborough*) was ſo greatly offended, that he made many Difficulties about his entring into Poſſeſſion of the Temporalities of the Biſhoprick, and in Token of his Diſpleaſure he laid upon him a Mulct of a thouſand Marks before he ſuffer'd him to be inveſted therewith. However, the Biſhop at laſt was inthroned in the Cathedral of *Worceſter, on the 9th Day of June. Anno* 1303; And the King afterwards was ſo well pacified and pleas'd with him, that he remitted the above mention'd Fine; and having heretofore experienced his Wiſdom and Prudence in an Embaſſy of Importance, He now again makes Choice of him, above all his faithful Miniſters of State, to treat of a Match for his Eldeſt Son, Prince *Edward*, and to that End he ſent the good Biſhop once more into *France*, to propoſe a Marriage between the ſaid Prince and the King of *France*'s Daughter *Iſabella*, in the *Year* 1307; in which Affair he ſucceeded according to the King's Wiſhes; But, in his Return homewards, both He (the Biſhop) and the greateſt Part of his Retinue died (of Poiſon, as 'tis believed) in the Beginning of the *Year* 1308, as (a) *Wharton* conjectures, from whom I now have writ.

Mr. (b) *Wood*, from *Eccleſton*, ſays, He was buried at *Beauvais*, in *France*; but *Wharton*, in the *Additions to his firſt part of Anglia Sacra*, ſays, He died at *Amiens*, in *Picardy*, and he there ſpeaks from the Pope's *Bull of Reſervation*. *Gaynesborough*, ſays *Godwyn*, was a Great Learned Man accounted in thoſe Times, and writ much; ſome of whoſe Works named by *Dr. Pits*, are theſe, *viz. Sermons to the Clergy and to the People*, One Book. *Subtile Queſtions*, One Book. *Diſputations*, One book; beſides many other ſuch-like Tracts. *Dr. Pits* dates this Prelate's Death in the *Year* 1310; But *Mr. Wharton* writes from the Records of the Biſhops of *Worceſter*, and is therefore to have the Preference of Credit. But I now go on to the famous *Br. John Duns Scotus*, the *Subtile Doctor*, and principal Maſter of the Franciſcan Schools, throughout the whole Order.

Anno 1308. II. Br. *John Duns Scotus*, the *Subtile Doctor*, was born in no great Affluence of temporal Fortune, and in a great Indigence of a natural Capacity, if all is true that is ſaid of him by a credible (c) Author, who writes, that when he firſt went to School, he was ſo ſtupid and indocible, that he made little or no Proficience, till on a certain Time being retired to his Devotions, he moſt earneſtly beg'd of God, with Sighs and Tears, to clear off that ſtupid Dullneſs, whereof he was very ſenſible, and enlighten his Underſtanding; that he might make ſome Progreſs in the Knowledge of holy Things. Having made his Prayer to God, through the Interceſſion of the *Bleſſed Virgin Mary*, to whom he was moſt ſingularly devoted from his very Childhood, the ſaid *B. Virgin* appear'd to him in his Sleep, and encouraged him to go on chearfully in his Studies, promiſing to obtain for him (her future Champion) the Grant of his Requeſt: The Truth of which Relation ſeems to be confirm'd by the Sequel, and by that vaſt Fund of Knowledge of almoſt Univerſal Learning, which *Scotus* cou'd hardly have

(a) *Ibidem. pag.* 532. (b) *Antiq Oxon. Lib* 1° *pag* 74. (c) *Author Martyrolog. Franciſcan. in diem* 8vam *Novembris.*

have acquired without a Miracle, in ſo ſhort a Space of Time as he is known to have attain'd it. But to return. *Scotus*, either by *Nature* or by a *Miracle* was ſo richly endow'd with a Quick Apprehenſion, a ready Wit, a tenacious Memory, and a ſolid Judgment, that he ſeem'd to have a Genius particularly fitted for Study, and framed for Learning; in Order whereunto he was ſent very Young to *Oxford*, that Great Emporium of Literature; where by a ſedulous and continual Application, he made almoſt Miraculous Improvements; So that he was the Wonder of his Age. He was firſt educated in *Merton College*; where, in time, he was unanimouſly choſen a *Fellow*, as (a) *Mr. Wood* writes. After this, *Scotus*, return'd to his Native Country, *Northumberland*, and having ſeriouſly conſider'd the many Dangers Youth is expos'd to in the wide World, (as *Dr. Pits* writes) he began to caſt his Eyes and Thoughts upon the Humble Inſtitute of *St. Francis*, then in its firſt Fervour and Flouriſhing Verdure, from whence were daily ſpringing Men of extraordinary Parts and Merit; and at laſt he reſolved to become a Member of that penitential Fraternity, and was accordingly clothed in the Habit of a Frier Minor, in the Convent of that Order at *Newcaſtle*, in the Biſhoprick of *Durham*; from whence, after his ſolemn Profeſſion in Religion, he was ſent again to *Oxford*; where, under the famous Franciſcan Doctor *William Ware* or *Varro*, he betook himſelf afreſh to his Studies, the Interruption whereof, had given him a new Eagerneſs in the Purſuit of Learning.

'Here he afterwards commenced Doctor of Divinity, (ſays (b) *Collier*) and 'was made Profeſſor of that Faculty, and read upon the *Maſter of the Sentences*. 'From *Oxford* he travell'd to *Paris*, where he had likewiſe the Honour of the 'Divinity Chair. At laſt he ſettled in the ſame Function at *Cologn*, where he 'perform'd to a great Degree of Reputation. He had the Diſtinction of the '*Subtile Doctor*; for, as *Pits* repreſents him, he had the Faculty of penetrating 'the moſt abſtruſe Subjects, and diſintangling the moſt difficult Queſtions; 'inſomuch that there was ſcarce any Thing too hard for his Underſtanding. 'He was a great Champion of the *Immaculate Conception*, and by the Advan'tage of his publick Diſputations upon this Argument, he prevail'd with the 'Audience to deſert *Albertus Magnus*, and come over to his Sentiment.' So *Mr. Collier*.

And I beg the Readers Leave to deſcend to a more particular Detail of theſe, and other his Memorable Performances. *Scotus* was a thorough-paced Mathematician, and excellently learned alſo in the Canon and Civil Laws, as well as in the Holy Scriptures. The Author of the *Franciſcan Martyrology*, and other Writers of the Order ſay, He appear'd as a publick Profeſſor in *Oxford*, at the Age of 24, (an (c) Author ſays at *Twenty*) with ſuch an univerſal Admiration and Applauſe, that no Man was eſteem'd a better Philoſopher, or a more learned Divine; So that not only young Scholars ran in Crowds to hear his Lectures, but ancient Doctors alſo, and the moſt expert Profeſſors of Divinity, leaving their Chairs

(a) *Antiq. Oxon. Lib.* 1? *pag.* 69. (b) *Eccles. Hiſtory. Cent.* 14. *Book* 6. *page* 506. (c) *Michael Hoyer, Doctus Auguſtinianus, in Oratione Encomiaſtica de Scoto prolata in Univerſitate Duacena. Anno* 1656.

Chairs, went frequently to hear this Oracle, and be Witneſſes of his prodigious Learning, for which he was highly eſteem'd and reſpected by all Men of Letters. Amidſt theſe Univerſal Praiſes and Acclamations, the Doctor is ſent for by *Br. Gonſalvus*, the Miniſter General of the whole Order, and placed at *Paris*, to be there a Profeſſor and Regent of Studies by the Decree of a general Chapter (as an (a) Author writes) held at *Tolouſe*; in Obedience to which Summons, like a true Child of *St. Francis* he immediately begins his Journey; neither pleading Excuſes, or deſiring Delays, being free from any Attach to either the Place wherein he was admired, or to the Perſons by whom he was ſo much reſpected: And, as it ſeems, he was as diſingaged alſo from any Regard to his own Eaſe, or Temporal Advantage: For, he was ſo real a Lover of holy Poverty, that he took no Care for any Journey-Proviſion, but travell'd on Foot, and (for the Love of Chriſt who for us became poor) begg'd, for God's Sake, a Support and Relief on his Way, and his Paſſage over the Sea; *Vir Summo Pontificatu dignus*, ſays *Johannes Major*, *A Man that was worthy to be made Pope* refuſes the kind Offers of his Benefactors and Friends, and travels as a Beggar. *Scotus*, being come to *Paris*, and placed in the Chair of publick Profeſſor of Divinity, ſoon made good the Character which common Fame had ſpread of him; and there being at that time a Queſtion ſet on Foot, *Whether the B. Virgin Mary was conceived in Original Sin, though ſanctified in her Mothers Womb? Or was preſerved from that Stain of general Infection, by a ſpecial Privilege, on the Foreſight of the Merits of Chriſt, whom ſhe was to bear?* *Albertus Magnus* and his Followers maintain'd the *firſt*, againſt many learned Doctors who defended her Exemption from Original Sin; and the Debate grew ſo warm, that it was judg'd neceſſary to put an End to it by a publick Diſputation.

In this difficult Juncture, Br. *John Duns Scotus* is ſelected from among thoſe many eminent Doctors, wherewith the Univerſity of *Paris* then abounded, as the moſt proper Champion for this Combate. *Scotus* therefore undertakes the Cauſe, and ventures to goe down into the Liſt, in Defence of the *Immaculate Conception*, againſt all Oppoſers, in the Sight and Hearing of a numerous and grave Aſſembly of the moſt learned and wiſe Men, and in the Preſence of the Pope's Legates, by whoſe Authority and Appointment, this Conflict was undertaken. And now the deciſive Day being fix't and come, *Scotus*, not like the bulky *Goliah*, armed cap-a-pe and truſting in his own Strength; but, as another little *David*, humbly confiding in the Lord, betakes himſelf firſt to his Prayers, earneſtly imploring the divine Aſſiſtance, and concluding with this Verſicle and Reſponſory to the B. Virgin Mary.

Vers. *Dignare me laudare Te, Virgo Sacrata:* Reſp. *Da mihi virtutem contra Hoſtes tuos:* That is, V. *Vouchſafe that I may praiſe thee, O Sacred Virgin:* R. *Give me* (by thy Interceſſion) *Force againſt thy Enemies:* Which he had no ſooner ſaid, but a certain Statue of the *B. Virgin Mary*, before which he made his Prayer, bow'd down its Head towards him, as an Encouragement to the Enterpriſe, and a Sign that his

(a) *Angelus a St. Fran. in Deſcriptione Provinciæ Angliæ Frat. Minorum. Michael Hoyer, Ibidem. & Martyrolog. Franciſcan. Sva. Novemb.*

his Petition was granted; which Statue (ſays my (a) Author *Anno* 1656) remains in the ſame bowing Poſture to this very Day as a laſting Monument of the Virgin's Purity, and the pious Zeal of the Devout and Learned *Scotus*, who came off with Victory and Triumph; as plainly appears from the general Approbation and Applauſe of that celebrated Univerſity, who (as a diſtinguiſhing Mark of Honour) preſented him with the Cap and Title of the *Subtile Doctor*, and on this Occaſion, unanimouſly agreed upon an Act, or Decree, to incapacitate any Man from taking his Degrees in Divinity amongſt them, before he had ſolemnly ingaged never to oppoſe the Doctrine of the *Immaculate Conception*: Nay, another (b) Author goes yet farther, and aſſerts, that the Sacred Faculty of *Paris* enacted, that no Man ſhou'd commence Doctor there, without firſt taking an Oath to defend and promote the Doctrine of *Scotus* upon this Head. The like Act was afterwards agreed upon and made by the following Univerſities, *viz. Cologn*, in *Germany*; *Salamanca* in *Spain*; *Naples* in *Italy*; *Mentz* in *Germany*; *Complutum* (now call'd *Alcala de Henares*) in *Spain*: *Sevil* in *Spain*; beſides ſeveral other venerable and learned Societies, wherein no Man is permitted to proceed Doctor without engaging himſelf to be ſo far a *Scotiſt* as never to argue againſt the (now almoſt univerſally received) Opinion of the Bleſſed Virgin's being conceived without Original Sin.

But I go on. *Scotus* was made Doctor of *Paris*, *Anno* 1304, before he was full thirty Years of Age; as appears from an authentick Copy of a Letter for that Purpoſe, and an Encomium of him from the General of his Order, *Br. Gonſalvus*, to one *Br. William*, then Guardian of *Paris*, and to his Vicar, and the Doctors of the Franciſcan Convent there; which may be ſeen at length in *Rodulphus* (c) *Toſſinianenſis*. And now the Fame of the *Subtile Doctor* having run through the Chriſtian World, his School became daily more numerous, by a vaſt Reſort of Students that came from all Parts to hear the Doctor, not doubting but to improve by his ſacred Lectures of Divinity, to whom all others of that Faculty now vail'd Bonnet as to their Maſter, and the Prince of Divines. How long he continued at *Paris* I cannot juſtly tell. But he was at laſt removed to *Cologn*: And, by the By, I again beg the Reader's Patience, whilſt I relate a remarkable Inſtance of the Doctor's prompt Obedience, which is, that being one Day gone out to take the Air with ſome of his Religious Brethren, as they were walking together in Converſation, in a Ground call'd the *Clerks Field*, a Meſſenger came to him with Obediential Letters from the General, ordering him to go to *Cologn*; which he had no ſooner read over, but away goes he, without more ado, forwards on his appointed Journey; and when his Companions preſs'd him to take Leave of his Friends in the Convent, according to the common Rules of Civility on the like Occaſions, he replied, pardon me, dear Brethren, if I ſeem to act, againſt good Breeding; for, this Letter bids me go to *Cologn* to oppoſe the Adverſaries of the *Immaculate Conception*, and to labour in the Suppreſſion of the new ſprung *Labards* and *Beguines*, thoſe Peſts and Deſtroyers of the Chriſtian Common-wealth, and not to compliment my Acquaintance with nice Punctilio's

(a) *Michael Hoyer Ibid.* (b) *Martyrolog. Franciſcan. Ibidem.* (c) *Hiſt. Seraph Lib.* 3°. *Folio* 325.

of Civility: Thus the devout *Scotus* choſe rather the Practice of a ready and ſimple Obedience, than a Courtly Comportment: Tho' he was arrived at the very Top of good Fame in the Univerſity of *Paris*, yet he choſe to be reputed unmannerly, rather than not be as Obedient as was poſſible, and therefore left an almoſt Infinity of his Acquaintance, without ſo much as bidding them Adieu, although, 'tis moſt certain, that at parting, they wou'd have given effectual Demonſtrations of their great Value and Eſteem for him, both with Honours and Preſents. But let *Scotus* ſteal away as privately as he will, he cannot avoid Applauſe; for the Inhabitants of the City of *Cologn* having (from ſome officious Hand or other) received the joyful News of his Approach, ſwarm'd out in a Throng to ſee him: Perſons of all Ages and Ranks; Nay, the Magiſtrates of the Town, and the Clergy of the Cathedral (a) went out in ſolemn Pomp, and in all their Formalities to meet him, and they did him the Honour to attend him to the Convent of his Order; where having open'd his School, it was ſoon fill'd with many Scholars, to whom he read the *Maſter of the Sentences*, which he alſo illuſtrated with his own learned Commentaries, leaving many laſting Monuments to Poſterity of his Wit and Knowledge; So that to this very Day, the Name, the Learning; the Opinions, the Sentences, the Arguments, the Solutions, the ſolid Proofs, and the ſubtile Diſtinctions of this excellent Doctor are freſh in their Schools; where the Memory of *Scotus* is ſacred, and retain'd with Reſpect and Honour.

Some Authors write (ſays *Pits*) that *Scotus* was the firſt Founder of the Univerſity of *Cologn*; and (b) *Toſſinianenſis* and the Author (c) of the *Franciſcan Martyrology* poſitively aſſert it: However, it cannot be denied that he was the firſt Perſon that laid the Foundation of it; tho' I find elſewhere, that it was not compleatly eſtabliſh'd before the *Year* 1388, under Pope *Urban the 6th*, when it was ſettled with convenient Funds and Salaries for Publick Profeſſors, and honour'd with Privileges after the Form and Method of the Univerſity of *Paris*; the Beginnings of which Eſtabliſhment, may all be juſtly attributed to the great Zeal, Learning, and indefatigable Endeavours of the *Subtile Doctor*; who here alſo came to the End of his mortal Life: After many Labours in Teaching, as a publick Profeſſor, in *Oxford*, in *Paris*, and in *Cologn*, he gave up his pretious Soul to God, in the *Year* 1308, *on the 8th Day of November*, and in the *34th Year* of his Age. He departed this Life in the Reputation of Sanctity, and is buried under a goodly Tomb, in the old Franciſcan Church at *Cologn*, in the middle of the Quire, before the High Altar: His Tomb it ſet off with many honourable Inſcriptions, and Epitaphs, *&c.*

Infine, *Scotus*, from his firſt entring into the Order was a Zealous Follower of his Seraphical Father *St. Francis*; Thoſe Vertues which in others are procured by ſlow Degrees, were ſeen to ſpring up and flouriſh all at once in *Duns Scotus*; So that in his very Youth, no Man was more diſingaged from the World, or more truly poor in Spirit, none more ſcrupulouſly Obedient, none more Chaſt, none more Humble, none more forward in the Practice of Watching, Faſting, and

(a) *Toſſinian. Hiſt. Seraph. & Michael Hoyer, Ibidem.* (b) *Ibidem.* (c) *Die 8va. Novembris.*

and other Mortifications and penitential Auſterities, none more fervent and aſſiduous in Prayer, none more zealous for, and ready to contribute to the Salvation of his Neighbour than *John Duns Scotus*; All his Writings breath Humility and a ſubmiſſive Diſpoſition: His lowly Sentiments of himſelf appear in his Manner of treating of the higheſt Myſteries of the Chriſtian Faith; and when he oppoſes the Opinions of others, (however abſurd) he ſtill forbears all pungent Expreſſions, or Cenſures: It is true he oppoſes *St. Thomas Aquinas* in many School Opinions; but he ſolves his Arguments with all the Lenity and Modeſty imaginable, and does not ſo much as name his Adverſary above two or three Times in all his Writings; Witneſs the Author of the *Franciſcan Martyrology*, in his Notes upon that Work. *Scotus* was ſo great a Contemplative, that he ſeem'd to be abſorpt in God, and ſo much abſtracted from all corporeal Imaginations, that he ſometimes remain'd for the Space of a whole Day, or more, fixt in one Poſture, without either Motion, or any Apparent Senſation, whilſt his Soul was wholly taken up with divine Myſteries: And his continual Practice of Prayer appears even in his Writings, by his concluding, not only whole Books, and large Tracts, but alſo every ſhort Matter with a Devout Prayer to God. He begins every Chapter of his Treatiſe *(de Principio)* of the *Supreme Being*, with a devout Raiſing of his Mind to God, and cloſes his Diſcourſe of the *Divine Attributes* and *Perfections* with a pious Colloquy or Addreſs to God.

He was moreover favour'd (as (a) Authors write) with heavenly Apparitions; for, on a certain *Chriſt-Maſs* Night, as he was in Contemplation of the wonderful Myſtery of the Incarnation, our Lord and Saviour Jeſus, in the Form of a tender Infant, vouchſaf'd to appear to him, to ſit upon his Arms, and to comfort and careſs him with moſt ſweet and repeated Embraces; a ſure Mark of the Innocence of his Heart, the Purity of his Mind, and the Sanctity of his Life; which Vertues he endeavour'd to the utmoſt of his Power, to communicate to others by his fervent Sermons, whereby the Minds of his Hearers were fill'd with heavenly Sentiments, and tranſported with real Affections of true Contrition and the Love of God, who was pleas'd to ſhew, by a miraculous Sign, how acceptable the zealous Labours of this his Servant were to his divine Majeſty; for, on a certain Time when a numerous People flock'd to hear him in ſuch Crouds, that he cou'd hardly be ſeen by many that were forced to ſtand at a Diſtance, on a ſudden both the Preacher and the Pulpit were ſeen to be rais'd up on high by a divine Power; ſo that he cou'd eaſily be both ſeen and hear'd by all; which Prodigy caus'd great Admiration, and made the preſent Sermon ſink ſo deep into the very Hearts of the Audience, that they gave as diligent Attention to his Words, as if he had been an Angel ſent down from Heaven, and it is not to be doubted, but moſt Chriſtian and laſting good Diſpoſitions were wrought in their Souls by the divine Grace, and his fervorous Speeches.

But ſuch is the Perverſneſs of human Nature, that the moſt refined Vertue is not ſufficient to raiſe a Man above the Malice and Envy of evil Minds; This appears from the groundleſs and virulent Cenſures and Calumnies caſt upon

(a) *Author Martyrolog. Franciſcan. Ibid. Toſſinian. Ibid. Hoyer. ut ſupra. & Annal. Ord. Min.*

Scotus. even in his Grave. His Life was holy, and his Death was ſo too, as far as poor dim-ſighted Mortals can gueſs. He died quietly, and reſted peaceably in his Grave for about two hundred Years, till *Pau'us Jovius* drew his Pen againſt him. The Character of this Author, as he was a Biſhop, is ſacred; but as an Hiſtorian, is given by that bright Glory of *Flanders*, *Aubertus Miræus*, in theſe four Words, viz. *Venalis cui Penna fuit*, that is, *A Mercenary Writer*; whom other(a) Authors ſtyle *A Man of doubtful Credit*, and whom *Robert Turner* deſcribes, *Scriptor male ſanus, qui laudat, vituperat, non ad normam Veritatis, ſed pro ratione præmij*, that is, *an unſound Writer that praiſes and diſparages; not by the Rule of Truth, but in Proportion to the Reward.* Now, this ſame Writer reports to the credulous World, that *Scotus* was ſeiz'd with a Fit of an Apoplexy, and being hurried to his Grave, too ſoon, was buried alive; but that recovering ſomewhat his Spirits, *Miſerabili edito mugitu, pulſatoque diu Sepulchri Lapide, eliſo tandem Capite enecatus eſt*; That is, *making a lamentable Bellowing, and Knocking a long while at the Stone of the Sepulchre, and at laſt bruiſing his Head was kill'd out-right*; inſinuating (as it ſeems) that he daſh'd out his Brains through Impatience. A likely Story! Who heard theſe his lamentable Bellowings? Who cou'd be ſo barbarouſly hard-Hearted as to hear the melancholly Noiſe of his Thumping ſo long at his Grave-Stone without running to his Relief? Why truly no Chriſtian ever heard any ſuch Thing, till about two hundred Years after the Noiſe was over: Yet *Bzovius* and ſome others, ſeem to give Credit to the groundleſs Calumny, though they have it only from *Paulus Jovius*, and that meerly upon Truſt; for he quotes no Author for what he aſſerts. *Scotus* indeed had many brisk Oppoſers of his School-Opinions, both of his own and other Orders; For Example, *Br. William Occham*, a Franciſcan, and his Followers, the Nominaliſts, and *St. Thomas Aquinas* and his numerous School of *Thomiſts*; Yet not a Man of all theſe ever ran to *Scotus*'s Grave to dig for Scandals againſt his Perſon, his Life, or the Manner of his Death. As no Article of his Doctrine was ever condemn'd, or cenſur'd by the Catholick Church, ſo was not his Perſon defamed before *Paulus Jovius* produced this black Calumny two Ages after all other Writers of him had aſſerted that he died in Peace; as appears by the Tables at his Tomb, and the Epitaphs and Inſcriptions upon it in the Franciſcan Church of the *Conventuals* at *Cologn*; where the Year, the Month, the Day of his Death, and the Place of his Interrment are mark'd down, and not the leaſt Hint given of this Diſaſter, by the Writers of *Cologn*, of *Germany*, or of his own Order, who were the moſt like to know, what happen'd amongſt them at home, and who were very punctual in giving down to Poſterity every minute Occurrence of their Time. The World then rang with Encomiums of the Learning of *Scotus*, and the Sanctity of his Life and Death was a common Theam; there was no News in thoſe Days of this malicious Fiction, which was no ſooner ſet on Foot but was knock'd down, and has been diſproved and invalidated over and over again, and confuted long ago, and proved to be a manifeſt Impoſture, by very many Writers of both his own Order and others quoted in the Notes upon the *Franciſcan Martyrology*, and laſtly by *Michael*

(a) *Poſſovinus, Lipſius, & Scaliger, citati in Martyrolog. Franciſcan.*

Michael (a) *Hoyer* of the Order of *St. Auguſtin*, *Anno* 1656. Nay, the Annaliſt of the Order, (b) *Br. Luke Wadding*, brings many Proofs that were heretofore given of the Sanctity of *Scotus*, even after his Death; for he ſays, that in his Time, there were many Perſons of divers Nations, eſpecially in *Naples*, that pray'd with great Devotion to *John Duns Scotus*, and that not in vain; for they had often by Experience, found the Benefit of his Interceſſion, in their Neceſſities and Sickneſſes; and that he *(Wadding)* had been Eye-witneſs of many authentick Teſtimonies ſubſcribed and ſeal'd by Notaries, whereby Perſons of ſeveral Ranks and Ages made known to the World, that they had received the heavenly Bleſſings of a reſtor'd Health and other Favours from God, by the divine Power, at the Invocation of *Scotus*: But the ſaid Author ſays, he forbears a Relation of the Particulars of theſe Facts, till they were confirm'd by the Approbation of the Ordinaries, or of the Apoſtolick See.

The *Subtile Doctor Scotus*, is the chief Maſter of the Franciſcan Schools, and by a general Statute of the Order, all their Readers of both Divinity and Philoſophy are bound to give out their Lectures, (*ad mentem Scoti*) as near as they can according to the Tenets and meaning of *Scotus*; the Learning, the Number, and the Bulk of whoſe Writings are very great, conſidering the Shortneſs of his Life; The Titles of them are as follow, *viz. Lectures upon Geneſis*, One Book. *Of the Beginning of Things*, One Book. *Of the Sovereign Being and Creator of all Things*, One Book, *MSS.* in *New College*, at *Oxford*, and printed at *Venice*, *Anno* 1497. *Commentaries upon the Goſpels*, Four Books. *Upon the Epiſtles of St. Paul*, Several Books. *Sermons of the Saints*, One Book. *Sermons of the Time*, One Book. *Upon the Maſter of the Sentences*, *Commentaries made at Oxford*, Four Books, *MSS.* in *New College*, in *Merton* and *Balliol* Colleges at *Oxford*; and at *Cambridge*, in the publick Library, and in *St. Peter's* College. *Upon Primum of the Sentences*, One Book, *MSS.* in *Cajus* College, at *Cambridge*. *Upon the Maſter of the Sentences*, *done at Paris*, Four Books, *MSS.* with many others of his Works, in *Balliol*, *Lincoln*, and *Oriel*, Colleges, at *Oxford*. *Of the Knowledge of God*, One Book. *Of the Perfection of States*, One Book, *MSS.* in *St. Benedict's* College in *Cambridge*. *Scholaſtical Quodlibets*, One Book, *MSS.* in *Merton*, *Magdalen* and *New* Colleges, at *Oxford*; and at *Cambridge* in the publick Library, and in *Cajus* College. *Queſtions upon Porphyrius and the old Art of Ariſtotle*, One Book, *MSS.* in the publick Library, at *Oxford*. *Of the Manners of ſignifying*, One Book, *MSS. Ibid. On the Books Priorum & Poſteriorum*, Two Books, *MSS. Ibidem. On Ariſtotle's Categories*, One Book. *Queſtions of Univerſals*, One Book. *Queſtions on the Predicaments*, One Book, *MSS.* in *Merton* and *Wickham* Colleges, at *Oxford*; where alſo are many *MSS.* Works of *Scotus*. *Queſtions upon Metaphyſicks*, Twelve Books *MSS.* in *Balliol* College, beſides Thirteen Books more on Philoſophical Subjects, and one Book, intitled *Imperfect Commentaries*, and many other Works. Moreover Eight Volums of his Writings *MSS.* are in *Merton* and Five in *Balliol* Colleges; where likewiſe are moſt of his Philoſophical Tracts; as alſo in *St. Peter's* College at *Cambridge*. So Dr. *Pits*, who adds that *Scotus* lies under a goodly Tomb, in the middle of the

(a) *In oratione Encomiaſtica.* (b) *In fine Vitæ Scoti. Tom.* 3^o *Annal. Ord. Min.*

the Quire, before the High Altar, in the old Franciſcan Church at *Cologn*, in *Germany*; about which Tomb are ingraved the Names of Fifteen Doctors of the Order of *St. Francis*, viz. Three Popes and Two Cardinals in the upper Part of it: On the Sides of it, Ten Doctors, whereof Six are *Engliſh*. And at the Feet is this following Epitaph, ingraven on Plates of Braſs.

Ante Oculos Saxum Doctorem deprimit ingens,
Cujus ad Interitum Sacra Minerva gemit.
Siſte gradum Lector, fulvo dabis oſcula Saxo,
Corpus Joannis hæc tenet urna Scoti.
Annus Milleno ter Centum cum adderet octo,
Poſtremum Letho clauſit agente diem.

There alſo are the following Verſes made by ſome of his Scholars.

Pariſijs plora, mæſtis incede Lacernis,
Hic perit in toto quod volat orbe Decus;
O Sorbona! tuis humiles compone Cathedras,
Cujus ab Ingenijs Fons ſacer Artis abeſt.
Straminis in Vico placidi Certaminis ordo
Ceſpitat, Heu! Belli deſinit eſſe Caput:
Pondere ſupremi valido componite luctu,
Doctiloqui pulſet triſtia corda pavor.
Hunc poſito vultu lato, deflete Togati,
Diſcipulis labor hic omnibus unus erit.

And on another ancient Table as follows;

Clauditur hic Rivus, Fons Eccleſiæ, Via, vivus
Doctor Juſtitiæ, Studijs Flos, Arca Sophiæ.
Ingenio ſcandens, Scripturæ Condita pandens,
In terris tantus fuit, ergo memento Joannis.
Hunc exornavit, fac cœlitus eſſe beatum.
Pro Patre tranſlato modulemur pectore grato.
Dux fuit hic Cleri, Clauſtri Lux, & Tuba Veri.

Scotus's Original Manuſcripts were preſerved to the Church and the Order by the *Engliſh*, who alſo where the firſt that (without any Charge to the Order) publiſh'd them in Print, *Anno* 1474, juſt ten Years after the Art of printing was firſt uſed in *England*, Witneſs *Pits*, *Brixenius*, *Br. Angelus Maſon*, and others: And the Engliſh Franciſcans were his firſt Scholiaſts, that writ Commentaries upon his learned Works; namely *Br. John Anglicus*, *Br. John Canon*, *Br. Hugh of Newcaſtle*, and others. *Scotus* alſo had many learned Expoſitors amongſt the Engliſh Friers of the Order of St. *Auguſtine*, who heretofore were great Sticklers for his Doctrine; but above all them, one *Thomas Penketh* was ſo perfectly vers'd in him, that he was reckon'd the Prince of the *Scotiſts* of his Time, and was bleſs'd with a Memory ſo very tenacious that if all the Copies of *Scotus*'s Works, had (by any Misfortune) been deſtroy'd, he cou'd have retrieved

ved the Loſs by Dint of Memory. Witneſs *Harpsfield*, *Sæculo* 14*to*. from *Walſingham* and others.

III. Now, let eager and vigorous Diſputants exert their Fire to prove *Scotus* what Country Man they pleaſe; This I dare ſtand to, *viz.* that he did his firſt Studies in *England*, was a Member of the *Engliſh Franciſcan Province*, and taught his firſt Courſe of Divinity at *Oxford*. It is one great Inſtance of *Scotus*'s Merits, that (notwithſtanding the Calumnies mention'd) he has ever been in ſuch Eſteem in the World, as the Phœnix of Wit and Parts, that his Birth-place has been ſtrenuouſly contended for; not only by a few Cities, as for *Homer*, the Prince of Poets; but by whole Nations, who have drawn their Pens to prove him their own by Right of Birth. For my own Part, I declare againſt all ſorts of Fighting, am no Man of War, love Peace, and hate all Strife; and therefore will only venture to relate ſome few Heads of what is alledg'd by good Authors, whereby any impartial Reader may be convinc'd he was born and bred in *England*. They are theſe, viz. *Dr. Pits* from *Leland*, and *Leland* from certain old Records of *Merton* College in *Oxford*, gather evidently, and without Heſitation aſſert, that *Scotus* was an *Engliſh Man*, born in *Northumberland*; in the Pariſh of *Emildon*, in a Hamlet or Mannour-place belonging to *Merton* College, and call'd *Dynſtan* or *Dunſton*; Whence he who in Baptiſm was named *John*, and by his Father's Sirname *Scot*, (latiné *Scotus*) was Nick-named *Dyns*, by Contraction, or *Duns*, from the Place of his Birth, after the common-Uſe of thoſe Times, wherein moſt of the Franciſcans took their Names from their Birth-places: So the Appellation *Duns Scotus* is made up of two Names, viz. *Scotus* from *Scot*, which was the Sir-Name of his Father and his Family; and *Duns* from *Dunſton*, where he was born. He is call'd *Dunſius* by ſome, and by others commonly *Duns Scotus*, and ſimply *Duns* in the Records of *Merton* College, which are preferable to all other Monuments and Authorities, both for their Antiquity and for the Solemneſs of them. *Camden*, *Harpsfield*, and others agree that *Hemildon* in *Northumberland*, is the Place where he was born; and all the Records wherein he is mention'd, both of our Nation and his Order proclaim him an Engliſh Man. Some may perhaps wonder that a Perſon of ſuch mean Extraction cou'd have Intereſt enough to be made a *Fellow* of a College? But 'tis eaſily anſwer'd, that this was on the Account of his being a Tenants Son; for, his Parents rented ſome Lands belonging to the ſaid College, and ſuch Perſons were more eaſily admitted than others of equal Parts. *Dunſton*, where *Scotus* was born, belongs to *Merton* College to this very Day. But, I go on to more ſolid Proofs. *Firſt* then; It is moſt certain that *Scotus*, was a *Fellow* of *Merton* College; for, in the *MSS.* Catalogue of *Fellows*, under King *Edward the Second*, in the Library of the ſaid College, *B.* 4. 10. *Theolog. in Quarto*: You read thus, *Joannes Duns*, alias *Scotus*, *a Man of a great and ſubtile Wit, was declared the Subtile Doctor by the Pope*; *He left in Writing many vaſt Monuments of his Subtility*. 2*dly*, There was a Statute that none but *a Native* of *England* was to be admitted as a *Fellow* of *Merton* College. 3*dly*. In a more ancient Catalogue of *Fellows* of the ſaid College, he

Vide Iran. a Sta. Clara. in Hiſt. Min. pag. 20.

he, is regiſtred thus, *Joannes Scotus, hic Doctor Subtilis, vulgariter tamen Duns, Ordinis Minorum*, that is, *John Scot, call'd here the Subtile Doctor, but vulgarly Duns, of the Order of Minors.* 4*thly*, In many of his Works are clearly mark'd down his Country and the Place of his Birth: In one Manuſcript *Folio. D.* 1. 6. *Theolog.* are theſe very Words, *viz. Explicit Lectura Doctoris Subtilis in Univerſitate Oxonienſi, ſuper quartum Librum Sententiarum, Scilicet Domini Joannis Duns, nati in quadam Villula Parochiæ de Emyldon, vocata Dunſtan, in Comitatu Northumbriæ, pertinente Domui Scholarium de Merton Hall, in Oxonia, & quondam Socij dictæ Domus*; that is, *Here ends the Lecture of the Subtile Doctor in the Univerſity of Oxford, upon the Fourth Book of the Sentences*, viz. *Of Maſter John Duns, born in a certain Hamlet of the Pariſh of Emyldon, call'd Dunſtan, in the County of Northumberland, belonging to the Houſe of the Scholars of Merton Hall, in Oxford, and heretofore a Fellow of the ſaid Houſe.* You have the ſame in another Manuſcript there, *D.* 1: 4. *Theolog. Folio.* and again in another MSS. *D.* 1. 5, *&c.* And it is worth the obſerving, that what is of the freſheſt Date of theſe Things was writ almoſt three hundred Years ago; as appears by the Amanuenſis, who ſubſcribes thus, *Written by me John Reynbold, in the Year of our Lord* 1433, which is about 292 *Years* ago. Moreover, The almoſt continual Wars between the *Engliſh* and the *Scots*, ſeems Proof enough, that no *Scots* Man cou'd at that Time be admitted *Fellow* of a College in *Oxford*; And it wou'd be an Affront to that learned and wiſe Community to imagine that the College was ignorant of the national Deſcent of their *Fellows*, or that they did not rightly ſet them down in their Regiſters (as the Cuſtom is) taken and kept for that very Purpoſe: And if *Scotus* had been diſpenſed with as to his native Country, or that being a *Scot*, or an *Iriſh Man* by Birth, he had been admitted, contrary to the known Statutes of the Houſe, it is moſt certain that both the Diſpenſation and the Reaſon for ſo diſpenſing (whereof not the leaſt Word is to be found) wou'd have been mark'd down in the Regiſters themſelves, in large Characters to Poſterity; leſt a Thing uncommon might hereafter be quoted as a Precedent, or drawn into a Cuſtom; as it is rightly obſerved by the Antiquaries of both the College and the Univerſity. Now, if ſuch Teſtimonies as theſe are, may be eluded, all the Authority of Hiſtory (which builds upon ſuch Monuments as Demonſtrations) is render'd ſuſpected by the like Cavils.

Saint Auguſtin's Method in Controverſies was to examine ſuch Authors as had writ before the Debates were ſet on Foot; accordingly *Camden, Harpsfield, Pits, Fran. a Sta Clara, Angelus Maſon*, the Moſt Reverend and Learned *Richard Smith*, Biſhop of *Calcedon*, and many others, having diligently ſearch'd all the ancient Records, written long before this Diſpute was raiſed, do all unanimouſly aſſert that *Scotus* was an *Engliſh Man*; and the indefatigable Antiquary *John* (a) *Leland* (whom no ſuch Monuments of Antiquity cou'd eſcape) aſſerts poſitively the ſame Thing.

There is indeed a kind of an Epitaph at *Scotus*'s Tomb, which begins, *Scotia me genuit &c* But that Inſcription was put up of late Years; as an (b) Author atteſts,

(a) *In Bale. Cent.* 14. *in Jo. Duns.* (b) *Fran. a Sta Clara, in Hiſt. Min. page* 24.

atteſts who examin'd into that Matter, and found ſome Friers in his Time living, who remember'd the former Inſcription, and *Toſſinianenſis*, (a) who writ *Anno* 1586, mentions all the Inſcriptions that were there in his Time, and has not one Word like *Scotia me genuit. &c.* Beſides as *Fuller* (b) obſerves, *Scotus* being born in *Northumberland*, (which Kingdom in the *Saxon Heptarchie* extended from *Humber* to *Edenborough-Frith*) it was an eaſy Miſtake for Foreigners to write him a *Scotch Man* upon his Monument. But, I have exceeded on this Head, and now go forwards.

I. *Robert* Lord *Fitzwater*, this Year built a Convent for the Friers Minors at *Colcheſter*, in *Eſſex*. So *Mr.* (c) *Weever*; But of this and other Convents ſee more in the *Second Part* of theſe Collections. *Anno* 1309.

I. Br. *Ralph de Lockeſley*, whom *Pits* calls *Ranulphus*, and *Leland Rodulphus Loccheſlegus*, was educated from his Youth in the Study of good Literature, and entring into the Order of *St. Francis*, he in Time became ſo excellently learned in both Philoſophy and Divinity, that he proceeded Doctor of Divinity in the Univerſity of *Oxford*, where he had received his firſt Education and the Habit of a Frier Minor, and was the 37*th* Profeſſor Regent of the Studies in the Convent of that Order. He gave evident Proofs of his Merits and great Learning by the following Works which he left to Poſterity, viz. *Upon the Maſter of the Sentences*, Four Books. *Of Evangelical Poverty*, One Book. *Upon ſeveral of Ariſtotles Works*, Divers Books; beſides other Writings. He departed this Life this Year, in the Convent of his Order at *Worceſter*, and was there interr'd amongſt his Religious Brethren. So *Dr.* (d) *Pits*, and *Mr.* (e) *Wood*. *Anno* 1310:

II. Br. *Walter Brinckley*, or *Brinkel*, was a Franciſcan Reader of Divinity in *Oxford*, and had the Reputation of a very learned Man in that Univerſity; where he was, with a general Conſent and Applauſe admitted to proceed Doctor in that ſacred Faculty, and was ſtyled the *Good Doctor*, and the *Ancient Doctor*. His Writings declare him to have been a Man of a ſharp and ſubtile Wit, and one that had a more clear Inſight into the Quirks of Philoſophical Diſputations (for which he was ſometimes call'd the *Sophiſter*) and a deeper Penetration into the more grave and ſolid Arguments of Divinity, than other Doctors commonly had: Nay, he was not only indued with a ready Capacity to underſtand the moſt ſublime Myſteries of Theology, but alſo had ſo great a Facility and Perſpicuity in the Explicating of the ſame, that the moſt knotty Queſtions were by his clear Explications, made plain and eaſy to his Scholars. His Writings are, *Upon the Maſter of the Sentences*, Four Books. *Scholaſtical Diſtinctions*, One Book. *Determinations*, One Book. *Accurate Commentaries upon various Works of Ariſtotle*, Several Books; beſides other Works. *Anno* 1310.

(f) *Mr. Wood* taking a View of the State of *Oxford*, when the Wars and Broils in the Nation had ſunk and almoſt put a full Stop to the uſual Courſe of Learning, ſpeaks thus; 'Although, at this time the Buſineſs of Learning was at a

(a) *Lib.* 3° *folio* 325. (b) *page.* 97. (c) *Fun. Monum. page* 613. (d) *Anno* 1310. (e) *pag.* 75. (f) *Ibidem. pag.* 150.

'low Ebb; yet there were not wanting Men who (even then) illuſtrated our 'Univerſity with Learning; amongſt whom may juſtly be reckon'd *Walter Brink-* 'ley, the Franciſcan call'd the *Good Doctor* and the *Sophiſter*. In great Eſteem 'likewiſe then were two other Franciſcans, viz. *Ralph Lockeſley*, and *William* 'Geynesborough, famous for their learned Writings. So *Mr. Wood*. Br. *Walter Brinkley* departed this Life in the Year of our Lord 1310. So *Dr. Pits Ibid.*

Anno 1310. III. Br. *Hugh de Novo-Caſtro*, ſo call'd becauſe born at *Newcaſtle*, in *Northumberland*, was a Franciſcan who ſpent the whole Courſe of his Life in the Study and the Practice of Vertue and Learning. He was commonly ſtyled the *Scholaſtick Doctor*, and was a diligent Follower and a ſtrenuous Defender of *John Duns Scotus*, the *Subtile Doctor*. He is one of thoſe Fifteen chief Doctors of his Order, whoſe Names are engraven upon Plates of Braſs about the Tomb of the ſaid *Scotus*, at *Cologn*; where he is named thus, *Maſter Hugh of Newcaſtle*. I do not find where he taught, or in what Univerſity he proceeded Doctor. But it appears by his Writings that he was either a publick or a private Profeſſor of Scholaſtick Divinity. His Works are, *Upon the Maſter of the Sentences*, Four Books. *Of the laſt Judgment*, One Book. *Of Chriſts Victory over Anti-Chriſt*, One Book. He lived till about this Year, as the Author of the Epitome of the Annals of the Order, has it, who is rather to be depended on in this Affair than *Dr. Pits*, who makes him end his Days about the *Year* 1284; eſpecially ſince this laſt Date does not agree with what the ſaid *Pits* writes of him before viz. that he was a zealous Follower and Defender of *Scotus*; for the ſaid *Scotus* was but a Boy at that Time.

Anno 1311. I. Br. *Alan de Wakerfield* (or *Wakefield*) departed this mortal Life about this Time, after he had made his Name famous by his learned Performances in *Oxford*, where he was the 17th Profeſſor Regent of the Franciſcan Schools in the Convent and College of that Order; as appears in Mr. *Wood*'s Liſt of their firſt Readers. But whether he took the Degree of Doctor, or was an Author, or not, I cannot find.

Anno 1312. I. Br. *Elias*, the firſt Miniſter General of the Order after *St. Francis*, had unhappily let in ſome Abatements of the rigorous Obſervance of the Rule of their Order, (as has been ſaid) which gave Scandal to others, and brought a diſadvantagious Reflection on the Order; to obviate which Diſcredit, it was this Year declared in a ſolemn Conſiſtory of the Papal Court, (after a general Viſitation of the whole Order, and a ſtrict Examination of the Caſe) that the Community of the Order of St. *Francis*, or the Generality of the Friers Minors, had not ſwerved from a ſtrict Obſervance of their Founders Rule; but that all the Relaxations of the primitive Obſervance had been practiſed by particular Perſons only; And Pope *Clement the 5th.* at the ſame time extoll'd the ſaid Order with many Commendations and Encomiums. So the *Epitome of the Annals of the Friers Minors.*

Anno 1313. I. Br. *Hugh de Hertipol*, or *Hertlepole*, was the 20th Regent Profeſſor in the Convent of his Order at *Oxford*, which Office he diſcharged with ſo good Succeſs, that he was admitted to the honourable Degree of Doctor of Divinity in that Univerſity, and was in ſo great Eſteem for both Vertue

tue and Learning, that he was unanimouſly choſen Miniſter Provincial of the Friers Minors of the Engliſh Province. How long he continued in this Miniſtry I cannot tell; but he was ſucceeded in the Provincialſhip by Br. *Adam de Lincoln*, a Doctor alſo of Divinity (of whom hereafter) and ſoon after went into *Italy*, and there ended his Days, and was buried among the Friers of his Order at *Aſſiſium*. *Br. Eccleſton* calls this Man *W. de Hertipol*; but Mr. (a) *Wood* ſays, he makes frequent Miſtakes in the Names of the Franciſcan Profeſſors of *Oxford*, and that this *Hugh* is the Man he means. I can find no certain Account of the exact Time of *Hertlepole*'s Death; but I gueſs it was about this Year. Being a Reader of Divinity, it is almoſt certain he left ſome Writings to Poſterity; but of them nothing now remains.

I. In the Book of Statutes of the Univerſity of *Oxford*, *MSS.* in the Archives of the *Bodleian Library*, *An.* 114. *Pag.* 29, there are certain Articles or Theſes condemn'd, as erroneous, by the Doctors of Divinity of *Oxford*, *Anno* 1314, where amongſt others of that Rank and Faculty, one Doctor *John Wilton*, of the Order of the Friers Minors, is a Subſcriber to the ſaid Condemnation. So *Fran.* (b) *a Sta. Clara.* *Anno* 1314.

I. Br. *Walter de Knolle* was a great Scholar, and a Doctor (as I preſume) of Divinity; for, he honorably diſcharged the Office of a publick Profeſſor Regent in that ſacred Faculty in the Franciſcan Convent in *Oxford*, where he was the 19th Regent of that School, as it appears in *Mr. Wood's* Liſt. Having finiſh'd at *Oxford*, he was removed to *Cambridge*, where he reſumed the Theological Lecture, and came off with great Succeſs and Reputation. I can find nothing of his Writings, though 'tis more than probable he was an Author. *Anno* 1315.

I. Br. *John Wallius* (of *Wales* I preſume) was very famous for his great Vertue and excellent Learning. He was a Franciſcan of the Province of *England*, who having taught Divinity at *Paris* with great Applauſe, and much to the Improvement of his many Scholars, was at laſt made Biſhop of *Worceſter*; and, to uſe (c) *Harpsfields* Words, *Wigornienſem hanc Diœceſim Joannes Wallius, Minorita, hoc Sæculo valde illuſtravit*, that is, *John Wallius, a Minorite greatly illuſtrated this Dioceſs of Worceſter in this Age.* The ſame Author alſo adds, that he Recommended his Name to Poſterity, by his many Learned Writings. *Anno* 1316.

I do not find this Prelate's Name in *Godwyn's Catalogue of Engliſh Biſhops*, nor in *Wharton's Anglia Sacra*: But Br. *Luke Wadding*, the Annaliſt of the Order, and his Epitomizer, Br. *Francis Harold*, are of ſufficient Authority to ſupport what is here aſſerted from *Harpsfield*. Br. *Angelus Maſon* in the End of his *Catalogue of Engliſh Franciſcan Writers*, placeth this *Wallius* under the *Year* 1316; as alſo does the Author of the mention'd *Epitome*; But I find not the Titles of his Writings.

I. Br. *Richard Ledred*, an Engliſh Franciſcan, was this Year made Biſhop of *Oſſory*, in *Ireland*, by Pope *John the* 22*d*, to whom he writ *Anno* 1317

 Letters.

(a) *Antiq. Oxon. Lib.* 1° *page* 75. (b) *Hiſt. Min. pag.* 32. (c) *Hiſt. Eccleſ. Sæculo* 13° *cap.* 23.

Letters. This Prelate took very great Pains in the Paſtoral Care of his Flock and the Affairs of his See till the *Year* 1360. So *Fran* (a) *Sta Clara* who alſo (b) adds, that Pope *Benedict the* 12*th.* (He muſt mean the 10*th.*) writ two Letters to King *Edward of England*, to preſs his Majeſty to ſupport this Biſhop againſt ſome Hereticks, his bitter Enemies. So that Author, from the Annals of the Order this Year.

Anno 1318. I. Br. *J. de Perſora*, commonly call'd *Perſhore*, from the Place of his Birth, and Br. *Thomas Barnabye* ſeem (as I gueſs from ſome Circumſtances) not to have lived beyond this Time. They were two of thoſe firſt Franciſcan Profeſſors, or chief Regents of the Studies and Schools of the Friers Minors in the Convent of that Order at *Oxford*, where they diſcharged the Office of teaching much to the Honour and Credit of the Order, as well as to the Improvement of their Scholars. The *Firſt* is the 21*th* and the other the 23*th.* in the Catalogue which is quoted by *Mr. Wood.*

Anno 1319 I. Br. *Adam N.* a Frier Minor, (whoſe Sirname I find not) with his Companions, was this Year ſent by the Pope to negotiate a Peace between the Kings of *England* and *Scotland*, which my Author ſays, he brought to a happy Concluſion. *Epitome Annal. Ord. Min.*

Anno 1320 I. Br. *Nicholas de Occham* (whom ſome by Miſtake call *A. de Occam.*) was a great Divine, and graced the Age wherein he lived with ſeveral learned Works. He was no mean Doctor amongſt the Franciſcans, ſays *Bale*, but was eſteem'd above many others, and was the 18*th* publick Profeſſor, chief Regent of the Schools in the Convent of his Order at *Oxford.* So (c) *Mr. Wood.* And Dr. *Pits* (d) adds, that he was a diligent Obſerver of the Rule of *St. Francis*, and a Doctor of Divinity of the Univerſity of *Oxford:* His Vertue and Learning are greatly extoll'd by *Eccleſton* and *Leland*; and *Willot* is profuſe in his Commendations. His Writings are, *Upon the Maſter of the Sentences*, Four Books. *Of the Word Incarnate*, One Book. *Scholaſtical Quodlibets*, One Book. *Of the Latitude of Oppoſitions*, One Book. *The Judgment of an Aſtrologer*, One Book. *Br. Nicholas Occham* departed this Life in the *Year* 1320, as *Dr. Pits* and *Mr. Wood* agree.

Anno 1320 II. Br. *John Canon* (whom ſome call *Marbres*) was an Engliſh Franciſcan Doctor and Profeſſor of Divinity of *Oxford*, after he had for a long while been *Scotus*'s Scholar, firſt at *Oxford*, and afterwards at *Paris*; from whoſe religious and learned Inſtructions, *Canoninus* made ſuch a happy Proficience in Vertue and Learning, that, in proceſs of time, he attain'd to a great Perfection in both; He alſo was very skilful in the Canon and Civil Laws, and a publick Profeſſor in *Paris* for ſome Years. Infine *Br. John Canon* was an Author; and for the Improvement of Poſterity, writ ſeveral learned Books, whereby he gain'd immortal Fame. Some of his Works are theſe viz. *Upon the Maſter of the Sentences*, Four Books. *Lectures*, One Book. *Diſputed Queſtions*, One Book. *On Ariſtotles Phyſicks*, Eight Books, MSS. in *Balliol College*, at *Oxford*, and in St. *Peter's*

(a) *In Hiſt. Min. page* 27. (b) *In Supplem. Hiſt. Min.* (c) *Antiq. Oxon. Lib.* 1° *pag.* 74. (d) *De Illuſtr. Angl. Script.*

ter's at *Cambridge*: *Dialectical Queſtions*, One Book. He departed this Life about this Time. Vide (a) *Pits* and (b) *Toſſinianen.*

III. Br. *Adam Goddam* died alſo this Year. He was a Franciſcan *Anno* 1320 Doctor of Divinity, and a Profeſſor of that ſacred Faculty in the Convent of his Order at *Oxford*; between which Place, *London* and *Norwich*, (as *Dr. Pits* writes) he ſpent the greateſt Part of his Life. Br. *Adam Goddam* was a Man of a moſt exemplary Life, of great Gravity and Diſcretion, of an excellent Wit, and ſolid Judgment, and heretofore eſteem'd ſo great a Divine, that he was often quoted with Honour by *Peter Tartaretus* and other Doctors in their Writings; and indeed it is no Wonder: For, his excellent Learning, joyn'd with many Vertues, was greatly reſpected by all Men of Worth and Letters, and his School and Lectures frequented by a numerous Audience. After he gave his Mind and Hand to Writing, he was the Author of many extraordinary Lucubrations, which he left to Poſterity; whereof ſome are yet in Being; Part of which Works (as *Pits* ſays, from *Willot*) are kept in the *Jeſuits* Library at *Lovain*, and the ſame Author alſo ſays, he ſaw ſome of them in the Franciſcan Library at *Nancy* in *Loraine*: But I can learn the Titles of no more of them than theſe, viz. *Upon the Maſter of the Sentences*, Four Books, printed at *Paris*, *Anno* 1512. *Determinations*, One Book.

I. Br. *John Baſſet*, the 26*th*, and Br. *Thomas Rondel*, the 27*th*. *Anno* 1321. 1322. Franciſcan Profeſſors Regents of the Schools in the Convent of their Order at *Oxford*, were famous heretofore in that Univerſity for their learned Performances, and ſeem not to have out-lived this Date: The laſt died at *London*, and was buried there in the Convent of the Friers Minors. I do not find that they were Doctors, or Authors, but it ſeems to me probable that they were both.

I. The famous *Oxford Antiquary*, (c) *Mr. Wood* writing of the State *Anno* 1323. of Learning under this Year, expreſſeth himſelf much to the Credit of the Franciſcans, when he ſays, '*Oxford* was illuſtrated in theſe Times with 'very many learned Men; of which Number were *Henry Coſſey* and *William* '*Nottingham*, Franciſcans, *Walter Burley*, *John Duns Scotus*'s Scholar, together 'with *William Occham*, the Author of the *Nominals*; to whom add *Nicholas de* '*Lyra*, that excellent Doctor, who for his great Learning made his Name famous to the lateſt Poſterity, by his accurate Commentaries upon the Holy 'Scriptures.' So *Mr. Wood*, who here ſpeaks of the Times before and after this Date, and muſt be taken in that Latitude.

I. Br. *John of Berwick* (call'd *de Berewico*, or *Bervicanus*, by *Leland*) *Anno* 1324. was *Nicholas Occham*'s Contemporary and diligent Imitator in the learned Univerſity of *Oxford*; where he was the 22*th*. Regent, or Chief Profeſſor in the Franciſcan Schools, taught a long while, (as *Dr. Pits* writes) and was at laſt honour'd with the Degree of Doctor in Divinity. His learned Works, eſpecially his *Commentaries upon Peter of Lombardy*, the celebrated *Maſter of the Sentences*, are,

(a) *Ad Annum* 2320. (b) *Hiſt. Seraph. Lib.* 3°. *folio* 322. (c) *Antiq. Oxon. Lib.* 1° *page* 160. *ad Annum* 1323.

are highly commended by *John Leland*; and his manifold and ſolid Learning is particularly taken Notice of by *John Picus*, Count of *Mirandula*, in his 12th Book *Againſt Aſtrologers*. His Writings are theſe, viz. *Commentaries upon the Maſter of the Sentences*, Four Books. *Scholaſtical Lectures*, One Book. *Ordinary Queſtions*, One Book. *Queſtions of Forms*, One Book. *Upon the Prognoſticks of Aſtrologers*, One Book. He departed this Life, at *Stanford*, in *Lincolnſhire*, where he found a Grave among his Fellow Friers. *Dr. Pits* dates his Death in the *Year* 1340. But that not agreeing well with the Aſſertion of *Leland* (a) and *Wood* (b) who ſay he was *Contemporary* with Br. *Nicholas Occham*, (of whom *Anno* 1320) I rather chooſe to place him here, as the moſt likely Time of his Departure out of this mortal Life.

Anno 1325. I. The Illuſtrious *Robert* Lord *Fitzwater*, having built a Convent for the Friers Minors at *Colcheſter* in *Eſſex*, *Anno* 1309, (as I have there ſaid) 'enter'd himſelf, this Year, into the ſaid Order and Houſe, and took 'upon him, as my (c) Author ſays, the Habit of a Religious Votary, wherein 'he ſpent the reſt of his Days. The Fact is regiſtred in the Book of *Dunmow*, '*Anno* 1309, thus, *Robertus Filius Walteri, Cuſtos de Eſſex, Fundamentum poſuit* '*Eccleſiæ Fratrum Minorum de Colceſtria*: And, in the Catalogue of ſuch Empe-'rors, Kings, Princes, and other potent Perſonages, which from the Beginning 'have enter'd into this Religious Order, this *Robert* is reckon'd for one. Theſe 'are the Words, *Frater Dominus Robertus Fitzwater, Baro, Fundator Conventus Col-*'*ceſtriæ, intravit Ordinem, Anno Domini* 1325.' So *Weever*. The like Fact is alſo recorded of another Engliſh Baron, viz. *Robert L[illegible] Liſle*, who having given the Sum of 300 l. towards the Building of a new Church for the Friers Minors in *London*, became afterwards a Franciſcan in that Convent; as may be ſeen in the *Second Part* of theſe Collections, where the Fact is related from *Leland*, and *Stow's Survey of London*.

Anno 1326. I. Br. *John Winchelſey*, a publick Profeſſor and Doctor of Divinity in *Oxford*, was famous for his great Holineſs of Life, as well as eminent for his excellent Learning; and having gain'd a great Name in the World for his profound Knowledge, and being in his old Age more and more deſirous to imitate our Saviour's Humility, and to tend to Chriſtian Perfection, He embraced the Inſtitute of St. *Francis*, and with a wonderful Fervour was clothed in the Habit of that Order; And being yet a Novice in the Convent of the Friers Minors at *Salisbury*, he departed out of this Life into a better, the very ſame Year wherein he had exchang'd a Secular for a Religious State. Whilſt he lived in the World he was the Author of many learned Works, which he committed to Poſterity; ſome of which Writings are, *Sermons upon the Feſtivals*, One Book. *Theological Quodlibets*, One Book. *Scholaſtick Lectures*, One Book. *Upon Ariſtotles Logick*, One Book. He died with the Reputation of Sanctity, in the Convent of the Order at *Salisbury*, in the Beginning of the Reign of King *Edward the Third*, *Anno* 1326. So *Dr. Pits*. *Mr. Wood* agrees with *Pits* in the Date of *Winchelſey's* Death,

(a) *Collectan. Tom.* 4. *pag.* 242. (b) *Antiq. Oxon. Lib.* 1º. *page* 74. (c) *Weever. in Fun. Monum. page* 613.

Death, and moreover adds, that he was the moſt famous Philoſopher and Divine of his Time, and that at laſt he left *Merton College*, whereof he ſeems to have been a *Fellow*, and took the Habit of St. *Francis* at *Salisbury*. *Antiq. Oxon. Lib.* 2*do. pag.* 87.

I. Br. *Adam of Lincoln* died about this Time. He was the 24*th* Regent of the Franciſcan Studies, or chief Profeſſor amongſt them, at *Oxford*; where he was admitted by the Univerſity to proceed Doctor of Divinity, and was in ſo great Eſteem amongſt his Religious Brethren, for both Vertue and Learning, that he was unanimouſly choſen Miniſter Provincial of his Order in *England*; But when he enter'd into, or went out of this Office, I cannot find; However, it appears by the Catalogue of their Provincials, that he was ſucceeded in the ſame by Br. *Richard Compton*, a Doctor alſo of Divinity: Br. *Adam* departed this Life in the Convent of his Order at *Lincoln*, in which City, I preſume, he was born, and from thence took his Name, after the Cuſtom of thoſe Times. He was not only an excellent Scholar, but had the Reputation of a holy Man, and is reported (as (a) *Mr. Wood* ſays) to have wrought ſeveral Miracles, as appears recorded in a certain Regiſter of the Friers Minors of thoſe Days. *Anno* 1327.

I. The Four following Perſons were heretofore Regents, or chief Profeſſors ſucceſſively of the Franciſcan Schools, at *Oxford*, viz. *Br. Adam Howden* (Doctor of both Univerſities) the 28*th*; *Br. Philip Briddilton*, DD. Oxon. the 29*th*; *Br. Peter Baldeſwel*, the 30*th*; and Br. *John Horley*, the 31*th*. The exact Time of the reſpective Death of theſe learned Men is not certainly known; But if we may judge by many of their Juniors being dead before this Year, they ſeem not to have ſurvived this Time. However, they had gain'd ſo great a Reputation in the Univerſity of *Oxford*, that their Names are recommended to the lateſt Poſterity, though their Writings are loſt, and the Degrees of the *Two* laſt not found recorded, if Doctors; as I believe all in the ſaid Catalogue, as well as in that of *Cambridge*, were. *Anno* 1328.

II. Of Nine eminent School-Men of the Engliſh Nation who flouriſh'd in this and the laſt Age, *Mr.* (b) *Fuller* reckons *Five or Six Franciſcans*, as the leading Men, viz 1. *Br. Alexander of Hales*, ſtyled *Doctor Irrefragabilis*. 2. *Roger Bacon*, named *Doctor Mirabilis*, bred in *Merton* College at *Oxford*, and buried in that City. 3. *Richard Middleton*, or *de Media-Villa*, call'd *Doctor Fundatiſſimus*. 4. *John Duns Scotus*, *Doctor Subtilis*, born at *Dunſtan* (contracted *Duns*) in *Emildon* Pariſh, in *Northumberland*, bred firſt at *Merton* College in *Oxford*, and buried at *Cologn*. 5. *Walter Burley*, *Doctor Approbatus*, bred in *Merton* College, and buried at *Paris*: *Fuller* (c) indeed ſays, he was a Secular Prieſt; but others reckon him a Franciſcan, as I will ſhew hereafter. 6. *William Occham*, *Doctor Singularis*, or *Pater Nominalium*, born at *Occham*, in *Surrey*, bred firſt at *Merton* College, died at *Munick*, in *Bavaria*; of whom alſo in his proper Place. So true is the Saying of *Alexander Minutianus*, viz. (d) *Scholaſtick Divinity began, made its Increaſe, and was*

(a) *Antiq. Oxon. Lib.* 1° *pag.* 74; & *in inferiori Margine, Ibidem.* (b) *Church Hiſtory*; *Book* 3. *pages* 94 & 95. (c) *Ibidem.* (d) *See Fuller, Ibid. page* 96.

was brought to Perfection by the Engliſh and in England. Theſe School-Men (ſays (a) *Fuller*) did not agree amongſt themſelves in their Judgments; For *Burley* being Scholar to *Scotus*, ſerved him as *Ariſtotle* did *Plato* his Maſter, maintaining a contrary Faction againſt him; *Occham* alſo his Scholar, *Father of the Nominals*, oppoſed his Maſter *Scotus* the *Founder of the Reals*; which two Factions divided the Schoolmen. So *Dr. Fuller*. But the Reader may pleaſe to know that theſe Diviſions, as he calls them, were no Breach of Chriſtian Charity, or of Catholick Unity, being no Diſagreements in Matters of Faith, nor *Factions*, as he terms them, but only certain ſcholaſtick Diſputations for the Exerciſe and Improvement of young Scholars, who were thereby made capable of anſwering all Objections. But I go on with *Fuller*; who, in the ſame Page, adds, that all theſe School-Men were of *Oxford*, and moſt of them *Merton* College Men: And that after *Roger Bacon* began School-Divinity in *Merton* College, the whole Gang and Genius of that Houſe ſucceſſively applied their Studies thereunto, and many repaired thither from all Parts of the Land for Inſtruction in that Nature. The ſame Author, in his *Worthies of Oxfordſhire*, writes thus, viz. There were many famous Men ſirnamed *Bacon*: *Robert Bacon*, the *Dominican*, was look'd upon as the Senior of them; but all the *Bacons*, (ſays he) like tributary Streams, diſimbogued themſelves, with all the Credit of their Actions, into *Roger Bacon*, who in proceſs of time has monopolized the Honour of all his Sirname-Sakes in *Oxford*. So *Dr. Fuller*.

Anno 1329. I. Br. *John Boroes*, an Engliſh Franciſcan Doctor of *Paris*, lived in great Eſteem about this Time, and was a learned Author, as the Annaliſt of the Order ſays: but I cannot find ſo much as the Titles of his Works.

Anno 1329. II. Br. *Henry Hud*, a Frier of the ſame Nation and Order flouriſh'd about this Time alſo, and made his Name famous by his learned *Commentaries upon the Maſter of the Sentences*; From whence it may reaſonably be conjectur'd, that he was a Reader of Divinity, either in one of the Univerſities, or in ſome private Convent of his Order.

Anno 1329 III. Br. *Henry Anglicus* alſo was this Year living, and obliged the learned Part of the World with his excellent Writings, which are *Various Quodlibets*, and other Works not named. This Man flouriſh'd chiefly abroad, as appears by the Denomination *Anglicus* being added inſtead of a Sirname; which is a ſure Mark of his having reſided amongſt Foreigners; perhaps at *Paris*; for, by his Theological Writings, he ſeems to have been a Profeſſor.

Anno 1329 IV. Br. *Hugh Bilove*, a Frier Minor of the Cuſtody of *Newcaſtle*, now likewiſe was very famous for his great Learning, which he publiſh'd in Writing; but his Works are not named; So, I preſume, they were deſtroy'd as others were, at the Diſſolution of Religious Houſes; perhaps made up the Pile call'd *Funus Scoti*. Theſe Four are reckon'd amongſt the learned Writers of the Franciſcan Province of *England*, by the Annaliſt of the Order, under

(a) *See Fuller. Ibidem pag.* 99.

under this Year, who alſo gives the Names of many more of their Authors, whom I will omit, becauſe the Titles of their Writings are not mention'd. See Br. *Angelus Maſon*, in the Cloſe of his Catalogue of Writers of the Franciſcan Province of *England*.

I. Br. *Richard Connyngton*, a Frier Minor (call'd *Covendunus* by *Leland*) *Anno* 1330. was educated at *Oxford*, where he had the Advantage of a continual Converſation with moſt pious and learned Men; of whom *Leland*, (a) after the Diſſolution of Religious Houſes ſpeaks thus, viz. *Tales enim illud Saculum genuit Fratres, quales ſi Poſteritas vidiſſet; amaſſet, celebraſſet; ſuſpexiſſet: Sed eorum omnium eſt mutatio*; that is, *For that Age produced ſuch Friers, as Poſterity (had it ſeen them) wou'd have loved, prais'd, admired; But now all thoſe Things are changed.* *Connington*, (ſays *Dr. Pits*) from his Childhood ſeem'd to be of a very promiſing Genius, and being ſent to *Oxford*, and diligently trained up by the beſt Maſters in the Exerciſes of both Vertue and Learning, he anſwer'd the great Opinion and Expectation his Friend had conceived of him; for ſuch was the Proficience he in time made in Vertue and Learning, that the Harveſt of his Improvements ſurpaſs'd his Labours; Witneſs the great Integrity of his Religious Life, and the many learned Works he left to Poſterity. In a Word, he at laſt came up to that Perfection of an exemplary Life, and was ſuch a great Maſter of Religious Diſcipline, that he was ſelected out of the vaſt Number of famous Men then of his Brotherhood, and unanimouſly choſen Miniſter Provincial of his Order in *England*: In this Office he ſucceeded the famous Br. *William Occham*, whoſe Predeceſſor was Br. *Richard Compton*, DD. already mention'd. In that rebellious Contention which the ſaid *Occham* unfortunately had with Pope *John the* 22*d.* (of which hereafter) this good Man, *Connington*, ſtuck cloſe and faithful to his chief Paſtor, and writ ſmartly againſt his ſaid Predeceſſor, *Occham*. *Connington* alſo was remarkably famous for his great Temperance, Modeſty, Gravity, Humility, and other Vertues: In his Diſcourſe he was Courteous and Obliging, Pleaſant alſo and Quaint, moderately familiar in all Converſation, and never a troubleſome Companion to any one: But, by a certain civil and eaſy Addreſs, agreeable to all. But now I come to the Proofs of his great Learning his Writings, which are theſe, *viz.* *Upon the Maſter of the Sentences*, Four Books. *Quodlibets*, One Book. *Upon the Penitential Pſalms*, One Book. *Solemn Sermons*, One Book. *On the Quadrageſimal*, (or *Homilies for Lent*) *of St. Gregory Pope*, One Book. *Of Chriſt's Dominion, Againſt Occham*, One Book. He was the 34*th* Franciſcan publick Profeſſor Regent of the Schools in the Convent of his Order at *Oxford*, and the 31*th.* at *Cambridge*; in both which ſaid Univerſities he had the Honour to proceed Doctor of Divinity; and at laſt made a holy Concluſion of his mortal Life, in the Convent of his Order at *Cambridge*, *Anno* 1330; as *Pits*, *Wadding*, and others write.

II. Br. *John de Ridevans* (whom (b) *Wood* takes for the Perſon call'd *Redovallenſis* by *Leland*, and is by *Pits* named *Ridevallus*, or *de Rideval*) *Anno* 1330. was an Engliſh Franciſcan, and one that gave himſelf ſo wholly over to the Stu-

(a) *Vide Wood, in Antiq. Oxon. Lib.* 1° *pag.* 75. *ex Leland*, (b) *Antiq. Oxon. Lib.* 1°. *page* 75.

dy of both human and divine Learning, (as (a) *Wood* ſays from *Leland*) that his chearful Induſtry cou'd not be fruſtrated of a proportionable Succeſs; which fell out accordingly: For although he was moſt artful in his Care to avoid Applauſe, yet the Fame of his great Learning was in Time ſpread far and near, and the celebrated Univerſity of *Oxford* being ſenſible of his Merits, admitted him to the Degree of Doctor in Divinity; of which ſacred Science he was a publick Profeſſor there for ſome Time, in the Franciſcan Convent; as appears in the Catalogue of their firſt Regents of their Studies, where he is the 54*th* in Order; and therefore *Dr. Pits* was certainly miſtaken when he imagin'd him to have been an *Auguſtinian* Frier.

This Br. *John Ridevans* was an Author, and his Writings are ſet off with certain Flowers of Poetry, Hiſtory and Rhetorick: which add greatly to the Beauty of his Works, and by an agreeable Variety, wonderfully delight the Mind of the Reader. He writ ſeveral ingenious Commentaries upon many Authors, both ancient and modern, profane and ſacred; all which he to the utmoſt of his Power, endeavour'd to turn to the Love of Vertue, and to the Hatred of Vice; which chiefly appears in his *Expoſitions of St. Fulgentius's Mythologies*, and are plain Arguments and Proofs that his Vertue kept Pace with his great Learning. His Works are, *Upon St. Auguſtine, of the City of God*, Two and twenty Books. *Upon the Pſalter*, One Book. *Upon the Canticles*, One Book. *Upon St. John's Goſpel*, One Book. *Upon St. Paul's Epiſtles*, Fourteen Books. *Upon the Mythologies of St. Fulgentius*, Three Books, *MSS.* in the publick Library at *Cambridge*. *A Moral Expoſition upon Ovid's Metamorphoſis. Upon* 218 *Fables*, *MSS. Ibidem. Lectures of the Scriptures*, One Book. *Sermons throughout the Year*, One Book. *Eight Ordinary Queſtions*, One Book. *Upon Valerius to Rufinus concerning Not-marrying*, One Book. He died this Year. *Willot*, *Poſſovinus*, *Leland*, and others agree that he was a Franciſcan: as 'tis moſt certain he was; otherwiſe he wou'd not have been brought into *Eccleſton's* Catalogue of Regent Profeſſors of the Franciſcan Schools at *Oxford*.

Anno 1330. III. Br. *Richard of Compton*, a Doctor of Divinity, and heretofore Miniſter Provincial of the Franciſcan Province of *England*, departed this Life now. I do not find when he was choſen, nor how long he continued in that Office; but he was ſucceeded therein by the famous Br. *William Occham*, about the *Year* 1320; which *Occham*, being afterwards made Diffinitor General of the whole Order, was ſucceeded in the Provincialſhip by Br. *Richard Connyngton*, Doctor of *Oxford*, and *Cambridge*, already ſpoken of; who alſo was ſucceeded by Br. *William* of *Nottingham*, Junior, Profeſſor of Divinity and Doctor of *Oxford*; of whom hereafter in his proper Place.

Anno 1331. I. Br. *Albert of Beverley*, the 33*th*. Br. *Thomas of Pontefract*, *the* 35*th*; and Br. *Peter of Sutton*, *the* 36*th*, Regents, or chief Profeſſors in the Franciſcan Schools at *Oxford*, ſeem not to have ſpun out their Lives much beyond this Year; though I can find no certain Account of them more, than that they were of thoſe famous Regents of the Schools of their Order at *Oxford*, and make a part of *Eccleſton's*, Liſt, and that the laſt of theſe Three died at *Stanford*

(a) *Ibidem.*

ford in *Lincoln-ſhire*, whereunto may be added, that they were *Writers, of their Dictates* at leaſt, and probably were Doctors at laſt.

I. Br. *William of Alnewick*, born in a Town of that Name in *Northumberland*, was a Franciſcan of very great Learning, and much admired in the Univerſity of *Oxford*; where for his Merits, he was by unanimous Conſent admitted to the Degree of Doctor in Divinity; of which ſacred Faculty he was the 42*th*. chief Profeſſor Regent in the Convent of his Order there, and was famous for his great Vertue, as well as for his excellent Learning. *Willot*, by Miſtake calls him *Almoic*, and makes him live till the *Year* 1360; but ſuch Errors, as *Pits* ſays, are excuſable in a Foreigner. After he had finiſh'd his Lecture and Regency in *Oxford*, he went into *Italy*, and there reſumed the Theological Leſſon (*Apud montem Bononiæ*, ſays (a) *Wood*) in *Naples*: and was at laſt made a Biſhop; not of the Province call'd *Terra de Labore*, as *Pits* ſays, but of a Dioceſs, call'd *Giuuenazzo*, or *Epiſcopatus Juuenacienſis*, as the (b) Annaliſt of the Order rightly calls it; who alſo adds, that *Robert* King of *Sicily*, writ to his Miniſters of Juſtice in his Behalf, (after his legal Promotion to that See) commanding them to admit him, and give him their faithful Aſſiſtance towards the Recovery of all the Rights of the ſaid Church. The ſame (c) Author alſo is profuſe in the Praiſes of this Prelate's great Vertue, as well as of his extraordinary Learning: But I go to his Writings; ſome of which are, *Upon the Maſter of the Sentences*, Four Books. *A certain Regiſter*, One Book, *MSS.* in *St. Benedict's* College at *Cambridge*. *Upon Ariſtotle's Phyſicks*, Eight Books. *Solutions of fallacious Argumentations*, One Book. He died at *Avignon*, in *Provence*, in the *Year* 1332. So *Wood*, *Pits*, *Wadding*, and others. *Anno* 1332.

II. Br. *Peter N.* (whom *Collier* (d) calls *Corbarienſis*) departed this Life this Year or the laſt. 'He was (ſays that Author) *Chorepiſcopus*, or Suffragan to *Stephen*, *Graveſend*, Biſhop of *London*, was of the Order of *St. Francis*, and a Perſon of a moſt unexceptionable Life. He ſupplied the Place of ſeveral Biſhops of the Province; for the Purpoſe, he conſecrated Churches, gave Orders, and perform'd all other Functions of the Epiſcopal Office.' So *Mr. Collier*, *Ibidem*. *Anno* 1332.

III. Br. *Gerard Odo*, call'd by latin Authors *Gerardus Odonis*, a French-man, and a Doctor of *Paris*, now General of the whole Order of *St. Francis*, was this Year ſent by the Pope, as his *Legate*, or *Nuncio*, to make a Peace between the Kings of *England* and *Scotland*. The Epitomizer of the Franciſcan Annals, from whom I now write, ſays nothing of the Succeſs of this Negotiation; But I preſume the ſaid General, or *Nunce* return'd *Re infecta*, becauſe this very Year, King *Edward the* 3*d*. met the *Scots* at the Battle of *Halidon-Hill*, where his Army, (as *Stow* writes) ſlew 8 Earles, 1300 Horſmen, and of the Common Sort 35000 of them; and the Year following the ſaid King, and *Henry* the Son of the Earl of *Lancaſter*, went with a great Army beyond the Hills of *Scotland* and ſpoiled many Miles. So *Stow*. *Anno* 1332.

(a) *Antiq. Oxon. Lib.* 10. *pag.* 75. (b) *Ad Annum* 1330. *Num.* 12*mo.* (c) *Annal. Ord. Min. Ann.* 1334. *Num.* 26. (d) *Eccles. Hiſt. Vol.* 1. *page* 531.

But to ſay a Word or two more of Br. *Gerard Odo*, who has a Place here on the Score of this Affair in *England*; He was one of Pope *John the 22th*'s. Domeſticks, and was choſen General of the Order of *St. Francis*, *Anno* 1329, at *Paris*, govern'd the Order with great Wiſdom and Prudence till the *Year* 1342, and then was made Patriarch (a) of *Antioch*, and perpetual Adminiſtrator of the Church of *Catana*, in *Sicily*, by Pope *Clement the Sixth*. But I have made too wide a Digreſſion, and now return.

Anno 1333. I Br. *William Herbert*, born of an honourable *Britiſh* Family in *Wales*, was firſt educated carefully in Chriſtian Piety and in his lower Studies, and being then moved with an ardent Deſire of greater Perfection, he embraced the Rule of St. *Francis*, and enter'd himſelf amongſt the Friers Minors, at *Hereford*; from whence, after his ſolemn Profeſſion, he was ſent to *Oxford*, where he made ſo great Proficience in Philoſophy and Divinity, that he became very famous; not only for his Skill in Scholaſtick Exerciſes and Diſputations, but alſo for an extraordinary Talent in Preaching. Infine, he was put up to Teach, and was the 43*th*. publick Profeſſor of Divinity, or Regent of the Studies in the Convent of his Order at *Oxford*, and had the Honour to be admitted to the Degree of Doctor in that Univerſity. He writ learned *Commentaries upon Deuteronomie*, One Book. *Upon the Apocalypſe of St. John*, One Book. *Scholaſtical Quodlibets*, One Book. Some write his Name *Erbeſt*, and others ſay he died at *Oxford*; both under a Miſtake: For, it appears from *Mr. Wood*, *Dr. Pits*, and others, that his true Name was *Herbert*, or *Herberd*, and that he departed this Life at *Hereford*, in the *Year* 1333.

Anno 1334. I. Br. *William N.* an Engliſh Frier Minor, Sirnamed *Anglicus*, (by Foreigners, after their uſual Way) died this Year a *Martyr* for the Faith of Chriſt. This Time produced not many Hereſies; and therefore ſuch Religious Men as were fill'd with the Spirit of an Apoſtolical Zeal, went amongſt the *Mahometans* to preach the Goſpel, as *St. Francis*, and his Companions had done in the foregoing Age: This *Br. William*, of whom I now write, was one of thoſe brave Champions, who being ſent into the Eaſtern Parts of the World to propagate the Faith, was taken up by the Infidels, for endeavouring to inſtruct them in the true Belief, and the Way of Salvation through the Merits of Jeſus Chriſt crucified, and for condemning *Mahomet*, and proving him to be a notorious Impoſtor, and his pretended Law deceitful and impious: For the Confeſſion of which ſaid Truths, *Br. William* was firſt inſulted and abuſed by the People, then loaded with Chains and caſt into a filthy Dungeon; from whence being taken out and (after many Cruelties exerciſed upon him) found to perſiſt with great Conſtancy in the maintaining of his firſt Aſſertions, he was at laſt ſet upon by the enraged Infidels, who moſt barbarouſly thruſt their Swords through his Body, and finiſh'd his glorious Martyrdom, at *Salmaſtra*, *on the* 23*th*. *Day of January*; as the Author of the Franciſcan Martyrology relates, from many Authors of unqueſtionable Credit.

Br

(a) *Toſſinian. Hiſt. Seraph. Lib.* 2*do. fol.* 188.

Br. and Lord *Roger Bourne*, Knight, bury'd in the Habit of the Friers Minors at *Norwich*, 1334. So (a) *Stevens*.

II. Br. *John*, ſirnamed *Wartricenſis*, an Engliſh Franciſcan Doctor of *Oxford*, flouriſh'd about this Time. So the Author of the Epitome of the Annals of the Order, *Br. William Shirebourne*, *Br. John Wylton*, and *Br. John Crombe*, Three of the chief Regents, or Profeſſors of the Franciſcan Schools in *Oxford*, mention'd in *Eccleſton*'s Catalogue, ſeem not to have outlived this Time. The laſt of the Three died at *Oxford*, as *Mr. Wood* writes, who ſays nothing of their Degrees in the Univerſity, or of their Writings; though 'tis likely they were Doctors and Authors. *Anno* 1335

I. Br. *Robert of Leiceſter* departed this Life about this Time. He was a Frier Minor of ſuch excellent Learning, that he was much admired for his great Skill in all manner of ſcholaſtick Exerciſes, and was eſteem'd a leading Man in *Oxford*, not only by Men of his own Order, amongſt whom he gave out the publick Leſſon of Divinity for ſeveral Years, but alſo by the beſt Doctors of that learned and diſcerning Univerſity; ſo that his good Fame was ſpread over the whole Nation. He moreover was a great Preacher, and on that Account much regarded, even by the Nobility and the Great Ones of the Kingdom. But what *Dr. Pits* writes of him, *viz. That he was greatly eſteem'd and careſs'd (for his Preaching) by Robert Biſhop of Lincoln*, cannot well agree with his Calculation of this Friers Death, if he means *Robert Groſtete* Biſhop of *Lincoln*, as I preſume he does; becauſe the ſaid *Groſtete* died *Anno* 1253, and *Pits* makes *Robert of Leiceſter* live till the *Year* 1348, which is 95 *Years* after that Prelate died, and too long a Time for a Man to live after ſuch a foregoing Age, as is required to be a famous Preacher. What *Mr.* (b) *Wood* ſays of this Man's Death, goes a little Way towards reconciling the Difficulty; his Words are theſe, *viz. Bale and Pits reckon the Death of Robert of Leiceſter to the Year* 1348, *but I believe he died ſooner; becauſe his Computus dedicated to Richard Swinefeld, Biſhop of Hereford, was written Anno* 1294, *as appears from the 7th. Chapter of that Manuſcript:* Beſides, I gather (ſays *Wood* again) from a Catalogue of learned Friers Minors Writers, that this Man was Contemporary with Br. *William Herbert* above, who died *Anno* 1333. But be this as it will, I now go to his Writings, which are *Lectures upon the Sacred Scriptures*, One Book. *Commentaries upon the Maſter of the Sentences*, Four Books. *The Account of the Hebrews*, One Book. *The Account of the Latines*, One Book. *Of the Computation of Times*, One Book. *Of the Poverty of Chriſt*, One Book. *Various Quodlibets*, One Book. *Diſtinctions*, One Book. *Divers ſmall Works*, One Book. He died at *Litchfield*, in the Convent of his Order, where he was buried amongſt his Religious Brethren about this Time, as I gueſs from the Reaſons above mention'd. *Anno* 1335

II. Br. *Thomas of St. Dunſtan*, Br. *John of Reading* buried at *Avignon*, Br. *John of Yornton*, Br. *Richard of Drayton* buried at *Shrewſbury*. Theſe were Four of the *Oxford* Franciſcan Regents, or chief Profeſſors mention'd by *Mr. Wood*, from *Eccleſton*'s Liſt: And if I may be allow'd to gueſs

(a) *Addition. Monaſticon. Vol.* 1. *page.* 124. (b) *Antiq. Oxon. Lib.* 1° *page* 75.

gueſs by ſeveral of their Juniors being dead ſooner, they did not Survive this Year.

Anno 1336 I. Br. *Martin of Alnewick*, ſo call'd from the Place of his Birth, which was *Alnwick* in *Northumberland*, a Town heretofore ſtrongly fortified againſt the Inroads of the neighbouring *Scots*. He is call'd *Alaunnovicanus* by *Leland*. He became a Frier Minor in his Youth, and took the Habit of the Order in the Convent of *Newcaſtle*; from whence, after his ſolemn Profeſſion, he was ſent to *Oxford* to his Studies of Philoſophy and Divinity; in both which Sciences he in due time arrived to ſo great Perfection, that he was admitted to the Degree of Doctor of Divinity by the unanimous Conſent and Applauſe of that Univerſity, after he had been the 32*th* chief Profeſſor in that Sacred Faculty in the Convent of his Order there, and had taught for ſome Time. He is ſaid to have publiſh'd many of his learned Writings to Poſterity; But all whoſe Titles now remain, are, *Upon the Maſter of the Sentences*, Four Books. *Diſputations*, One Book. *Chronicles*, One Book. He departed this Life *Anno* 1336, and was buried amongſt his Religious Brethren, in the Convent of his Order at *Newcaſtle*. So *Dr. Pits:* Whereunto Mr. *Wood* moreover adds, that Br. *Martin Alnwick* was very remarkable for his zealous Exactneſs in the Imitation of his Founder *St. Francis*.

Anno 1336. II. Br. *William of Nottingham* Junior was firſt a Secular Prieſt, and a Canon of the Cathedral Church at *York*, wherein he was *Præcentor*, or *chief Chanter*: He afterwards reſign'd theſe honourable and advantagious Poſts, and all future Promotions, and temporal Views, and became a Franciſcan, and a publick Profeſſor of Divinity in the Convent of that Order at *Oxford*, and in proceſs of time was admitted to proceed Doctor in that Univerſity, and was ſo remarkable for both Vertue and Learning, that he was choſen Miniſter Provincial of the Friers Minors in *England*; in which Office he ſucceeded *Br. Richard Connington* already mention'd, as (a) *Mr. Wood* rightly obſerves.

Bale and *Pits* confound this *William de Nottingham*, Jun. with another Franciſcan of the ſame Name, who lived near eighty Years before him, and was alſo Provincial of his Order, the 4*th* in the Catalogue, and continued in the Office about fourteen Years, as I have ſaid. In the *Regiſter of the Friers Minors Lond. MSS. in the Cotonian Library*, (ſays *Wood Ibid.*) this Man is mention'd thus, viz. *Br. William Nottyngham, Doctor of Oxford, who made a ſolemn Poſtil upon one of the Four Goſpels; buried at Leyceſter; died in the Year* 1336. It was in this Man's Provincialſhip, that *Br. Thomas Eccleſton*, (call'd *Thomas Franciſcanus)* ſo often quoted, writ his Hiſtory *Of the firſt Coming of the Friers Minors into England*; which Work he addreſs'd to *Br. Simon Eſſebey*, one of his Fellow Friers. I cannot find at what time Br. *William* came into, or went out of the Provincialſhip; But he was ſucceeded in that Office by *Br. Roger Donewed*, a Doctor of *Cambridge*; at which Place the ſaid *Donewed* afterwards was buried; which is all I can find recorded of him, the ſaid *Donewed*, DD.

III

(a) *Antiquit. Oxon. Lib.* 1°. *pag.* 75.

III. Br. *Henry Coſſey* was a Franciſcan of the Convent of *Oxford*, and as great a Philoſopher as any of his Time, as *Leland* ſays. He was alſo a Profeſſor and a Doctor of Divinity; a Man of an acute Wit, and one that with an indefatigable Induſtry ſearch'd into the latent Senſe of the Holy Scriptures, and with a wonderful Succeſs penetrated many abſtruſe Meanings of ſacred Myſteries, and explain'd them with clear *Commentaries*; nor was he any time at a loſs how to ſpeak or write the Thoughts he had conceived, from his continual Contemplation and Meditation upon the ſacred Text: So that he publiſh'd *Threefold Commentaries upon the Apocalypſe of St. John.* Here follow the Titles of ſome of his learned Works, which Doctor *Pits* ſays he collected from Authors of Credit, viz. *Explanations of many Texts of Holy Scripture*, One Book. *Expoſitions upon the Pſalter*, One Book. *Lectures upon the Apocalypſe*, One Book. *Larger Commentaries upon the ſame*, One Book, which begins thus, viz. *Behold I have explain'd it to you after three Ways:* Where it appears ſays *Pits*, that one is wanting. However, one of theſe *three Expoſitions*, *MSS.* is in *Pembroke Hall*, at *Cambridge*. He alſo was a great Preacher, as appears from a *Book of Sermons* which he communicated to Poſterity. He departed this Life *Anno* 1336, in a Convent of his Order at *Babwel*, near *Bury*, in *Suffolk*. *Anno* 1336

I. *Walter Burley* died this Year; And, ſeveral good Authors reckoning him a Franciſcan, I can do no leſs than lay a Claim to him in their Behalf, on this Occaſion, leaving the Matter to be diſputed by ſuch as are diſpoſed to contend. He was a Doctor of Divinity of *Oxford*, and afterwards approved and admitted to the ſame Degree at *Paris*. He had his firſt Education in *Merton* College, as I have already ſaid, and was a *Fellow* of the ſaid College in *Oxford*: In a word, he was a Man of an excellent Wit, and eſteem'd the Prince of Philoſophers of his Time. *Walter Burley* and the famous Br. *William Occham* were School-Fellows under *Scotus*, the *Subtile Doctor*; But *Burley*, (as wel as the other) became afterwards a very brisk Oppoſer of his Maſter *Duns*. 'Thoſe who write of this great Man (ſays an (a) Author) conceal his Order; 'But *Wadding the Annaliſt of the Friers Minors*, reckoning him among many others 'of *Scotus*'s Scholars who were all Franciſcans, makes it appear very probable 'that *Burley* likewiſe was one of the ſame Order.' His Merits are proclaim'd to Poſterity in the Title given him by the Learned of thoſe Days, who ſtyled him *The Plain and Perſpicuous Doctor*; and what may reaſonably be look'd upon as an Accumulation of his Praiſes is, that he was thought to be the moſt proper Man to be *Præceptor* to the Prince, who afterwards was King *Edward the Third*, as Mr. (b) *Wood* intimates. Moreover, the Writings which he publiſh'd to Poſterity, are plain Demonſtrations of his excellent Knowledge in Philoſophy, as well as of his great Wit and Parts. He writ Four Books *Upon the Maſter of the Sentences, and above a hundred and thirty Treatiſes upon divers other Subjects, and upon almoſt all the Works of Ariſtotle*, a Catalogue whereof the Reader may find in *Dr. Pits*, under this Year. So *Angelus a Sto. Franciſco*, *Ibid.* who quotes the *Annaliſt* under *Anno* 1337.

(a) *Angelus Maſon. in Catalogo Script. Provin. Angl. Frat. Min.* (b) *Antiq. Oxon. Lib.* 1°. *pag.* 161.

under the *Year* 1338, and others, who take *Burley* for a Franciſcan, as alſo does *Stevens Vol.* 1. *Page* 106.

Anno 1338 & 1339

I. Br. *Walter Foxiſley*, Br. *Henry Cruche*, Br. *John Ratforde*, Br. *John Preſton*, and Br. *Walter Certhanton* were five Profeſſors of *Eccleſton*'s Catalogue of the chief Regents of the Franciſcan Studies and Schools in the Convent and College of their Order at *Oxford*, whoſe great Learning and ingenious Performances have made their Names Famous to Poſterity. I find no Mention made of their Degrees in the Univerſity, or of their Writings, though I have reaſon to think they were both Graduates and Authors: And I place their Names here, becauſe it plainly appears that ſome of their Juniors in that Station departed this Life before this Time, and thence it ſeems probable that they did not very long ſurvive them.

Anno 1240.

I. *Br. Thomas of Hales* was an Engliſh Franciſcan Doctor of *Paris*; a Man of great Fame for both Vertue and Learning; an excellent Philoſopher and an accompliſh'd Divine, a brisk Diſputant in Schools, and a zealous Preacher in the Church; and on theſe Accounts famous, not only in *England*, but in *France* likewiſe, and in *Italy*, (as *Pits* ſays) and one whom *Peter Vincentius*, an *Italian Dominican*, often quotes, with great Reſpect, as a Doctor of much Authority. The learned Works which he left to Poſterity are, *Of the Bleſſed Virgin Mary*, One Book. *Sermons upon the Sundays*, One Book. *Scholaſtick Diſputations*, One Book. The Author of the Epitome of the Annals of the Order writes of *Br. Thomas Hales*, under the *Year* 1334, which I preſume was the Time of his greateſt Fame, as this is the Date of his Death. Witneſs Doctor *Pits*.

Anno 1340.

II. *Br. Thomas Eccleſton* (written by himſelf *Thomas Franciſcanus*) frequented both the publick and the Franciſcan Schools, for a long while at *Oxford*; and in proceſs of time, as (a) *Wood* ſays, he became learned above the common Level of other Students; and being moved with a very great Affection of Piety towards the Founder of his Order *St. Francis*, he made a diligent Search into his Life, his Acts, his Rule, the Beginning of his Order, its Increaſe, Progreſs, and Succeſs, and committed all accurately to writing; eſpecially what was acted by his Religious Brethren in *England*; and having with great Care, collected every Thing that made for that Purpoſe, he writ a Hiſtory of the Friers Minors of the Province of *England*, from the firſt coming over of *Br. Agnellus de Piſa*, their firſt Miniſter, to the Provincialſhip of *Br. William of Nottingham* Jun. who died *Anno* 1336; which ſaid Hiſtory, or Chronicle he dedicated to one Br. *Simon Eſſebey*, his Friend and Fellow-Frier, under this Title, viz. *Of the Coming of the Friers Minors into England &c.* One Book. which begins with theſe Words, *In dulcedine Domini & Salvatoris, &c.* beſides which Work he alſo writ One Book intitled, *Of the Oppoſing of the Order, &c.* He departed this Life in the *Year* 1340. So *Dr. Pits*.

Anno 1340.

III. *Br. Robert Eliphat* was (as *Willot* and others ſay) an Engliſh Franciſcan, bred up from his Youth under a monaſtick Diſcipline, in

(a) *Antiq. Oxon. Lib.* 1°. *page* 76.

in the Exerciſes of Vertue and the Studies of the liberal Sciences; in both which he made an extraordinary Proficience; So that having gone through all the Stages of Philoſophy and Divinity, and made himſelf a learned Maſter in both theſe Faculties, he had the Honour to be admitted to the Degree of a Doctor in the Univerſity of *Paris*, and was afterwards very Famous both there and at *Oxford* for his great Wit and Skill in School-Diſputes.

He was indefatigable in writing upon the *Maſter of the Sentences*, and ſwell'd his Works of that kind to a vaſt Bulk, which were afterwards abridg'd, at *Paris*, by one *Peter Caiſerbel*, a *Carmelite* of *Flanders*. His Writings are, *Upon the Maſter of the Sentences*, Four Books. *Ordinary Concluſions*, One Book. *Theological Lectures*, One Book. He departed this Life in the *Year* 1340. There are ſome (ſays *Pits*) who write that Br. *Robert Eliphat* was at laſt made Archbiſhop of *Armagh*, in *Ireland*.

IV. Br. *Robert Cowton* (whom *Pits* calls *Cothon* and *Conton*) enter'd into the Order of *St. Francis* in his Youth, after he had gone through the Study of Claſſick Authors at *Oxford*, where he alſo finiſh'd his Philoſophy; and being afterwards ſent to *Paris* he there applied himſelf to the Study of Divinity with ſuch Diligence and Succeſs, that in time he was admitted to the honourable Degree of a Doctor in Divinity at the *Sorbon*, with a general Approbation and Applauſe. He was a Man of a ſprightly Wit and a ſolid Judgment, and inferior to few of his Days for Knowledge of Theological Learning. He is commonly ſtyled the *Plaiſant* or agreeable *Doctor*. He was a zealous Defender of the *Immaculate Conception*, ſtrenuouſly maintaining that the Bleſſed Virgin was conceived free from the leaſt Stain of Original Sin; which Doctrine ingaged him in many warm Diſputes with thoſe who thought the contrary Opinion more probable. This excellent Divine was alſo a Profeſſor in that Faculty, and a Famous Preacher as appears by his Writings, which are, *Sermons at St. Paul's Croſs*, in *London*, One Book. *Commencements upon the firſt Book of the Sentences*, One Book, *MSS.* in *Merton* College. *Upon the Maſter of the Sentences*, Four Books, *MSS.* in *Balliol*, *Merton*, and *New* Colleges, at *Oxford*; and at *St. Peter's* and *Pembroke*, in *Cambridge*. *Abbreviations upon the ſame Sentences*, One Book, in *Lincoln* and *Magdalen* Colleges at *Oxford*. *Scholaſtick Quodlibets*, One Book. *Magiſterial Diſceptations*, One Book. He departed this Life *Anno* 1340. So *Dr. Pits*. *Anno* 1340.

V. Br. *William Liſſey* was a learned Engliſh Franciſcan, known by the honourable Appellation of *Doctor Eximius*, or *The Excellent Doctor*. He ſpent the greateſt Part of his Life-time (as *Willot* ſays) in ſearching narrowly into, and in expounding the Oracles of the Prophets. It's true, he dwelt very much upon the Prophets; yet I find he alſo writ many Books of Commentaries upon other Parts of the Holy Scriptures. His Writings are very learned, but not eloquent; For, he attended more to the Sinews of Things, and the Energy of the Senſe, then to any ornamental Dreſs of quaint Expreſſions. *Liſſey* made Poſtils, or expoſitory *Commentaries upon Jeremy*, One Book. *Upon his Lamentations*, One Book; And upon every one of the *Twelve Leſſer Prophets*, each One Book; which are in *Merton* College: He alſo writ *Commentaries upon ſeveral* *Anno* 1340.

other Parts of Holy Scripture, Divers Books. He departed this Life in the *Year* 1340. So *Dr. Pits* and others.

Anno 1341. I. Br. *Thomas Travecham*, an Engliſh Minorite, was now Famous for his learned and clear Explications of the Holy Scriptures, and was call'd to *Avignon*, and made Penitentiary to Pope *Benedict*. So *Fran.* (a) *Sta. Clara*. But more of him under the *Year* 1346.

Anno 1342. I. *Br. Laurence Briton*, *Br. John Howden*, *Br. Edmund Grafton*, *Br. Stephen Sorel*, and *Br. Robert Redeclive* ſeem not to have ſurvived this Time. They were Five of the firſt chief Readers, or Regents of the Franciſcan Studies and Schools at *Oxford*, mention'd in Mr. *Wood*'s Catalogue: But whether they took the Degree of Doctorſhip, or were Authors or not, he does not ſay. I preſume they were Graduats and Writers.

Anno 1342. II. Br. *William Walden* an Engliſh Franciſcan, being ſent to preach the Goſpel in the Eaſtern Parts of the World, ſuffer'd Martyrdom for the Faith of Chriſt, being burnt to Death by the *Saracens*, this Year, in the City of *Salamaſcus* in *Perſia*. So *Stevens*, (b) from a certain Manuſcript writ above three hundred Years ago.

Anno 1342 III. Br. *John Holkote* was an Engliſh Franciſcan of a very holy Life, whoſe Sanctity Almighty God was pleas'd to make known to the World by manifeſt Miracles, ſeveral Perſons being raiſed from Death to Life by his Prayers whilſt living, and at his Interceſſion after his Death. So *Steven's*, *Ibidem*.

Anno 1343 I. Br. *John Clotſale*, a Frier of the ſame Order and Nation, was ſo remarkable for the great Holineſs of his Life, that he is look'd upon as a Saint beyond the Sea. He departed this Life this Year. *Stevens Ibid.*

Anno 1343. II. Br. and Lord *Robert de Inſula*, Baron *Lyle*, enter'd into the Order in *London*, and became there Prieſt and Profeſſor. He died this Year, on the *Fourth Day of January*. So *Stevens*, *Ibidem. Page* 124.

Anno 1343. III. *Br. Robert Lamborne*, a Famous Frier Minor, was for ſome time Chaplain and Confeſſor to Queen *Iſabel*, King *Edward the Second*'s Royal Conſort. *Mr. Stevens* (*Ibidem*) ſays, this *Lamborne* was the Son of a Baron, and laſt Heir of that Baron, and that he enter'd into the Order in *London*; and was afterwards Confeſſor to Queen *Iſabel*. He had heretofore acquitted himſelf, with great Reputation, of ſeveral Offices in the Order; but being deſirous of more Leiſure to apply himſelf to heavenly Contemplation, and to his own ſpiritual Improvement, he (by the ſaid Queen's Mediation) procured Leave from the Pope to be excuſed from all further Imployments of Superiority. *Lamborne* was a very wiſe Man, and it is not unlikely but he might foreſee the evil Conſequences of the Diſcontents then in the Nation, and finding himſelf unable to prevent them, he left the Court and the Direction of the Queens Conſcience, (c) *Anno* 1320, about Four Years before her Majeſty was baniſh'd, or forbidden to return into *England*, and Six before the ſaid King was depoſed. Br. *Robert de Lamborne* lived till the *Year* 1343, as may be ſeen in the Epitome of the Annals of the Order;

(a) *In Supplem. Hiſt. Min.* (b) *Monaſticon. Vol.* I. *page* 122. (c) *Hiſt. Min. page* 28.

Order; and an Author (a) of Credit ſays, He was a Writer; but names not the Titles of his Works.

IV. Br. *Walter Catton*, or *Gathon*, a Franciſcan of the Convent of *Norwich*, was a Man of great Fame for his manifold Learning and his exemplary Vertues: *Leland* ſays, he was an excellent Philoſopher and Divine: He alſo was a great Mathematician, and he ſharply reproves certain Abuſes in that Science, and condemns Judiciary Aſtrology as an evil Practiſe hateful to God, and a meer Device of the Devil. Moreover, in proceſs of time, this great Man's Reputation for Vertue and Learning was ſo far ſpread abroad, that he was call'd to the Papal Court at *Avignon*, where the Pope made him Penitentiary, and took him for his (b) Confeſſor. By his Writings (upon *Peter of Lombardy*) he ſeems to have been a Reader for ſome time, and to have taught Divinity, at leaſt in ſome private Convent. Dr. *Pits* gives theſe Titles of his Writings, viz. *Upon the Maſter of the Sentences*, Four Books. *Reſolutions of Queſtions*, One Book. *Of Evangelical Poverty*, One Book. *Againſt Judiciary Aſtrologers*, One Book. He died at *Avignon* in the *Year* 1343, *Anno* 1343

I. Br. *John Occham* was a great Divine, and very learned in the Laws, both Civil and Canon, and writ ſeveral Things; but I find not the Titles of any of his Works, except one which is a *Directory of the Laws of Equity*. The Author of the Epitome of the Annals of the Order places this Br. *John Occham* under this Year, and ſays alſo that very many famous Doctors of the Order of *St. Francis*, and of the Province of *England* flouriſh'd about the ſame Time, which are not (as he ſays) mention'd by *Dr. Pits*, though ſeveral of them were Writers: But I preſume the Titles of their Works are not known. *Anno* 1344.

II. Br. *Robert Compton* (or *Comitonius*) is likewiſe mention'd about this time by *Harpsfield*, who ſays, He was a Franciſcan, and was at laſt promoted to the Archbiſhops See of *Armagh* in *Ireland*. The ſame Author alſo writes of ſeveral other famous Engliſh men of the ſame Order who flouriſh'd in thoſe Times; as may be ſeen in his Eccleſiaſtical Hiſtory this Age. *Anno* 1344.

I. *Br. Thomas Ratford*, *Br. John Vilers*, and *Br. Richard Malevile*, three of the famous Franciſcan Regents of Studies, or chief Profeſſors of Scholaſtick Divinity in their Convent at *Oxford*, mention'd in (c) *Mr. Wood's* Catalogue, are placed here as the moſt likely Time of their finiſhing their Courſe of Mortality, though the exact Time of their Death is not recorded. *Anno* 1345.

I. *Br. Thomas Stanchaw* is the Perſon of whom *Leland* writes thus, viz. *Thomas Stanſhawe* was educated among the learned Franciſcans at *Oxford*, where he at laſt became ſo great a Philoſopher and Divine, that he was both call'd and eſteem'd an excellent Scholar; And, that the Fruits of his Studies might be communicated to others, he writ Two Books, one intitled, *A Courſe of Morality*, and the other *Collections upon St. Luke*. So *Leland*, in *Wood*. He was *Anno* 1346.

(a) *Angelus Maſon, in Catalog. Script.* (b) *Fran. a Sta. Clara. in Hiſt. Min. page* 30. (c) *Antiq. Oxon. Lib.* 1º *pag.* 76. (d) *Ibidem.*

for ſome Time a publick Profeſſor of Divinity in the Franciſcan Convent at *Oxford*, as appears in *Mr. Wood's* Catalogue; where he is the 58*th* in Rank. This is the Perſon whom the Annaliſt of the Order calls *Travecham*; (mention'd by that Author, and by me, *Anno* 1341,) and Named *Straveſhanus*, or *Straveſhaw* by *Dr. Pits*, who ſays, he was born in the Weſtern Parts of *England*, and was clothed a Franciſcan Frier in the Convent of that Order at *Briſtol*; from whence he was ſent to *Oxford*, where he became a great Scholar, and being always remarkably pious, as well as ſtudious, he was highly eſteem'd by all vertuous and learned Men of thoſe Times. His excellent Works, which have recommended his Name and Fame to Poſterity, are not only the Two Books above named, but alſo *Upon the Angelical Salutation*, One Book. *Of the Excellency of the Name of Jeſus*, One Book. *Convertimini ad Deum*, or *a Perſwaſive to Penance*, One Book. *Sermons*, One Book. *A general Table of Doctors*, One Book. *Upon the Lectures of William of Ware*, One Book. *Upon Delamare on St. Thomas*, One Book. *Upon the Lectures of Robert Cowton*, One Book. He departed this Life *Anno* 1346, at *Avignon*, where he was the Pope's Penitentiary, as I have already ſaid under the *Year* 1341.

Anno 1347 I. *Br. William of Occham*, was born in *Surrey*, (as *Camden* ſays) and was call'd *de Occham* from the Name of the Place of his Birth, after the Faſhion of the Engliſh in thoſe Days, eſpecially of the Friers Minors. It appears in a certain Catalogue of the *Fellows* of *Merton* College, quoted by *Mr. Wood*, that *William Occham* had his firſt Education in *Oxford*, and was a *Fellow* of the ſaid College, where he is regiſtred as a moſt excellent Divine and a learned Writer, and ſaid to have been ſtyled *The Invincible Doctor* by the Pope himſelf, who gave him that Title as a Mark of his matchleſs Quickneſs of Wit. Being a profeſs'd Frier amongſt the Franciſcans, he became *Scotus's* Scholar, and afterwards was his great Antagoniſt, being the firſt Inventor of the Philoſophical Syſtem of the School call'd *Nominals*, as his Maſter the *Subtile Doctor*, was of that Part of the *Reals* call'd *Scotiſts*. *Occham* was ſo famous for his extraordinary Learning in both Philoſophy and Divinity, that he was commonly call'd *The Venerable Inceptor*, and *Singular Doctor*, and *The unparallell'd Doctor*. His Scholaſtick Way is imitated by *Gabriel Biel* the *Nominaliſt*, and follow'd by the learned Order of the *Calced* or *Shod Carmelites*. *Toſſinianenſis* (a) ſays, he was a moſt excellent Doctor, the Flower of all the Moderns, the *Prince of the Nominals*, and a matchleſs Philoſopher and Divine, and profoundly learned in the Holy Scriptures. In a word, He once was ſo greatly eſteem'd by thoſe of his Order, that he was choſen Miniſter Provincial of the Friers Minors of the Province of *England*, and afterwards, Diffinitor General of the whole Order of *St. Francis*, and in that Capacity was preſent at the General Chapter held at *Peruſium*, (a City in *Tuſcany*, the Midway between *Florence* and *Rome*) in the *Year* 1322, where his Name is ſubſcribed to the Deciſions and Acts of the ſaid Chapter immediately after the Miniſter General; not purely as Diffinitor General, for in that Regard others had a Right to ſubſcribe before him, but in Reſpect to his Character, for he was then reckon'd the chief Doctor there preſent. In this Chapter the Fathers unanimouſly declared

(a) *Hiſt. Seraph. Lib.* 3°. *folio* 319.

declared their Adheſian to the Decree publiſh'd by Pope *Nicholas the* 3*d.* (*Capite Exijt*) in his Declaration upon the Rule of *St. Francis*; *Et hinc illæ lachrymæ*; For, Pope *John the* 22*th.* diſapproved of the Interpretation made of this Decree by the Friers Minors, *as to the Simple Uſe of Fact*, which his Holineſs declared to be *inſeperable from the Dominion of Things ſpent in the Uſe*, as Meat, Drink, &c. and the Conſequences proved fatal to *Occham*, who being over-heated with a too fervent Zeal for his Order, and reſolving to ſtand it out in Compliance with his General Br. *Michael de Ceſena*, forgot his Duty to the common Father and chief Paſtor of the Church, the Pope; to avoid the Effects of whoſe Reſentments *Occham* fled from *Avignon*, *Anno* 1328, and put himſelf under the Protection of *Lewis of Bavaria*, who aſſumed to himſelf the Title of Emperor. This Flight was a Breach of his Word and Promiſe of not ſtirring from *Avignon* without the Pope's Leave, and therefore it much diſpleaſed his Holineſs, who ſent Cardinal *Portuenſis* to recall him; but he unfortunately proving diſobedient and refractory, was therefore excommunicated; And upon this Occaſion it was that he is reported to have ſaid to *Lewis* of *Bavaria*, alſo excommunicated, *O! Imperator, Tu me defende Gladio, & ego Te Calamo defendam*: that is, *O Emperor, do you defend me with your Sword, and I will defend you with my Pen*: How that Prince manag'd his *Sword* is not my Conſideration, but *Occham* was certainly to blame with his *Pen*, and writ too raſhly and inſolently againſt the Pope, for which he was greatly condemn'd by his Brethren of the Order, and ſeverely chaſtiſed by Br. *Richard Connington*, then Provincial of the Engliſh Franciſcans, who ſtuck cloſe and faithful to the chief Biſhop, and writ ſmartly againſt the rebellious *Occham*; not for his defending the Hereſy of the *Fratricelli*; for that was a Calumny unjuſtly laid to his Charge, a falſe Aſperſion caſt upon the unhappy *Occham* by ſome Writers, who perhaps did not obſerve that he defended only the profeſſed Poverty of his State, and the Franciſcan Rule, together with the Declarations of foregoing Popes, and the Deciſion of the general Chapter of the Order held at *Peruſium*, which was taken out of the Decree of Pope *Nicholas the* 3*d.* (*Capite, Exiit qui ſeminat*) But what his Provincial *Connington* rebuked him ſo ſeverely for, was his rebellious holding out againſt the Decrees of the higheſt Authority on Earth, to whom the whole Order of *St. Francis* are ſtrictly bound to be obedient by a particular Precept of their Rule, over and above the common Obligation of other Chriſtians. Theſe were difficult Circumſtances, and ſuch as put the Obedience of the poor Minors to the Teſt; Yet the whole Order declared againſt the Schiſm in a general Chapter held at *Paris*, *Anno* 1329, and declared their Miniſter General, *Michael de Ceſena*, depoſed from all Superiority, a Schiſmatick and excommunicated: And, 'All the World knows (as (a) an Au-'thor writes) what Pains the Engliſh Franciſcans took to demonſtrate their 'humble Submiſſion to the *Roman* See, during their hard Tryal in the moſt intri-'cate and perplex'd Controverſies under Pope *John the* 22*th*, when King *Ed-'ward the Second* and *Iſabella* his Queen writ to the ſaid Pope in behalf of their 'Order.

Vide Annales Ord. Min. Toſſinian, Hiſt. Seraph. Fran a Sta Clara. page 27. (a) *Fran. a Sta Clara. in Hiſt. Min. page* 9.

'Order.' But I return to *William Occham*, ſome of whoſe Writings are deſervedly rank'd in the Index of Forbidden Books, as that call'd *The Work of Ninety Days*, and another, intitled *A Dialogue &c*; beſides which Things, he writ *Upon the Maſter of the Sentences*, Four Books, *MSS.* in *Balliol* and *Merton* Colleges at *Oxford*, and in *Cajus* College, at *Cambridge*, and printed at *Lyons*, *Anno* 1495. *A Compendium of Divinity*, One Book. *Of the Sacrament of the Altar*, One Book, printed at *Venice*, *Anno* 1516. *Of the Body of Chriſt*, One Book, *MSS.* at *Oxford*, in *Merton* College, and printed at *Strasburg*, *Anno* 1491. *Divers Sermons*, One Book. *Of the Predeſtination of the Saints*, One Book. *Of the Poverty of Chriſt*, One Book. *Of the Poverty of the Apoſtles*, One Book. *Great Quodlibets*, One Book. *Seven Quodlibets*, One Book. *A Theological Centiloquy*, or *of a hundred Concluſions*, One Book. Beſides Several Books of *Commentaries on all Ariſtotles Works*; *and* 52 *other Books* of different Subjects.

Occham at laſt became Penitent, return'd to his Duty, and was abſolv'd from his Excommunication: How long before his Death it was that he was reconciled I do not find; but he died at *Munick*, the Capital of *Bavaria*, and was there buried in the Convent of his Order; as appears by this following Inſcription upon the Marble Stone of his Tomb, in the Quire, on the right Hand of the Alter, viz. *Anno Domino* 1347, 7*mo. Aprilis*, *Obijt Eximius Doctor Sacræ Theologiæ*, *Fr. Gulielmus*, *dictus Occham*, *de Anglia*. *So Dr. Pits*, whoſe Curioſity led him to write to Kinſman of his own in the Court of the Duke of *Bavaria*, who was an Eye-witneſs of the ſaid Inſcription; which ſeems enough to end all Diſagreements in the various Accounts Authors give of the Place of *Occham*'s Burial. Notwithſtanding all theſe Misfortunes, the Name of Br. *William Occham* is ingraven in Braſs upon *Scotus*'s Tomb at *Cologn*, with Fourteen other Doctors of his Order; And, his Reputation is defended by many grave Authors, eſpecially by *Wadding*, the Annaliſt of the Order, under this Year, where the curious Reader may find a great deal ſaid in his Behalf, and many other great Men quoted alſo upon that Subject: And a learned Author of our own Nation, (a) *Nicholas Sanders* by Name, (no Franciſcan) writes thus, *Although Occham writ againſt the Pope, yet it was againſt him as a private Doctor only, and not againſt the Faith and the Authority of the Church of Rome*; *For otherwiſe he moſt openly confeſſes his Faith of the Church in his Prologue of the Book he writ de Sacramento.* So *Sanders*; and to the ſame Purpoſe others cited by *Br.* (b) *Angelus Maſon*, who make the beſt of a bad Matter; of which all that (I think) ought to be ſaid, is, that *Occham did very ill, and he repented, and I hope God had Mercy on him.* What Dr. *Pits* writes of *Occham* viz. that ſome Authors ſay, he was appointed or choſen Archbiſhop of *Dublin*, but was neither received by the *Iriſh*, nor confirm'd by the Pope, ſeems to me improbable; ſince 'tis not likely that *Occham* in Diſgrace ſhou'd be nominated to ſo great an Honour and Dignity.

Anno 1347. II. Br. *Robert Nigram*, Knight, having enter'd into the Order of St. *Francis*, departed this Life this Year at *Nottingham*. So (c) *Stevens* from an old Manuſcript.

I. *Br.*

(a) *De viſib. Monarchia Eccleſiæ*, *Lib.* 7*mo. Anno* 1324. (b) *In Catalogo. Script. Frat. Min.* (c) *Monaſticon*, *Vol.* 1. *page* 124.

I. *Br. John de Rudinton*, or *Rodington*, was born in *Lincolnſhire*, and in *Anno* 1348. proceſs of time became a Frier Minor in the Convent of *Stanford*, in the ſame County; from whence after his Religious Profeſſion, he was ſent to *Oxford*, where he became an eminent Philoſopher and Divine, ſo that he was one of their Regent Profeſſors of Divinity in the Convent of his Order there, and was at laſt admitted by that Univerſity to the Degree of Doctor.

John Major ſays, *Rodington* brought all his Learning to Perfection at *Paris*; whence it ſeems likely that he reſumed the Theological Leſſon there, and proceeded Doctor alſo of that Univerſity. He was a Man of extraordinary Vertue, as well as of great Learning, as it appears from his being choſen Provincial of his Order; which Office he diſcharged with great Prudence and Edification for ſeveral Years. Infine, *He was an uncommon Ornament of his Age, as ſome of his Writings, which I* (ſays *Mr.* (a) *Wood*) *have ſeen, abundantly declare. Peter Vincentius*, ſays *Pits*, remarks of him that he held the contrary Opinion to *Scotus* about the *Conception of the B. Virgin Mary*, maintaining that ſhe was conceived in Original Sin: But no ſuch Thing appears in his Writings; which makes me believe that Aſſertion a Miſtake; eſpecially ſince the Opinion of the *Subtile Doctor* upon that Head had ſo far prevail'd, as to be generally received by the Order, and in all Univerſities: But be this as it will, the Titles of *Rodington's* learned Works are as follows, *viz. Upon the Maſter of the Sentences*, Four Books. *Upon the Text of the Sentences*, One Book. *Extraordinary Queſtions*, One Book. *Great Quodlibets*, One Book. *Leſſer Quodlibets*, One Book. *Scholaſtical Replies*, One Book.

The Catalogue of Miniſter Provincials (ſays (b) *Mr. Wood*) has this of him, viz. *Fr. Johannes Rodynton, Doctor Oxon. Vir Sanctiſſimus, jacet Bedfordiæ*; that is, *Br. John Rodynton, a Doctor of Oxford, a very holy Man, buried at Bedford.* He departed this Life about the *Year* 1348, though the Annaliſt of the Order makes mention of him under the *Year* 1350. I cannot find at what time he enter'd into, or went out of the Office of Provincial; but he ſucceeded Br. *Roger Donewed*, a Doctor of *Cambridge*, and was ſucceeded by Br. *John Bronth*, a Doctor of *Oxford*.

II. Br. *John Went*, or *Guent*, born in *Wales*, at *Caſs-Guent*, commonly *Anno* 1348 call'd *Chepſtow*, in *Monmouthſhire*, was a Franciſcan, educated amongſt the learned Men of that Order at *Oxford*; where as *Leland* ſays, he follow'd his Studies with great Vigour and Application, and made ſuch Improvements in Learning, that he was the Wonder of all his Religious Brethren; amongſt whom in Time, he became a great Profeſſor of Divinity, and was alſo admitted by that Univerſity to the Degree of Doctor in that ſacred Faculty. Infine, his extraordinary Vertue and Learning recommending him, he was at laſt choſen Miniſter Provincial of his Order in *England*; which Office he executed with great Vigilance and Prudence, to the Increaſe of Merit in himſelf, and the Advantage of regular Diſcipline and Vertue in his Subjects: And although he was much taken up for many Years in the Schools with

(a) *Antiq. Oxon. Lib.* 1°. *page* 76. (b) *Ibidem, ex Regiſtro Frat. Min. Londin. Antiq. Oxon. page* 76.

with Teaching and Diſputation, in the Church with Prayer and frequent Preaching to the People, and in his Superiority with the Duties of his Miniſtry, yet he found Leiſure to recommend his Name and Fame to Poſterity by many learned and pious Works, ſome of which are, *Commentaries upon the Maſter of the Sentences*, Four Books. *Sermons to the People*, One Book. *Diſputed Queſtions*, One Book. He departed this Life in the *Year* 1348; was a Man of extraordinary Holineſs of Life, and ended his Days in the Fame of great Sanctity, as appears in the Regiſter of the Province; where, in the Catalogue of Provincials, (as (a) *Mr. Wood* ſays) he is recorded, word for word, thus, viz. *Frater Johannes Went, Doctor Oxon: Qui fecit Miracula in Vita; jacet Herefordiæ*; that is, *Br. John Went, a Doctor of Oxford, who did Miracles in his Life-time, buried at Hereford. Br. John Went* ſucceeded *Br. John Bronth*, a Doctor of *Oxford*, in the Office of Provincial, and was ſucceeded by *Br. William Tichmach.*

Anno 1349. I. Br. *Nicholas de Lyra*, or *Lyranus*, was a learned Franciſcan; but there is a great Diſagreement of Authors about his Native Country, for, ſome write that he was born at *Lyre* in *Brabant*, near *Antwerp*, and others more peremptorily aſſert, that *Lyra*, a little Town, or Village in *Normandy* was the Place of his Birth; yet a more numerous Train of Writers affirm, and more truly too, (as a zealous Engliſh Man may ſay) that *Nicholas de Lyra* was born in *England*, and his Name *Harper*; And of this Opinion are *Trithemius*, *Sixtus Senenſis*, *Jacobus Gualterus*, in *Tabula Conographica*, *Sæculo* 13°. where he alſo quotes, *Genebrardus*, notwithſtanding theſe two laſt are moſt zealous Sticklers for the Glory of their *French* Nation; *Harpsfield* (b) likewiſe, and *Mr.* (c) *Wood*, *Fran.* (d) *a Sta. Clara*, *Angelus* (e) *Maſon*, and other grave Authors reckon him an Engliſh Man. Let not the Reader therefore wonder to find *de Lyra* born in *England* after he has here found, from ſo many Authors of Credit, the great Probability, if not Certainty, of the Aſſertion. But I go to his Character. *Nicholas Harper*, or *de Lyra*, was indefatigable in his Studies of the Holy Scriptures, and by a long Practice, became moſt Skilful in the Explication of them. He was a finiſh'd Maſter of the Hebrew Language, had a ready Wit, and a good Scholaſtick Style, and deſerved more to be reſpected for his exemplary Life, than for his great Learning, notwithſtanding he has made his Name famous to the lateſt Poſterity, by his many excellent Works upon Holy Writ. His Expoſitions are not only uſeful, but neceſſary for all that deſire to be perfectly knowing in the Sacred Text; For, (as *Willot* ſays of him) he was indued with ſuch a Talent in underſtanding the true and genuine Senſe of the Divine Word, that he out-did the moſt learned Divines of his Time in expounding it, and had the Honour to break the Ice and make way for his Followers in the Interpretation of the univerſal Scriptures: So that the vaſt Extent of his Learning, ſpread throughout ſo many large Volumes, can never be ſufficiently admired. So *Br. Angelus Maſon*, *Ibid. John Stow*, in his Chronicles of our Nation, ſays that all *Lyranus's* Gloſſes upon the whole Scriptures in many Tomes, were publiſh'd at the Expences of a certain Citizen of

(a) *Antiquit. Oxon. Lib.* 1°. *pag.* 76. (b) *Sæculo* 14*to cap.* 28. (c) *Antiq. Oxon. Lib.* 1° *pag.* 160. (d) *Hiſt. Min. page* 30. (e) *In Catalogo Script. Provin. Angl. Frat. Min.*

of *London*; and the Author of the *Apoſtolatus* (a) *Benedictinorum* ſays, that the Money expended for the copying out the ſaid Works, amounted to the Sum of 670 Franks, or Florins: And this I take for a corroborating Proof of his being then reckon'd our Country Man; And indeed *Harper* is no very contemptible Engliſh Name. But I come now to a more particular Detail of his Character, from the Author of the *Franciſcan Martyrology*, on the 23*th* of *October*, who ſays, *Nicholas de Lyra* was born of *Jewiſh* Parents, and bred up a *Jew*, and in time became a very learned Rabbin, or Doctor amongſt them; But that through God's great Mercy, he was converted to the Chriſtian Faith, *in the* 34*th Year of his Age*, and the Year following enter'd into the Order of *St. Francis*, in the Convent of *St. Andrew* Apoſtle at *Verneuil*, in *Normandy*, wherein he made ſuch a happy Proficience, that he was a ſingular Pattern of all Vertues, and made afterwards ſo great Improvements in Learning in the Univerſity of *Paris*, that he was not only made a Profeſſor of Scholaſtick Divinity, but was honour'd with the Degree of Doctor, under the Title of the (b) *Venerable*, *Plain*, and *Uſeful Doctor*; which was not an Appellation of Arrogance, or Oſtentation, but a Character juſtly due to his Merits, eſpecially for his learned and ſolid, as well as *Plain* and *Uſeful* Expoſitions of Holy Scriptures, back'd with the Authorities of the Antient Fathers of the Church, and illuſtrated with the Opinions and Aſſertions of the Rabbins; which laſt are of great Weight with the *Jews*, whoſe Impiety and Incredulity he zealouſly oppoſed, in his Diſputations, in his Sermons, and in his Writings, making Commentaries upon both the Old and New Teſtament to their Reproach and Confuſion: For being a great Maſter of the Hebrew Tongue, and of all the Jewiſh Laws and Doctrines, he was an invincible Adverſary, being better qualified to argue againſt them *Ad hominem* than any other Doctor; And God was pleas'd to give ſuch a Bleſſing to his zealous Endeavours, that he brought over to the Faith of Chriſt above Six thouſand of the *Jews*. Infine, he was eſteem'd, not only a learned Man, but a Perſon of great Holineſs of Life, and is ſaid to have died with the Reputation of Sanctity in the Convent of his Order at *Paris* (aged 82, at the leaſt) and was there interr'd, in the Middle of the Chapter-Houſe, before the Altar, with this Inſcription upon his Tomb, viz. *Here lies the Venerable Doctor of Divinity Br. Nicholas de Lyra; the Fame of whoſe Life and Learning is ſpread over divers Parts of the World.* So the *Author of the Franciſcan Martyrology*, as above; where the curious Reader may find an honorable Commemoration of him, and many Things ſaid in his Commendation. His Writings are *Scholaſtick Poſtils, or Commentaries upon all the Volumes and every Part of both the Old and the New Teſtament*, Eighty Five Books. *Sermons of the Saints*, One Book. *Sermons of the Time, againſt the Jews*, Several Books. *Of the Body of Chriſt*, One Book. *Upon the Maſter of the Sentences*, Four Books. *Queſtions of the Old and the New Teſtament*, One Book. *Many Quodlibets*, One Book. *A Treatiſe of the Viſion of the Divine Eſſence*, One Book. *An Expoſition of the Ten Commandments*, One Book. *Of the Fit Miniſter, and the worthy Receiver of the Sacrament of the Altar*, One Book. beſides many other learned and uſeful Works.

(a) *Pag.* 162. (b) *De Lyra, Doctor Venerabilis, Planus, & Utilis.*

II. Br. *John of England* (ſo ſirnamed of Foreigners, becauſe born in *England*) was a zealous Franciſcan, who was ſent a Miſſionary into *Sclavonia*, where he preach'd the Word of God in the *Illyrick* Language by the Inſpiration of the Holy Ghoſt, having no other Knowledge of that Tongue; and God was pleaſed to confirm his Doctrine by many plain Miracles, to the Edification and Salvation (as we may piouſly hope) of many of his Hearers. So the *Annals of the Order* this Year. This is the Perſon mention'd in the *Fourth Part of the French Chronicles of the Order* to the following Purpoſe, viz. In the Convent of *St. Nicholas d'Eſtagne*, (*Stamni*, in Latin) in the Province of *Raguſa*, in *Dalmatia*, a Part of *Illyricum*, now call'd *Sclavonia*, lies buried the Body of a holy Franciſcan born in *England*, and therefore to his Chriſtian Name *John* was added *Anglicus*, or *ab Anglia*: This Frier being ſent to preach in thoſe Countries without any Knowledge of the Language except from above, wrought great Converſions of that People to a penitential Life by a miraculous Operation of the Holy Ghoſt, who inſpired either the Preacher with the Gift of Tongues, or the Hearers with the Gift of Underſtanding. This holy Man is ſaid to have wrought many unqueſtionable Miracles in his Life-time, and one is related of him after his Death; which is, that a certain Noble Man of that Country, who had been ſtark blind for ſome Time; was reſtored to a more perfect Sight then ever he had before enjoy'd, by putting upon his Eyes ſome of the Duſt taken from this Friers Grave. He is commemorated in the *Franciſcan Martyrology on the 8th Day of July.*

Anno 1349.

III. This Year, the one and fortieth general Chapter of the Order of *St. Francis* was held at *Verona*, in *Lombardy*; where Br. *William Farinerius*, of *Aquitaine*, was choſen Miniſter General of the whole Order. In this general Chapter *The Vicariate of Scotland* was united to the Province of *England*: So *Toſſinian*: (a) Now, I am not knowing enough to determine, whether this *Vicariate* was the whole Body of the *Scots* Franciſcans, or only the *Four Convents* of *Scotland* which are commonly reckon'd in the *Engliſh* Cuſtody of *Newcaſtle*? But, I preſume, it was the laſt; becauſe I take *Scotland* to have been a Province of the Order before this time, and not a Vicarſhip otherwiſe than in theſe ſaid *Four Convents*, which were no Part of the *Scots* Province, but belong'd to that of *England*.

Anno 1349.

I. Br. *Ralph Radipthor* was an Engliſh Franciſcan Doctor of Divinity of *Oxford*, in which ſacred Faculty his Writings proclaim him to have been for ſome time, a Profeſſor. He is, by Hiſtorians, commonly call'd *an Eloquent Apollo*, from his ſprightly Wit, his quaint Language, the Nimbleneſs of his Tongue and a wonderful Facility in ſpeaking, and Happineſs in expreſſing his Thoughts, with a good Grace, on any Subject. He was greatly delighted with a daily Reading and continual Meditation of the Holy Scriptures, and writ *Upon divers Texts of both the Old and New Teſtament*, Several Books *of Commentaries*, beſides theſe following Works, *Upon the Maſter of the Sentences*, Four Books. *Scholaſtical Lectures*, One Book. *Ordinary Queſtions*, One Book. He departed this Life in the *Year* 1350. *Dr. Pits.*

Anno 1350.

II.

(a) *Hiſt. Seraph. Lib.* 2do. *folio* 241.

II. Br. *Robert Radipton*, or *Radimpton*, was a very learned Franciſcan, and is ſaid to have writ ſeveral Books of *Expoſitions of divers Parts of the Holy Scriptures*, beſides Four Books *upon the Maſter of the Sentences*; One Book *Of Ordinary Queſtions*; and One Book of *Scholaſtical Lectures*. So Br. *Angelus* and *Poſſevinus*, who reckon this Man as a different Perſon from *Ralph Rediptorius* above, though the Writings and the Time of his Death are the ſame, and the Name ſeems to have a kind of Reſemblance. *Anno* 1350

I. Br. *Robert Hylton*, Baron *Hylton*, took the Habit of *St. Francis* in the Convent of *Bridgenorth*, in the Cuſtody of *Worceſter*, and was at laſt buried before the Altar of the Bleſſed Virgin on the North-ſide of the Church. So (a) *Stevens*, from an ancient Manuſcript. But he mentions no Date; So I place him here by gueſs. *Anno* 1351

I. Br. *John Stapilton*, Heir to great Wealth, quitting his Wife and Inheritance, became a Frier Minor. Br. *Hugh Willuby*, Chancellor and Doctor of *Oxford*, and Canon of the Church of *York*, did the like. *Stevens*, *Ibidem*. *Anno* 1352.

I. In the Annals of the Order, this Year, I find one Thing expreſs'd thus, viz. *Fr. Nicholaus Sutor, ex Minorita, factus Epiſcopus Eboracenſis, Sacræ Theologiæ Doctor*, that is, *Br. Nicholas Sutor, a Franciſcan Doctor of Divinity, made Biſhop of York*; If he means *York*, and not ſome other See call'd *Eboracenſis*: I find no ſuch Name in any Catalogue I have yet ſeen of the Archbiſhop's of *York*; But he might be nominated to the Archbiſhoprick of *York*, and yet be refuſed Admittance, being put off by the Intereſt and Power of the King, or by ſome other Means, ſo as never to take Poſſeſſion of the See; as 'tis not unlikely; for, the ſame Author ſays, he was buried at *Amiens*, in *France*, on the right Hand of the Quire, in the Church of the Friers Minors, to whom he was a Benefactor, having alſo been a Member of that Community. *Anno* 1353.

I. Br. *Reginald Lambourne*, Batchelor of Divinity, of *Merton* College, afterwards had the Degree of Doctor, in the Order of *St. Benedict*, enter'd into the Order of *St. Francis*, at *Oxford*, and at laſt died at *Northampton*. *Anno* 1354

Br. *John Liſle*, Profeſſor of the Civil Law, and heretofore Canon of *Bokeland*, alſo left all and became a Frier Minor. *Stevens* (b) from an ancient Manuſcript.

I. *Br. John Waler*, Doctor of Divinity, flouriſh'd about this time; he was Batchelor of that Faculty in the Univerſity of *Oxford*, before he came into the Order. *Anno* 1355.

Br. Oliver Stanwey, Doctor of both Laws, and Chancellor of *Cambridge*, was at laſt a Frier Minor. So *Stevens*, *Ibid.* who mentions no Date; But I place theſe Men here, becauſe now the Order was moſt flouriſhing.

I. Br. *William Breton*, born of the Race of the ancient *Britons*, in *Wales*, was a good, pious Franciſcan, having firſt been educated devoutly, *Anno* 1356.

(a) *Additions to the Monaſticon. Vol.* 1. *pages* 124. *and* 125. (b) *Additions to the Monaſticon. Vol.* 1. *page* 125.

voutly, and carefully inſtructed from his very Childhood, in the Principles and Practice of Religion and Devotion: He was alſo diligently train'd up in the Study of Claſſick Authors, and became an excellent Poet and Rhetorician. After his Religious Profeſſion, in the Order of the Friers Minors, he was advanced to higher Studies, and in proceſs of time was ſo famous for both Philoſophy and Divinity, that few were equal, and none ſuperior to him in thoſe noble Sciences. His great Learning indear'd him to the moſt eminent Doctors of his Time; and his Writings (even whilſt he was yet living) were in very great Eſteem with many, not only in *England*, but in *France* likewiſe, and in *Italy*. *Harpsfield* (a) reckons *Breton* for one of the moſt famous of thoſe great Men who, by their elaborate Writings, did Honour to their Country in this Age. Some of his Works are ſaid to be yet found in the publick Library in *Oxford*, and in other Libraries in *England*, *France*, and *Italy*. *Br. William Breton*, was a careful Interpreter of *Words*, eſpecially in his explicating of ſacred Things, affirming it to be a Matter of Importance to underſtand well the proper Senſe and genuine Signification of every Word, and the Energy of every Expreſſion; for, although a metaphorical and figurative Manner of ſpeaking may be uſed ſometimes, yet no Man that pretends to be a Scholar ought to be ignorant of the Propriety of Speech; And therefore he took great Pains to make a plain Interpretation of many obſcure Terms, eſpecially in the Holy Scriptures; of which kind *Dr. Pits* ſays he ſaw a certain *MSS.* Work of his in Parchment, in the Library of the *Auguſtinians* of the Priory of the *Holy Mount*, in *Loraine*, which ſaid Work treats of the Etymologies of Words of the Holy Scriptures; and though 'tis written in Proſe, yet the Beginning, or Proem of it is in a Kind of Hexameter rhyming Verſe, and it is intitled *Summa, or an Expoſition of Words of the Bible*, One Book; which begins thus, viz.

Difficiles ſtudeo partes quas Biblia geſtat
Pandere; ſed nequeo, latebras niſi qui manifeſtat
Auxiliante Deo, qui cui vult ſingula præſtat:
Dante juvamen eo, nihil inſuperabile reſtat. &c.

His other Works are theſe, *viz. The Library of the Holy Fathers*, One Book, *MSS.* in *Balliol* College at *Oxford*. *The ſame Work abridged*, *MSS.* in *St. Benedict's* College at *Cambridge*. *On the Diviſions of Boetius*, One Book. *On certain Sayings and other Works of Alexander Neccam*, One Book. This *Neckam*, upon whom *Breton* writes, was a *Canon Regular* and Abbot of a famous Monaſtery, in, or near *Exeter*, in *Devonſhire*, in the *Year* 1215, and died *Anno* 1227, leaving to Poſterity many learned *Commentaries* upon the Holy Scriptures both Old and New, beſides ſome other Works of Divinity; upon moſt of which Writings *Br. Breton* made his Notes and Remarks; But I go on to his other Works, viz. *Certain Grammatical Things*, One Book. *On Porphyrius's Iſagoges*, One Book. And Ten other Books *upon Ariſtotle's Wooks*. He departed this Life, *Anno* 1356, in the Convent of his Order at *Grimsby*, in *Lincolnſhire*. So *Pits* and others.

I. 'About

(a) *Hiſt. Eccleſiaſt. Saculo* 14to. *pag.* 583.

I. ‘ About this Time (ſays (a) *Mr. Collier*) there happen'd a warm ‘ Controverſy between *Richard Fitz-Ralph*, Archbiſhop of *Armagh*, ‘ commonly call'd *Armachanus*, and the *Mendicant* Friers. This *Richard*, as *Walſingham* reports, maintain'd the Conteſt with great Vigour: But at laſt, *Armachanus* being deſerted by the Engliſh Clergy, the Friers got their Privileges ‘ continued. To ſay ſomething farther of this famous *Fitz-Ralph*; He was of ‘ Engliſh Extraction, and born at *Dundalk*, in *Ireland*: His firſt Preferment was ‘ the Archdeaconry of *Litchfield*. He was Chancellor of *Oxford*, about the *Year* ‘ 1333, and afterwards promoted to the Archbiſhoprick of *Armagh*, in 1347. ‘ He travell'd to *Avignon* to maintain himſelf in the Controverſy begun at *London* againſt the Friers *Mendicant*.’ So *Mr. Collier*: To whom I will add from another (b) Author, that the Archbiſhop of *Armagh* having (on a ſlight Occaſion at firſt) taken a Prejudice againſt the *Iriſh* Franciſcans, the Engliſh Friers, out of a tender Compaſſion for their ſuffering Brethren, came into their Aſſiſtance; which irritated the good Prelate to a high Degree, and caus'd him to give ſuch bitter Marks of his Reſentments, that King *Edward the 3d.* was pleas'd to interpoſe his Royal Authority by ſummoning the Archbiſhop to Court, there to anſwer for his Conduct in this Affair: His Majeſty, on this Occaſion, treated him with ſome Warmth and challeng'd him to make good his Charge againſt the Friers before his Holineſs, Pope *Innocent the Sixth*, then at *Avignon*; where he had the Mortification to meet with no better Reception; as it appears by the Sequel: For, although the Archbiſhop had brought in the Engliſh Clergy to joyn with him in the Proceſs, yet he loſt his Cauſe, and ſoon after died, (at *Mons*, in *Henault*, as ſome ſay) in his diſhonourable Retreat from the Papal Court. So *Br. Fran. a Sta Clara*, *Ibid.* who alſo adds that *Walſingham*, though no Friend to the Friers ſays, *The Friers, whilſt the Cauſe was yet depending, obtain'd their Privileges as before, under a freſh Date*; and the Annals of *Ireland* averr, that *the Proceſs was intirely dropt.* So that Author, *Ibid.* But I again return to *Collier*; who gives more Particulars of the State of this Caſe when he ſays, ‘ The Arch- ‘ biſhop complain'd to Pope *Innocent the 6th.* of the Incroachments the Friers ‘ had made upon the Biſhops and Parochial Clergy, and preſs'd for a Revocati- ‘ on of their Privileges. The Pope receiv'd the Complaint, and appointed Com- ‘ miſſioners to hear both Parties. *Anno* 1357

‘ This Prelate writ two Tracts againſt the ſaid Friers; one of them entitled ‘ *A Defence of the Curates againſt the Mendicants*, and the other *Of the hearing of* ‘ *Confeſſions*. His Treatiſe in Defence of Pariſh Prieſts, is nothing but the Diſcourſe ‘ which he made before the Pope and Cardinals at *Avignon*. He reports, that ‘ being at *London*, he met with ſome Doctors engaged in a Diſcourſe about the ‘ Poverty of our Saviour and his Apoſtles: That being invited to preach upon ‘ that Subject, he laid down *Nine Concluſions*, in Seven or Eight Sermons, at which ‘ the *Friers Mendicants*, took check, and brought a Complaint againſt him before ‘ his Holineſs.

‘ His

(a) *Eccles. Hiſt. Vol.* 1. *Book.* 6. *page* 556, (b) *Fran. a Sta. Clara. in Hiſt. Min. pag.* 18.

'His Nine Concluſions are theſe, *viz.*

'*Firſt*, That if a Queſtion be moved about making Confeſſion, with Reſpect 'to Place? In this Caſe the Pariſh Church is to be preferr'd before that of 'the Friers.

'*Secondly*, That the Pariſhioners ought rather to apply to a Parſon or Curate 'for Confeſſion than to a Frier.

'*Thirdly*, That notwithſtanding our Lord Jeſus Chriſt was poor, when he 'convers'd upon Earth, yet it does not appear that he affected Poverty.

'*Fourthly*, That our Lord Jeſus Chriſt did never beg, nor make Profeſſion of 'Voluntary Poverty.

'*Fifthly*, That our Saviour never taught People to make Choice and Profeſſion 'of Beggary.

'*Sixthly*, That Chriſt our Lord held the contrary, that Men ought not to beg 'by Inclination, nor without being forced to it by Neceſſity.

'*Seventhly*, That there is neither Senſe nor Religion, in Vowing voluntary and 'perpetual Beggary.

'*Eighthly*, That it is not agreeable to the Rule of the *Friers Minorites* to be 'under Engagements of voluntary Poverty.

'*Ninthly*, That the Bull of Pope *Alexander the 4th*, which condemn'd the 'Libel of the Doctors of *Paris*, cenſured none of theſe Seven laſt Concluſions.

'This Diſcourſe is follow'd with a Sort of Memorial, which he deliver'd in to 'the Pope's Commiſſioners: The Purport of it is a Reply to the Reaſons which 'the Friers alledg'd to juſtify their Begging.

'One *Roger Conway*, then Provincial of the *Gray Friers*, wrote an Anſwer to '*Armachanus* upon this Subject.

'*Armachanus* died in the Controverſy at *Avignon*, in *November* 1360, So *Collier, as before quoted.*

Now if the Reader will be pleas'd to turn back to what is ſaid under the *Year* 1256, *Numb*, 8. he will plainly perceive that the Articles here drawn up by this Prelate are equivalent to thoſe condemn'd in the Doctors of *Paris*: But as that Storm turn'd to the Advantage of the Friers, So did *This* alſo conclude in a freſh Conceſſion of their Privileges: And the Archbiſhop of *Armagh*, notwithſtanding his Warmth againſt the Friers Minors, was forced, in his Defenſions, to acknowledge not only their great Learning and Scholaſtick Authority in our Univerſities, but alſo the Sanctity of their Lives. So *Fran.* (a) *a Sta. Clara.*

Anno 1358. I. Br. *Adam Wodeham* was a famous Franciſcan Profeſſor of Philoſophy and Divinity at *Oxford*, (as (b) *Wood* writes) and gain'd very great Fame by his learned Writings. To this may be added, from *Dr. Pits*, that he was born in a Town call'd *Wodeham*, in the Dioceſs of *Wincheſter*, and the County of *Southampton*. He was Scholar to the famous *Br. William Occham*, and at laſt a Doctor of *Oxford*. He was one of the moſt famous Men of his Days for Piety, as well as for Wit and Learning; in which laſt *John Major* (as *Mr.*

(a) *Hiſt. Min. pag.* 19. (b) *Antiq. Oxon. Lib.* 1°. *pag.* 76.

Mr. (a) *Wood* ſays) eſteem'd him equal to his Maſter *Occham*. He taught Divinity in divers Convents of his Order; to whoſe Leſſons there often was a great Concourſe of Strangers, and even of Lay Perſons. In a Word; He was deſervedly reckon'd among the moſt learned Men of his Time, the Fame of his Learning was univerſally ſpread abroad, and his Reputation was increas'd by the excellent Writings which he publiſh'd to Poſterity; which are *Commentaries upon the Canticles*, One Book. *An Expoſition on Eccleſiaſticus*, One Book. *Upon the Maſter of the Sentences*, Four Books. *Eleven Determinations*, One Book. *Decrees of the Council of Oxford*, One Book. *Of the Court of Penance of the Friers*, One Book. *Againſt Richard Wetherſet*, One Book. He departed this Life *Anno* 1358, (as *Pits* and *Wood* ſay) in a Convent of his Order at *Babewel*, near *Bury*, in *Suffolk*. Some Writers call this Man *Godham* as *Mr. Wood* obſerves; but they certainly are under a Miſtake; for Br. *Adam Godham* died almoſt forty Years before this Time, viz. *Anno* 1320. as may be ſeen under that Year, and was a different Man from this *Br. Adam Wodeham*. as *Pits*, *Willot*, and others atteſt. This *Richard Wetherſet*, againſt whom *Wodeham* writ, was a learned Man, heretofore Chancellor of the Univerſity of *Cambridge*, He was of the Secular Clergy, and not fond of the Friers, and one with whom *Wodeham* had ſome Diſputes. So *Dr. Pits*, *Anno* 1350.

I. Br. *Guy Marche* (call'd *Guido de Marchia*, or *Marchenſis*) was an Engliſh Franciſcan, and a Man of Letters; yet he ſeems to have been more pious than learned. In his Time certain Slanderers ſpread abroad ſome Reports and Lyes againſt the Order of *St. Francis*, endeavouring (as *Dr Pits* (b) ſays) to blaſt the Reputation, and ſink the Credit of that holy Society; and therefore this good *Br. Guy* thought it his Duty to diſprove and confute their falſe Stories; and, to that End, writ a Defence of his Order, wherein he very patly anſwer'd the Calumnies of its Adverſaries. This Work was compoſed in Rhyme, and dedicated to the Pope; the Title of it was *The Complaint of the World againſt the Friers*, and it was heretofore kept, as 'tis ſaid, in *Queen's* College at *Oxford*. *Anno* 1359.

The Titles of his other Works, and the certain Time of his Death I find not. So *Dr. Pits*, *Ibid.* Nor has the Collector any other Reaſon for the placing of this good Man here, but becauſe the Archbiſhop of *Armagh*'s Proceedings againſt the Friers had open'd the Mouths of ſome Perſons to diſparage them, and 'tis not unlikely that theſe were the Slanderers againſt whom *Br. Guy* thought fit to write.

I. Br. *Roger Conway* was born in the ancient Town ſo named, in *Carnarvanſhire*, in *Wales*. He ſeem'd to be framed by Nature and Grace, with a peculiar Bent towards Learning and Piety; and early in his Youth he made Choice of a Religious State, and enter'd into the Order of *St. Francis*; wherein, in proceſs of time, he made extraordinary Improvements, as appears by the Sequel; For, having with great Application gone through all the Courſes of his Studies at *Oxford*, he became a Profeſſor there, in the Convent of his Order, and was *Anno* 1360.

(a) *Ibidem.* (b) *In Appendice Illuſtr. Angl. Scriptor.*

was afterwards admitted to proceed Doctor in Divinity in that Univerſity. He alſo was ſo eminently famous for his Piety and exemplary Life, that he was thought the moſt fit Perſon to be Miniſter Provincial of his numerous Order in *England*, and was placed in that Office by the unanimous Conſent and Votes of his Religious Brethren; in which Poſt (if I miſtake not) he ſucceeded *Br. William Tichmach* already mention'd.

Whilſt *Conway* was Provincial, an outragious Storm was raiſed againſt the Friers by *Richard Fitz-Ralph*, Archbiſhop of *Armagh*, a violent Oppoſer of all the *Mendicants*, and chiefly of the poor Franciſcans; againſt whom that Prelate was pleas'd to publiſh his Thoughts in Writing, wherein he appear'd to be very hard upon them, as I have already ſaid under the *Year* 1357, where I have given the Reader the whole State of the Caſe. In that Perſecution Br. *Roger Conway* was intreated by his Friers to ſtand firm as a Wall in Defence of the Houſe of God, and the Province committed to his Care and Protection. He readily undertook the Cauſe, drew his Pen, ſtoutly defended his Subjects, and pithily confuted all the Charges of his Adverſary in that Controverſy by a Treatiſe which he writ *Of hearing Confeſſions, &c.* which he intitled, *Againſt the Informations of Armachanus*, One Book, *MSS.* in the publick Library, and in *St. Benedict's* College at *Cambridge*; and printed at *Paris*, in the *Years* 1496 *and* 1511. His other Writings are theſe, viz One Book of *Sermons*. *Lectures*, One Book. *Queſtions of Divinity*, One Book. *Scholaſtical Determinations*, One Book. *Of the Underſtanding of an Extravagant*, One Book. He departed this Life, at *London*, *Anno* 1360, and was buried amongſt his Religious Brethren in the Convent of his Order.

Notandum, That a certain Doctor of *Oxford*, of the Secular Clergy, who afterwards was Dean of *St. Pauls*, in *London*, by Name *Richard Chillington*, *(ſublimis elatiq; Ingenij)* was a fierce Oppoſer of the Friers, chiefly on the Score of their *hearing Confeſſions*, which he took for an Incroachment on the Pariſh Prieſts, and therefore inveigh'd againſt them in his Sermons, and writ in Defence of the Archbiſhop of *Armagh*, againſt the Friers, and againſt Br. *Roger Conway*; But their being favour'd with a freſh Grant of all their former Privileges, makes it as plain as Demonſtration, that theſe and all ſuch like Clamours were condemn'd by the Church, in it's Head.

Anno 1360. II. Br. *Bartholomew Glanville*, born of the Illuſtrious Family of the Earls of *Suffolk*, learn'd to carry the *Yoke* of our Lord from his Youth, and dedicated himſelf wholly to the divine Service, under a moſt ſtrict Obſervance of the Rule of *St. Francis*. He was a Man of great Wit, and of no leſs Application and Induſtry: He went through his Studies of Philoſophy and Divinity partly in *Oxford*, and partly in *Paris*, and at *Rome*; from whence returning to *Oxford*, he was there admitted to the Degree of Doctor in Divinity; Afterwards he again went over all his former Studies, and leiſurely ruminated upon them, making uſe of the moſt ſelect and beſt Interpreters of Things both natural and ſupernatural; whereby he acquired as great an Extent of Knowledge in that kind, as human Wit ſeem'd capable of, and he gave Proofs of the great Advantages that may be reap'd by making Philoſophy be ſubſervient to Theology;

For,

For, by a ſubtile and clear Explication, and a pat Application of the Proprieties of natural Things, he gave an almoſt incredible Light in Order to the expounding of the moſt difficult and abſtruſe Prophecies, or the Allegories, or any other Figures of divine Oracles; and he made all the Figurative Expreſſions of the Holy Scriptures much more plain and clear, than any Man ever had done before him; and for this Purpoſe he publiſh'd a vaſt Work, containing the very Juice and Marrow of moſt of the beſt Authors that ever had treated of thoſe Matters: The Title of this huge Work is, *Of the Proprieties of Things*, Nineteen Books, *MSS.* at *Oxford*, in *Balliol* and *Magdalen* Colleges, and at *Cambridge*, in the publick Library; and printed at *Paris Anno* 1574, under this following Title, viz. *Bartholomei Anglici Allegoriæ ſimul & Tropologiæ in utrumq; Teſtamentum*, which *Dr. Pits* (from whom I now write) ſays he ſaw printed in Folio, in the *Carthuſians* Library at *Cantaw*, near *Gulick* or *Juliers*, in *Germany*, and that it's commonly found in the Franciſcan Libraries; as at *Nancy*, in *Loraine*; at *Namure*, in the Low Countries; and at *Brule*, near *Cologn*. His other Writings are, *Of the Properties of Bees*, One Book, in *Lincoln* College at *Oxford*. *Of the Accidents of Things*, that is, *Of Numbers, Meaſures, Weights, and Sounds*, One Book. *Expoſitions of the Holy Scripture*, One Book. *Sermons*, One Book. *The Hiſtory of the Saints*, One Book. *Of the World, and Heavenly Things*, One Book. *Againſt Laurence Valla*, One Book, *MSS.* in *Balliol* College; where alſo is *Valla's Apology to Bartholomew*, *MSS.* *Practicks*, One Book, *MSS.* in the publick Library, and in *Balliol* College, *Oxon.* Br. *Bartholomew Glanville* departed this Life *Anno* 1360, at *Norwich*, as I ſuppoſe, becauſe (a) *Harpsfield* ſays, he was of that Convent, and that he illuſtrated the Dioceſs of *Norwich* very much with his great Learning.

III. Br. *Nicholas of Lynn*, born in the Town of that Name in *Norfolk*, was a Franciſcan Frier, (as my (b) Author ſays) bred up at *Oxford*, where he became a very famous Mathematician; So that he undertook and went a very hazardous Voyage in Hopes of making ſome uſeful Diſcoveries, and ſail'd beyond the Northern Iſlands, taking an exact Dimenſion of all thoſe Parts with his Aſtrolabe, and was the firſt Man that left to Poſterity an accurate Deſcription of them. *James Cnuyen*, of *Boiſleduc*, and from his *Itinerary*, *Mercator* and others write, that *Br. Nicholas Lynn* diſcover'd four impetuous Currents of the Sea, in the North, drawn with ſo great Violence into an inward Gulph, that Ships being once got into the Stream, cou'd never tack about by the Help of any Wind, which is never high enough there to turn a Windmill. *Br. Nicholas of Lynne* writ a Deſcription of the ſaid Iſlands, and dedicated his Book to King *Edward the Third*, the Title whereof was *Inventio fortunata*, and it begins from the 34*th Degree*, and reacheth to the Pole. Philoſophers may ſtart the Queſtion, *Whither thoſe immenſe Waters run that are ſo drawn in and ſwallow'd?* My (c) Author's Conjecture is, that the Earth here lying exceſſively deep, and the Waters that are already drawn in, being kept down by an immenſe Weight of freſh Floods pouring in upon them, are never able to riſe, but do ſpread themſelves

Anno 1360.

(a) *Hiſt. Eccles. Sæculo* 14*to. Cap.* 7. (b) *Hiſt. Min. pag.* 31. (c) *Fran. a Sta. Clara.*

ſelves abroad in the Depths, and blend with the Seas, till they are loſt in the Abyſs; and that the Cauſe of theſe dreadful Whirl-pooles is no other than a various and impetuous Meeting of the Waters of the Seas.

But I am gone beyond my Bounds, and now return to give the Reader an Account of this Man from (a) *Dr. Fuller*; who, in his uſual Style, writes thus, '*Nicholas Lynne* is generally accounted a *Franciſcan Frier*; but my Author (ſays 'he, meaning *Bale*) being a *Carmelite* himſelf makes him one of his own Order, 'and all acknowledge him an excellent *Muſician*, *Mathematician*, and *Aſtrologer*. 'It is reported of him how, in the *Year* 1330, being the third Year of King *Ed-*'*ward the* 3*d*, he ſailed with others to the moſt Northern Iſlands in the World: 'then leaving his Company, and taking his Aſtrolabe, he went as far as the Pole 'it ſelf, where he diſcover'd *Four In-draughts* of the Ocean from the four oppoſite 'Quarters of the World; from which many did conceive as well the *Flowing* of 'the Sea, as *Blaſts of the Winds* to have their Original. Were theſe Things 'true, and had they been known to the Ancients, as it wou'd have ſpared Phi-'loſophers much pains in diſputing the *Moon* the Cauſe of the *Motion* of the '*Tide* in the Sea, ſo had it ſpoil'd *Virgil's* Fancy in making the Country of *Æo-*'*lia* the only *Magazine* of the *Winds*. He died about the *Year* 1360, and was 'buried at *Lynne*, the Place of his Birth.' So *Fuller*, *Ibid. Dr. Pits*, following *Bale* in his Account of *Nicholas of Lynne*, makes him a *Carmelite*, and placeth him under the *Year* 1370, and gives this Catalogue of his Writings, viz. *For the Sick*, One Book. *Of divers Generations*, One Book. *Canons of Tables*, One Book. *Of Figures and Signs*, One Book. *Of the Judicial Sphere*, One Book. *Of the Nature of the Zodiack*, One Book. *Of the Houſes of the Planets*, One Book. *Maxims of Aſtrologers*, One Book. *Of the Revolution of the World*, One Book. *Of the Uſe of the Aſtrolabe*, One Book. *Of the Eclypſe of the Sun*, One Book. *Of the Judgments of the Stars*, One Book.

IV. About this Time there were ſome Difficulties between the Univerſity of *Oxford*, and the Friers, on the Account of their admitting many of the young Students into their Orders, which the Archbiſhop of *Armagh* heretofore, and others now were much offended at, as being a great Diminution (as was ſaid) of the Number of their Scholars: Whereupon both this Univerſity and that of *Cambridge* made a Solemn Statute, that none of their Students under Eighteen Years of Age ſhou'd hereafter be received into the ſaid Orders: which Decree was obſerved for Six Years, notwithſtanding Br. *William Folvile*, a Frier Minor, writ againſt it: But at laſt the Complaints of the ſaid Friers reach'd the Ears of the King, by whoſe Royal Edict the ſaid Act was made void and of no Effect. So (b) *Mr. Wood*. *Anno* 1360

V. Br. *Richard Ledred*, an Engliſh Franciſcan, made Biſhop of *Oſſory* in *Ireland*, *Anno* 1317, departed this Life about this Year, having ſo long diſcharg'd the Duties of a zealous good Prelate to the Honour of God, the great Benefit of his Subjects, and the Credit of the Engliſh Friers Minors, whereof he was a Member. *Annal. Ord.* *Anno* 1360

I. Br.

(a) *Fuller's Worthies of Norfolk.* (b) *Antiq. Oxon. Lib.* 1°. *pag.* 181.

I. Br. *Simon Lambourne*, of *Merton* College, in *Oxford*, was this Year firſt Proctor of that Univerſity; then advanced to be a Profeſſor of Divinity, became afterwards a Monk, and at laſt enter'd into the Order of the Friers Minors. So (a) *Mr. Wood*. *Anno* 1361

II. Br. *John Godrich*, a Frier Minor, was this Year made Biſhop of *Landaff*, and ſoon after died of the Plague; as *Thomas Paſcall*, his Predeceſſor in that See, had done before him in the preceding Year, viz. 1360. (b) *Wharton*. *Anno* 1361.

I. Br. *John Cradock*, a Frier Minor, was this Year promoted to the Biſhoprick of *Landaff*. *Godwyn's Liſt*. *Anno* 1362.

Br. *John Godrich* above named, is not in *Godwyn's* Catalogue of Biſhops; the Reaſon whereof, I preſume, was, becauſe he died very ſoon after he was elected, and perhaps was not inthronized. His Predeceſſor call'd *Thomas Paſcall*, by *Wharton*, is named *John Paſchall* by *Godwyn*.

II. Br. *Sertor Walleys*, *Sertorius Gualenſis*, or *Wallenſis*, commonly by Foreigners call'd *Fortanerius Vaſellus*, was neither of *Gaſcony*, or of *Aquitania* by Birth, as ſome, through Miſtake, aſſert; But, according to the Authorities of *Trithemius*, *Ciacconius*, *Willot*, *Pits*, *Harpsfield*, *Bale*, *Fuller*, *Fran. a Sta Clara*, *Angelus Maſon*, and many others, He was born in that Part of the Dominions of *England* call'd *Wales*, and was a Franciſcan ſome time of the Convent of *Gorgone*, in *Aquitania*, now call'd *Guienne*. *Sertor* was a Man of excellent Parts; which he, in Time, improved ſo notably, that the Univerſity of *Paris* admitted him to the honourable Degree of Doctor in Divinity, *Anno* 1333. His Life alſo was moſt exemplary and edifying, and his Wiſdom and Prudence ſo very remarkable and extraordinary, that he was made Vicar General of his Order in the *Year* 1342, and calling a Chapter of the whole Order at *Marſeilles*, the Year following, he was with unanimous Conſent and Applauſe, choſe Miniſter General of all the Order of *St. Francis*, and at the ſame Time gave a ſingular Inſtance of his great Zeal for the pure Obſervance of his Founder's Rule, by procuring a Confirmation of *St. Bonaventure's* Conſtitutions, and a Revocation of the Relaxations granted by Pope *Benedict the 12th*. He govern'd the Order with great Care and Prudence, and was ſo eminent for all the Vertues that make up a good Prelate, that in the *Year* 1347, he was preferr'd to the Archbiſhoprick of *Ravenna*, in *Italy*, but held the Government alſo of the Order, as Miniſter General, till the Year following, when he call'd a General Chapter of the whole Order of *St. Francis*, at *Verona*, and therein reſigned that Office to a new General. He was afterwards imploy'd by Pope *Clement the 6th.* to reconcile the *Genoeſe* and the *Venetians*; In which difficult Negotiation he gave ſo great Marks of his Prudence, that he was made Patriarch of *Grado*, in the Territories of the Republick of *Venice*, and having afterwards reduced the *Flaminians*, or Inhabitants near *Ariminum*, to their Obedience to the *Roman* See, He was at laſt made a Cardinal

(a) *Antiq. Oxon. Lib. 2do. pag.* 397 & 398. (b) *Anglia Sacra, Parte 1ma pag.* 11. *Vide Annales Ord. Min. Annis citatis. & Hiſt. Min. pag.* 28 & 29.

Presbiter, *Anno* 1361, by Pope *Innocent the 6th.* but is ſaid to have departed this Life before the Cap reach'd his Head. So the *Annals of the Order* and other Writers.

This great Prelate was alſo a learned Author, and communicated to Poſterity many elaborate Works; eſpecially in the Way of *Scholaſtick Explanations of moſt of the Books of the Holy Scriptures*; The Titles of his Writings are as follow, viz. *Expoſitions upon moſt of the Books of the Holy Scriptures*, many Books. *Upon St. Auguſtine, of the City of God*, Two and Twenty Books. *Sermons to both the Clergy and the People*, One Book. *Theological Lectures*, One Book. *Diſputed Quodlibets*, One Book. *Dr. Pits* ſays, from *St. Antoninus* and others, that *Sertor Wallenſis* died at *Padua*, *Anno* 1362, and was there buried in the Franciſcan Church of *St. Anthony*.

Notandum, That the Annaliſt of the Order ſays, he knows not why this great Man is ſaid to be of the *Britiſh* Nation, ſince all the Authors he had ſeen affirm him to have been of *Aquitania*, except *Ciacconius*, who leſs probably aſſerts him a *Welch-Man*, born in that Part of the Territories of *England* call'd *Wales*. So *Wadding*, under the *Tear* 1347. To this *Br. Angelus* (a) *Maſon* replies that he cannot believe theſe are *Waddings* own Words, who certainly had ſeen and read *Pits*, *Harpsfield*, *Willot*, *Poſſevinus*, *Sixtus Senenſis*, *& Trithemius*, who all are of the ſame Opinion with *Ciacconius*, viz. that *Sertor was born in the Dominions of England.* Hear the famous *Trithemius*, who lived not much above one Age after him; Theſe are his Words faithfully made Engliſh, viz. *Sertorius, whom ſome call Fortanerius, the Nineteenth Miniſter General of the Order of the Friers Minors, by Nation an Engliſh Man, by Country Welſh; afterwards Archbiſhop of Ravenna, then Patriarch of Grado, and at laſt Cardinal of the Roman Church, &c. commonly ſtyled, the Enlighten'd Doctor.* The other Authors abovemention'd are as plain as This, and being Men of Piety, Learning, and Integrity, there is no Queſtion to be made of the Truth of what they here aſſert. Beſides no Man can reaſonably make a Wonder of *Sertor's* being ſaid to be an *Engliſh Man*, or *Anglo-Britan* though he lived chiefly abroad, if he pleaſe to obſerve that it was a common Practice of the General Superiours, in the firſt Ages of this Order, to ſend (b) for the Engliſh Friers of the moſt bright Parts to other Provinces and Nations to be Profeſſors, and ſometimes Provincials; as all the Records of the Order bear Witneſs, and has been made plain in theſe Collections. Moreover, *Aquitania* (where *Sertor* lived) was at that time poſſeſs'd and govern'd by the *Engliſh*, and perhaps *Sertor* was matriculated into that Province, as many other Engliſh Men were into That and others; Nay, and it is not unlikely that the Provincial of *England* then had the governing of ſuch Convents, as were in thoſe Parts built by the *Engliſh*, as may be ſeen in the *2d. Part* of this Work: For, *Wadding* himſelf (c) owns that the Kings of *England* founded the Convent of *Reola*, in *Aquitania*, and it's certain that King *Henry the Third* (d) ſpent great Sums of Money on the like Occaſions in thoſe Parts: And King *Edward*

(a) *In Catalogo Script. Ord. Min. In fine Certaminis Seraph.* (b) *Hiſt. Min. pag.* 28. (c) *Ibidem pag.* 29. (d) *Ibidem.*

Edward the Third, built the Franciſcan Convent at *Bourdeaux*, call'd *St. Edward's*, in Honour of the King Confeſſor of that Name: No wonder then if ſuch eminent Fathers, as *Sertor* was, were placed in thoſe Countries, eſpecially whilſt they belong'd to our Kings. But I return home to *England*.

III. Br. *John Wichingham* enter'd into the Order of *St. Francis*, very young, in the Convent of *Norwich*, in which City he had firſt learn'd his Humanity; and in proceſs of time being ſent to *Cambridge*, he there ſtudied Philoſophy and Divinity with an extraordinary Succeſs, anſwerable to his diligent Application and excellent Natural Genius. Afterwards he betook himſelf to the ſublime Study of the Holy Scriptures, and preach'd frequently to the People with great Fervour and Zeal, teaching them to avoid Vice and embrace Virtue. He publiſh'd to Poſterity One Book *Of Sermons for proper Seaſons. Diſputations of moſt difficult Points*, One Book: Beſides many other Works of the like Nature, whoſe Titles *Dr. Pits* ſays, he was not able to recover. He departed this Life in the *Year* 1362. *Anno* 1362

I. Br. *William Huet*, a learned Franciſcan Divine, writ a Book intitled *Serpens Antiquus*, or *the Old Serpent*; *Of the Seven Deadly Sins. Pits*, in *Appendice*. The Date of his Death is not certainly known. *Anno* 1363.

I. Br. *William Lemſter*, born in the County of *Hereford*, was a Franciſcan Doctor of *Oxford*, excellently learned in Philoſophy and Divinity; in both which Sciences he is ſaid to have writ accurately many Things, which heretofore were greatly admired and much in Uſe both at *Oxford* and *London*. Amonſt many other Works, he writ *Collations upon the Maſter of the Sentences*, Four Books. *Queſtions of Divinity*, One Book; and other ſuch Works. So *Dr. Pits*, in *Appendice*. The Time when this Doctor flouriſh'd is not certainly known; but, by his Writings, he ſeems to have been a Profeſſor of Divinity. *Anno* 1364.

I. Br. *Richard Ruys* was a great Divine, and a Man of an excellent and ſubtile Wit. He ſeems to have been a Profeſſor of Divinity; for he made himſelf famous to Poſterity by his Four learned Books of *Commentaries upon the Maſter of the Sentences*. His other Works, and the exact Time when he flouriſh'd are not known. *Pits* in *Appendice*. *Anno* 1365.

I. This Year the Two Univerſities, *Oxford*, and *Cambridge*, preſented to the King in Parliament a Petition againſt the *Mendicant* Friers; in Purſuit whereof the Chancellor and Proctors of each Univerſity, and the Provincials of the Four Orders of *Mendicants* were ſummon'd to appear in the ſaid Parliament; to whoſe wiſe Deciſions all Parties concern'd referr'd their Grievances, unanimouſly agreeing to ſtand to their Determination and Sentence; viz. *That the Chancellors of both Univerſities, and the Doctors Regent and not Regent, ſhou'd hereafter treat the ſaid Friers in a friendly Manner, both in the Favours by them ask'd, and in the Performances of their Exerciſes*; *And, that the Decree agreed upon and publiſh'd by both the ſaid Univerſities againſt the Admittance of any of the Students into* *Anno* 1366.

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[1] *Vide Wood. Antiq. Oxon. Lib.* 1° *pag.* 182.

into any of the ſaid Four Orders before the Age of eighteen (which had been obſerved for Six Years) *ſhou'd hereafter be of no Force*; *And, that all other Statutes made to the Diſadvantage of the Friers ſhould alſo be void and of no Effect for the future. Provided nevertheleſs on the other Side, that the ſaid Friers ſhou'd not hereafter petition for any Bulls from Rome againſt either of the ſaid Univerſities, or any Member or Scholar thereof*; *But that all Fallings out hereafter, and all Penalties of Delinquents, ſhould be referr'd to the King and his Privy Counſel.* Thus ended all the Diſputes between the Univerſities and the *Mendicants*. So *Mr. Wood*.

Anno 1367. I. Br. *Walter Wiburn* (whom ſome call *Wimburn*) made his Religious Profeſſion of the Rule of *St. Francis* in the Convent of that Order at *Norwich*; as is ſaid: But be that as it will, certain it is that he was a Frier Minor; And *Leland* is more than commonly profuſe in his Commendations for the Elegancy of the Books he writ: For, he was eloquent and quaint in the Latin Tongue, in both Verſe and Proſe, and moreover extraordinary pious, and devout towards God and his Saints. He writ *Of Chriſt our Lord and of the Bleſſed Virgin Mary*, in Heroick Verſe and in Rhime: His Works are of the *B. Virgin Mary*, in Hexameter Verſe, One Book. *Of Jeſus Chriſt and the ſame Virgin Mary*, One Book. *An Encomium of the Mother of Chriſt*, One Book. *Of the Properties of the Holy Land*, One Book. *Verſes of ſeveral Sorts*, One Book. He departed this Life about the *Year* 1367. *Dr. Pits.*

Anno 1368. I. Br. *John Wallis*, or *Wallenſis*, born in *Wales*, flouriſh'd about this Time amongſt the Franciſcans, and was famous for his Religious Life and great Learning. This is all I find of him. *Annal. Ord.*

Anno 1369. I. Br. *Simon Tunſted*, or *de Tunſtede*, was born in the City of *Norwich*, where he afterwards took upon himſelf the Religious Habit of St. *Francis*, after he had perfected himſelf in the Study of Claſſick Authors. He was a very great Lover of Piety and Learning, took much Pains in the Purſuit of the Liberal Sciences, and became a finiſh'd Maſter in Philoſophy; eſpecially in the Mathematicks and in Muſick, and on theſe Conſiderations gain'd a great Name in the World. In natural Philoſophy nothing pleas'd him ſo much as the Speculation of Meteors, and the Situation of Celeſtial Bodies: Theſe Studies rais'd his Mind to more ſublime Contemplations, ſo that he ſeem'd to dwell continually in the Third Heaven. He is highly commended by ſome Writers of his own Order, and declared to be a moſt knowing Man in all Sciences: Some alſo extol his great Prudence and Dexterity in the managing of Affairs of Importance; others praiſe him for his Gravity and the Compoſure of his Mind, and ſet him off for a Perſon of great Worth and Authority. Having ſeriouſly weigh'd all I have read of him, (ſays *Dr. Pits*) he ſeems to me to have been a Man not only of uncommon Learning, but alſo eminently perfect in all manner of Vertues; as appears likewiſe from the great Opinion his Brethren had of him, who eſteem'd him the moſt worthy Man amongſt them to be choſen, by their unanimous Votes, Miniſter Provincial of the numerous Franciſcan Province of *England*. I cannot find at what time *Tunſted* came into, or went out of this Office; but he ſucceeded *Br. Roger Conway*, DD. already mention'd, and was ſucceeded

ded by *Br. Robert Wilſteede.* He ſpent much of his younger Days in the Study and Explication of *Ariſtotle's* Writings of Meteors, and ſuch like Subjects, and it may reaſonably be preſumed, that he afterwards exerted his Talents and Pen in Matters of higher Learning; but nothing now remains except theſe Titles of his Works, viz. *Upon Ariſtotle's Meteors*, Four Books. *Of the Four Principal*, One Book. *Tunſted* departed this Life, *Anno* 1369, at *Bruſh-yard* a Monaſtery of Religious Women of the Order of St. *Clare*, in *Suffolk*. *Dr. Pits.*

II. The Devotion of the *People* and the Number of the *Friers* in the Convent at *London* increaſing, the *Firſt*, about this Time, enlarged the Houſe and its Offices for the *Latter*; who were ſeldom fewer than one hundred Friers. So a (a) late Author; who alſo ſays, that in the *Year* 1300, one *Br. Thomas Feltham*, a Frier Minor, and *Br. William Baſings*, alſo a Minor, procured Friends to be great Benefactors to the ſaid Franciſcan Convent: And that, *Anno* 1302, *Br. Hugh Hertelpolle* being Miniſter of the Friers Minors in *England*, *Br. George* Cuſtos of *London*, and *Br. Henry Sutton* Guardian of *London*, the Sum of one hundred Pounds was paid for the Uſe of the *Minors* of that Convent by the Executors of *Arnold Tedemar*, Citizen of *London*, who left them that Legacy by Will: That the ſaid *Br. Henry Sutton*, Warden, rais'd them many Benefactors to this Convent, ſome of whom had the Charity to glaze their Windows. *Item*, That the Buttery, the Lodging for Gueſts, with the Chambers towards the Infirmary, were procured by *Br. Richard Knotte*, and the Friers had many other Advantages by his Procurement from one *William Albon*. *Item*, That *John Potter*, once a Citizen of *London*, and a Benefactor to the Franciſcans, became afterwards a Frier in that Houſe, and lived many Years a Profeſſ'd Minorite. *Item*, That *Br. N. Ruſſel*, heretofore Guardian of *London*, procured Benefactors to that Convent; as likewiſe did *Br. John Malberthorp*, who was Warden of that Convent, *Anno* 1368, and after him one Br. *John Bruyll*, Warden alſo of the ſame Houſe: So *Stevens*.

I. Br. *Henry of Oxford* was a Franciſcan Doctor of *Oxford*; a Perſon greatly Experienced in all Learning, both Sacred and Prophane; *Anno* 1370. of wonderful Piety alſo, and of equal Authority amongſt his Religious Brethren; and on theſe Conſiderations much reſpected and eſteem'd of all Men, and appointed *to govern others*, as *Pits* ſays; from whence it may reaſonably be ſuppoſed that he laudably diſcharg'd ſome Offices of Superiority. He alſo was a famous Preacher; and in all Stations behaved himſelf as a Man of extraordinary Vertue, Learning, and Reſolution; eſpecially in the Pulpit, in his Sermons, wherein (when the Honour of God was concern'd) he never was afraid of reproving any Perſon, even of the firſt Rank. To the laſting Memory of his Name, and the Improvement of Poſterity, he publiſh'd One Book of *Sermons upon the Feſtivals*, another Book of *Sermons upon the Sundays*, and a Third Book of *Sermons upon the Week-days*; which ſaid Works are ſaid to have been kept in the Convent of *St. Francis*, at *Reading*, *Berks*, till the Diſſolution of Religious Houſes. *Pits* ſays, that

(a) *Stevens, in his Additions to the Monaſticon. Title Franciſcans.*

that the Time when this good Man flouriſh'd is uncertain; But *Br. Angelus Maſon* brings him into his Catalogue of Engliſh Franciſcan Writers about this Year, and I doubt not but he had good Reaſons for it.

For Want of an Opportunity of a free Acceſs to proper Books, I find nothing material concerning the Engliſh Franciſcans for theſe three Years forwards but what will be better referr'd to another Date: And therefore go on.

Anno 1374. I. Br. *Philip Torrington*, an Engliſh Franciſcan, was advanced to the Archiepiſcopal See of *Caſhel*, in *Ireland*, about this Year. *Br. Fran.* (a) *a Sta Clara* puts him in this high Station *Anno* 1514, which is certainly an Errour of the Preſs, becauſe he quotes the *Epitome of the Annals of the Order*; whereas the Author of the ſaid *Epitome* makes this Br. *Philip Torrington* Archbiſhop of *Caſhel* in the *Year* 1374. And, *Anno* 1376, the ſame Author alſo tells you, that Prelate then was the Patron and Defender of the Papal Privileges granted to the Franciſcans in *Ireland*: And it is not likely that this laſt Author was miſtaken in his Chronology of this Matter, he being an *Iriſh Man*.

Anno 1376. I. *Br. John Marcheley* was remarkably famous for both the Holineſs of his Life and his great Learning; and therefore was unanimouſly choſen Miniſter Provincial of his Order in *England*. In his Time there was a great Controverſy between the Dominicans and the Franciſcans, about the *Immaculate Conception of the Bleſſed Virgin Mary*; For, one *William Jordan*, a Dominican, following the Opinion of *St. Thomas Aquinas*, eagerly maintain'd that ſhe was conceiv'd in Original Sin; and he was as briskly oppos'd by Br. *John Marcheley*, both in publick Diſputations in the Schools, and in Books written by him to maintain the contrary Opinion: And this Scholaſtick Debate between the Two Orders laſted for many Years, *Marcheley*, all his Life-time ſtanding up ſtoutly (as the Standard-bearer of the Franciſcans) in the Defence of the pious Opinion of *Scotus* and his Order, and, as the Conqueror, writing a Book, *Of the Conception of the Bleſſed Virgin Mary*: Beſides which Work he alſo writ another Book, intitled *Various Queſtions*. He departed this Life, *Anno* 1376, at *York*, where he was buried amongſt his Religious Brethren, in the Convent of his Order. So *Pits* and *Maſon*, from *Willot* and *Leland*.

Notandum, That Br. *Robert Wilſteede's* Provincialſhip being expired, he was ſucceeded by Br. *John Mardeſton*, and He by Br. *John Marcheley*, to whom ſucceeded Br. *Thomas Heber*.

Anno 1376. II. Br. *John Hilton*, a Franciſcan Doctor of *Oxford*, was very famous for his holy Life and great Learning, and gain'd a general Applauſe at *Oxford* for his ſubtile Diſputations in the Schools. He maintain'd the Honour and Credit of his Order, like a zealous and learned Champion, againſt one *Utred Bolton*, a *Benedictine* Monk, (who though otherwiſe a learned good Man) ſeem'd to ſome, as *Pits* ſays, to have caſt a Blemiſh upon his own Reputation by drawing his Pen againſt the State of the *Mendicants*; But be this as it will, Br. *John Hilton* oppoſed him, on this Occaſion, by writing certain *Solemn Determinations*,

(a) *In Supplemento Hiſt. Min. Provin. Angl. Irat. Min.*

tions, intitled, *Of the Poverty of the Friers*, One Book. *Of the State of the Friers Minors*, One Book. He departed this Life, *Anno* 1376, and was buried in the Convent of his Order at *Norwich*. The curious Reader may find the Character of the ſaid *Utred Bolton* in *Pits*, *Anno* 1380.

III. This Year alſo the Franciſcans made (a) choice of certain eminent Perſons, of great Merit for both Vertue and Learning, to be their Protectors and Defenders againſt the Attacks of ſome Engliſh Biſhops who, as it ſeems, were not well affected towards their State of Life. *Anno* 1376.

I. The *Auguſtinian* Friers were (as it ſeems) either forbidden by their Conſtitutions to eat Fleſh, or had introduced among themſelves a pious Cuſtom of continual Abſtinence; as it appears by a Diſpenſation (b) procured, this Year, from the Pope for them to eat Fleſh, on Condition that they ſhou'd keep the Lent of the Friers Minors before Chriſt-Maſs; which Faſt is preſcribed by the Rule of *St. Francis*, and s as ſtrictly obſerved in the Convents of his Order as the common Lent of the univerſal Church; and laſts from the Feaſt of All-Saints till Chriſt-Maſs Day excluſively. *Anno* 1377

The *Dominicans* alſo in *England* had to the ſame Effect, ask'd and obtain'd a Diſpenſation from the Pope, *Anno* 1374, that they might not be troubleſom, or burdenſom to Seculars, or to their Benefactors: But whether, or not, this Diſpenſation was granted on the ſame Condition of obſerving the ſaid Franciſcan Faſt, as the other was, I do not find.

I. Br. *Walter Caxton* (whom *Stevens* calls *John*) a famous Franciſcan Doctor of the Laws, Canon and Civil, was the Author of a learned Work, the Title whereof is *A Sum of Confeſſions*, One Book, *MSS.* in *Oriel* College, at *Oxford*. *Dr. Pits* ſays, *In his Appendix*, that the Time is uncertain when this Man flouriſh'd; But the Study of the Laws was not much follow'd by Religious Men when Scholaſtick Divinity had taken Place of it in their Schools, (as before this Time it had) which makes me believe that *Dr. Caxton* did not ſurvive this Date. *Anno* 1378

I. Br. *Roger Rugge* (or *de Ruggo*) was a famous Franciſcan Doctor of Divinity, and ſeems to have been a Profeſſor in that ſacred Faculty; For, he writ Four Books of *Commentaries upon the Maſter of the Sentences*, beſides other Works, the Titles whereof are, *Some Small Theological Tracts*, One Book. *Commentaries upon the Books of the Soul*, One Book. *Of the Greateſt and the Leaſt*, One Book. The Two firſt Manuſcripts are ſaid to be in the Archives of *Cajus* and *Gonel* Colleges, at *Cambridge*. *Pits, in Appendice*. His Time is not certainly known; but he is placed here by gueſs. *Anno* 1379.

I. Br. *William Appledore*, or *Appleton*, a famous Franciſcan Doctor, and Confeſſor (c) to King *Richard the Second*, was this Year, moſt barbarouſly murder'd, together with that holy Prelate *Simon Sudbury*, or *Tibold* Arch- *Anno* 1380

A a

(a) *Fran. a Sta Clara, in Appendice Hiſt. Min.* (b) *Leland. Collectan. Vol.* 1. *part.* 2. *pag.* 308.
(c) *Vide Fran. a Sta Clara. in Hiſt. Min. pag.* 29.

Archbiſhop of *Canterbury*, and *Robert Holles*, Prior of *St. John's*; being all three beheaded upon Tower-hill, in *London*, by thoſe villanous Rebels *Wat Tyler* and *Jack Straw*, and their Accomplices, Sixty Thouſand in Number, who, like an impetuous Torrent, bore down all before them; as may be ſeen in our Engliſh Hiſtories. *Stow's Chronicles abridg'd* record this bloody Fact this Year, and *Godwyn* in the Year following. See his *Catalogue of Biſhops*.

Anno 1380. II. Br. *John Stafford*, born at *Stafford*, enter'd into the Order of *St. Francis* in his Youth; and having finiſh'd his Studies of Philoſophy and Divinity with good Succeſs, he (as *Leland* writes) ſpent ſome of his leiſure Hours in the reading of Hiſtory, and being by Degrees accuſtom'd to that kind of Study, he began to find a Delight and an Improvement therein, and therefore thought it worth his while, not only to read the Lives and Acts of great and famous Men for the preſent Entertainment of his own Mind, but alſo to write down what he had read, for the common Benefit and Improvement of others; And obſerving that *England* had the Honour to abound with domeſtick Examples of heroick Vertues, he judg'd that his Labour wou'd be beſt imploy'd in Penning the Hiſtories of his native Country; and therefore he ſet himſelf to that Work, and writ in Latin, not unhandſomly, as *Pits* expreſſes it. His Work is intitled, *Hiſtoria Anglica*, or *A Hiſtory of England*, One Book. He departed this Life about this Time. So *Dr. Pits*.

Anno 1381. I. Br. *John Tyſſington*, a famous Franciſcan Doctor, (whoſe Character I will give hereafter) was this Year one of thoſe leading Doctors of *Oxford* who, together with *William Berton*, Chancellor of that Univerſity, condemn'd *John Wickleff* of Hereſy. This *Wickleff* was Parſon of *Lutterworth*, in *Leiceſterſhire*, who advanced many heterodox and pernicious Opinions, to the great Scandal of the Nation. The Franciſcan Friers gave ſignal Proofs of their great Zeal for the Catholick Faith, in Oppoſition to this deteſtable Hereſy; as appears in a certain *Oxford Manuſcript*, *page* 65, where (as my (a) Author ſays) it is recorded that to the Reſolutions and Deciſions of this firſt Convocation held in *London*, on this Occaſion, (*May the* 21*th.* 1382) for the Condemnation of *John Wickleff's* Two and Twenty Concluſions, theſe following Doctors were Subſcribers, viz. Br. *John Curlelle*, and Br. *Thomas Barnwel*, Doctors of Divinity of *Oxford*, Br. *William Folvile* and *Br. Roger Frysby*, Doctors of Divinity of *Cambridge*, and Br. *Ralph Wiche* Batchelor of Divinity; All of the Order of St. *Francis*.

In the ſame Manuſcript, *John Ridden*, a Doctor of *Cambridge*, ſubſcribes to the fifth Convocation; and *page* 66, there is a Letter from the Guardian of the Friers Minors of *Oxford* and the Priors of the three other Orders of *Mendicants* to *John* Duke of *Lancaſter*, againſt one *Nicholas Hereford*, a *Wickleffiſt*, dated *February the* 18*th* 1381. So *Fran. a Sta. Clara*, *Ibid.* But more of their Zeal in this Cauſe hereafter.

I. The

(a) *Fran. a Sta Clara*, *in Hiſt. Min. pag.* 32.

I. The learned Univerſity of *Oxford* is ſaid to have been traduced, as if they had given into *Wickleff's* Hereſy; But *Thomas Gaſcoign*, (a) clears them of that diſhonourable Imputation by diſcovering an important Truth; which is, that a certain Letter which was ſent from *Oxford* (as an Act of that Univerſity) to *Prague*, in *Bohemia*, in behalf of *Wickleff's* Errors, was not genuine; but was counterfeited by one *Peter Payne*, who by Stealth, had got the Univerſity's Seal, wherewith he ſigned the ſaid forged Letter. This an Author (b) of Credit writes from *Twyne*, and he relates it for the Honour of the ſaid Univerſity, againſt thoſe Slanderers who, deceived by the Sham-Letter, gave out that *Oxford* then favour'd *Wickleff*, and declared themſelves for his Errors. *Anno* 1383.

I. Br. *William Folvile*, born in *Lincolnſhire*, made ſuch Improvements after he became a Member of the Order of *St. Francis*, that he was admitted to the honourable Degree of Doctor of Divinity, at *Cambridge*; and not undeſervedly, for he was famous for his manifold Learning, and had alſo a great Name for his vertuous Life, as *Leland* and *Willot* atteſt. In this good Man's Days the Univerſity-Men were greatly offended at the Friers, eſpecially the Franciſcans, becauſe they often admitted Youths, little more than Boys, into their Order; and therefore they made a Decree, or Statute, that no Perſon under eighteen Years of Age ſhou'd be received by them out of either of the Univerſities; which ſaid Act the Friers wou'd not allow to ſtand good, alledging that it was derogatory to their Privileges, and notably prejudicial to their State: So Br. *William Folvile* writ againſt it, in behalf of his Order, and intitled his Work, *For the Clothing of Boys*, One Book. He departed this Life in the Convent of his Order at *Stanford* in *Lincolnſhire*, *Anno* 1384. *Dr. Pits.* This Statute continued in Force no longer than Six Years; as I have already ſaid, under the *Years* 1360 *and* 1366. *Anno* 1384.

I. Br. *Thomas Burbury*, about this time, was Miniſter Provincial of the Engliſh Province of Franciſcans. It appears not at what time he was choſen into this Office; but he ſucceeded Br. *Thomas Heber*, and was ſucceeded by Br. *John Tyſſington*, DD. *Anno* 1385.

I. Br. *William Scharſhille*, once *Juſtice* of King *Edward the Third*, quitting all temporal Affairs, enter'd into the Order of St. *Francis*, with great Honour, at *Oxford*. So *Stevens*, from an ancient Manuſcript; but mentions no exact Date. *Anno* 1386.

Nothing memorable occurrs concerning the Franciſcans in the three following Years. So I go on.

I. Br. *John Summer*, or *Somer* (*Sonnir*, (c) *Davenport* calls him) was a Franciſcan of the Convent of *Bride-water*, in *Somerſetſhire*, from whence he afterwards was ſent to *Oxford*, where he went through all his higher Studies, and made ſuch an advantagious Progreſs in Philoſophical Learning, (as *Leland* writes) eſpecially in the Mathematicks, that in his Time there hardly was any *Anno* 1390.

(a) *In Dictionario Theologico.* (b) *Hiſt. Min. pag.* 32. & 33. (c) *Hiſt. Min. Provin. Angl. Frat. Min. pag.* 31.

any Man in *England* fit to be compared with him, and none that excell'd him. He applied himſelf more particularly to Aſtronomy, in which kind, partly from the beſt Authors, and partly from his own Wit and indefatigable Induſtry, he made many wiſe Obſervations, and compos'd ſeveral very commendable Schemes of the Solar Cycles and the Eccleſiaſtical Computation; which he reviſed, reduced into a proper Method, and publiſh'd (about ten Years before his Death) for the Benefit of Poſterity, and to his own laſting Fame, notwithſtanding his great Humility which wou'd not permit him to make his Works ſee the Light, but at the Command of Br. *Thomas Heber*, his Provincial, and the Requeſt of *Joanna*, Princeſs of *Wales* and *Aquitania*, who was King *Richard the Second's* Mother, and was afterwards buried in the Church of the Friers Minors at *Stanford*. But I return to Br. *John Summer*, whoſe Writings are theſe, viz. *Canons of the Stars*, One Book. *Of the Quantity of the Year*, One Book. *Corrections of the Calendar*, One Book. *A Third Calendar*, One Book. *Of the Metrical Faculty*, or the *Art of Poetry*, One Book. Beſides many other Works. He departed this Life, *Anno* 1390. *Pits*, *Davenport*, *Maſon*, and others.

Anno 1390. II. Br. *John Anglicus*, an Engliſh Franciſcan, whom *Willot* calls by no other Name, was a Man of great Vertue and excellent Learning; a Follower of the *Subtile Doctor Scotus*, and a Writer of ſeveral Works, whereof the very Titles were not known to *Dr. Pits*, being loſt, I preſume, by the Iniquity of the Times, except One Book *Upon Scotus's Univerſalia*, printed at *Venice Anno* 1511. He departed this Life in the *Year* 1390.

Notandum, There are Two other famous Franciſcans of the ſame Appellation, whoſe Characters I have given under the *Year* 1256, each of whom had *Anglicus* added to *John* inſtead of a Sirname, the *Engliſh* being commonly ſo named by Foreigners, amongſt whom theſe Three lived many Years, at *Paris* and elſewhere.

Anno 1390. III. Br. *Geffrey Linge* (*Galfridus Lingius*) was of the Franciſcan Convent at *Norwich*. He took great delight in Hiſtory, and made a diligent Search into the Antiquities of his own Nation; and having, for a long Time, and with much Labour, read over almoſt all the beſt Authors of that kind, he gave his Mind and Hand to the writing of a *Chronicle*, beginning from the Creation of the World, or perhaps rather from the Arrival of *Brutus* in *Great Britain*. This Work was intitled *Chronica*, or *Chronicles*; for I find not whether it was in Latin, or Engliſh. His other Writings are not known. He departed this Life in the *Year* 1390.

Anno 1391. I. This Year the Franciſcans gave freſh Demonſtrations of their Orthodoxy and great Zeal for the holy Catholick Faith; eſpecially Br. *John Tyſſington*, in the Council held at *Stanford*, in *Lincolnſhire*: But of this Man and his Acts more under the *Year* 1395.

Anno 1392. I. Br. *Roger* ſirnamed *Anglicus* by Foreigners becauſe an Engliſh Man, was a famous Miſſionary in *Tartary*; from whence he was, this Year, ſent to the Pope, by the Emperor of thoſe vaſt Dominions: But, not having an Opportunity of ſeeing the *Annals of the Order* at large, I do not find what was the

Purport

Purport, or the Effects of this Embaſſy as to the ſaid Emperor himſelf; though many of his People were converted to the Chriſtian Faith about this Time; as very many others of the ſame Empire had alſo been about the *Year* 1245, by the indefatigable Zeal and Preaching of the Franciſcan Friers. So the *Epitome of the Annals of the Order.*

I. Br. *John Tyſſington* was a Franciſcan Profeſſor of Divinity and a Doctor of *Oxford*; a Perſon of great Merit and Worth, as appears by his being afterwards choſen Provincial of his Order in *England*; in which Office he ſucceeded Br. *Thomas Burbury*, and he comported himſelf with ſo much Zeal and Prudence, that he gain'd the general good-liking and Applauſe of All, ſo that he was continued therein for his Life, to the great Satisfaction and Improvement of his Subjects, and the Edification of the World; for, he ſhew'd his extraordinary Zeal, not only for the Support of regular Diſcipline, but likewiſe for the Catholick Faith, and continued to give freſh Proofs thereof even to his dying Day. He was a pious and a learned Man, (as *Leland* and *Willot* atteſt) and one whoſe Merit had juſtly gain'd an univerſal Eſteem. (a) *Mr. Wood* records his Name amongſt thoſe chief Doctors of *Oxford* who, in the *Year* 1381, condemn'd *Wickleff's* Hereſies; And, in the *Year* 1391, *Tyſſington* was an active Man in the Council held at *Stanford*, in *Lincolnſhire*, in the Preſence of King *Richard the Second*, when, by the Biſhops and Doctors, the ſaid Hereſy, with all it's Followers and Abettors, was publickly and ſolemnly condemn'd; where this Apoſtolical and brave Man gave plain Demonſtrations of his being (as another *David*) an Enemy to the Enemies of God; as his excellent Writings againſt thoſe Sectaries abundantly teſtify. So *Dr. Pits.* And, here, for the clearer Underſtanding of this Matter, and the Credit and laſting Reputation of this Great Good Man, I will add, that in the Caſe of *Wickleff*, when the Chancellor of *Oxford*, *William Berton*, thought proper to ſelect Twelve of the moſt learned and famous Doctors of that Univerſity to examine the ſaid *Wickleff's* Propoſitions, and to cenſure them according to their Deſerts, *Tyſſington* was appointed as the chief Man amongſt them, both at *Oxford* and at *Stanford*. So *Fran.* (b) *a Sta. Clara.*

The ſame Author alſo adds *Leland's* Character of him, viz. *By how much Oxford, that fruitful City of noble Sciences, excells all other Cities for Academical Exerciſes, So much methinks, does Tyſſington's Learning ſurpaſs that of other Doctors.* Infine, *Tyſſington* and his Franciſcan Province were ſo greatly valued by the Apoſtolick See, that Pope *Boniface the Ninth*, (made Pope in 1389, and ruled till 1404) by a Bull which begins with theſe Words *Quamvis, prout ex injuncti &c.* (c) gave him a Commiſſion impowering him to delegate two Friers of his Province of *England*, whom he ſhou'd think fit, to viſit, correct, and put an End to the great Difficulties which at that Time embroil'd the Franciſcan Province of *St. James* in *Spain*, on the Account whereof ſeveral Appeals had been made to the holy See: And the Pope was very ſolicitous about that Affair, as appears in the ſaid Bull,

(a) *Antiq. Oxon. Lib.* 1°. *pag.* 189. (b) *Hiſt. Min. pag.* 32. (c) *Davenport, Ibidem. pag.* 32.

Bull, wherein he blames the Miniſter General of the Order, becauſe he had not put an End to theſe Complaints and Grievances, though preſs'd to it by his Holineſs; and therefore he took the whole Cauſe out of the General's Hands, and committed it intirely to the Provincial of *England Tyſſington*, and to two of his Subjects, whom he ſhou'd judge proper to be imploy'd as his Delegates for that Purpoſe. *Harpsfield* (a) ſays, *Tyſſington* was one of thoſe learned Doctors that writ againſt *Wickleff* yet living, and *Pits* gives us theſe following Titles of his Works, viz. *In Defence of the Euchariſt*, One Book, which *Pits* took for the ſame Manuſcript, which is in *St. Benedict's* College, in *Cambridge*. *Of the Sacrament of the Altar*, One Book. *Of the Sacraments*, One Book. *For auricular Confeſſion*, One Book. *Againſt Wickleff's Confeſſion*, One Book. *Scholaſtick Diſputations*, One Book. He departed this Life, *Anno* 1395, in the great Convent of his Order at *London*, and was ſucceeded in the Office of Provincial by Br. *Nicholas Fackingham*, a learned Profeſſor of Divinity and Doctor of *Oxford*, of whom more hereafter.

Anno 1395. II. Br. *Thomas Buttiler* (*Buttler*, I preſume) Biſhop of *Chriſtonople*, whom the Author of the *Epitome of the Annals* placeth under this Year, ſeems by his Name to have been an Engliſh Man; and probably might have been a Suffragan to ſome of our Dioceſans, as many others of the Order were: But if he was not, I am ready to reſtore him, or any other Man, to his native Country.

Anno 1397. I. Br. *William Woodford*, a Franciſcan Doctor of *Oxford*, was famous for both Piety and Learning, a mighty Lover of Catholick Unity, and a declared Oppoſer of all Errors, Sects, and Hereſies. That learned and famous *Carmelite*, *Thomas Waldenſis*, calls *Woodford* his Maſter; and *Leland* ſays of him, that he learn'd his Philoſophy and Divinity with ſuch Induſtry and Application, that he deſervedly may, and ought to be rank'd amongſt Men of the greateſt Learning; and the Argument he brings to confirm the Truth of this his Aſſertion, is, that when the poyſonous Doctrine of *Wickleff* had ſpread it ſelf abroad, and had taken ſo deep Root in the Minds of many, that a Council was judg'd neceſſary for it's Extirpation, a Synod was accordingly call'd at *London*, wherein *Wickleff's* Hereſy was again condemn'd in a moſt ſolemn Manner, and Br. *William Woodford* was the Perſon choſen out, by the unanimous Votes of that Venerable Aſſembly, as the moſt learned and fit Man, to write an Anſwer to *Wickleff's Trialogue* (a Book containing his principal Errors) and to confute it with ſolid and nervous Arguments. This important Injunction *Woodford* chearfully undertook at the Inſtance of the Archbiſhop of *Canterbury*, *Arundel*; And he did not only anſwer the great Expectations the ſaid learned Council had conceived of his Performances, by confuting *Wickleff's Trialogue*, but he likewiſe writ many Things, moſt learnedly, againſt his other Works, and againſt his ſeduced Followers; moſt of which Writings he dedicated either to *Thomas Arundel*

(a) *In Hiſtor. Wickl ff. cap.* 15. *Vide Pits, Anno* 1397. *Vide Hiſt. Min. pag.* 33.

del, Archbiſhop of *Canterbury*, Primate of *England* and Legate of the Apoſtolick See, or to *John Treuevant* (or *Trefrant*) Biſhop of *Hereford*; and he addreſs'd the Fruits of his Labours to theſe two moſt Reverend Prelates, both to confound the Adverſaries of the Faith by the Support of ſo great Authority, and alſo to animate theſe two famous Biſhops to uſe all their Might in the Oppoſing of all Manner of Heretical Opinions. *Harpsfield* gives *Woodford* this great Character, viz. that he was *an Author made up wholly of Bones and Sinews*, intimating, by this Metaphorical Expreſſion, the great Strength of his Arguments and Reaſonings. *Woodford* anſwer'd every Particular of *Wickleff's* Errors; and *Dr. Pits* gives us this Catalogue of his Works, *viz. Upon Eccleſiaſtes*, One Book. *On ſome Places of Ezechiel*, One Book. *For the Introit of the Bible*, One Book. *Comments upon St. Mathew, upon St. Luke, and upon St. Paul to the Romans*, each One Book. *Divers Sermons*, One Book. *Determinations againſt Wickleff's Trialogue*, One Book, *MSS.* in the publick Library, and in *Merton*, and *New* Colleges at *Oxford*. *Againſt Wickleff's Dialogues*, One Book. *Againſt him, of Religion*, One Book, *MSS.* in the publick Library at *Oxford*. *Againſt his Eighteen Articles*, One Book, printed at *Cologn*, *Anno* 1535. *Againſt the Wickleffiſts*, One Book. *Of Tythes and Oblations, againſt Walter Britt*, One Book. *Againſt the Hereſies in the Reign of King Richard the Second*, One Book. *Of Conformity towards Chriſt*, One Book. *Of the Condemning of Wickleff*, One Book. *Upon the Cauſes for Condemning his Articles*, One Book, *MSS.* in *Merton* College. *Againſt his Articles already Condemn'd*, One Book, *MSS.* in the publick Library, and in *New* College, at *Oxford*. *Seventy Two Queſtions concerning the Euchariſt*, One Book, *MSS.* in *Exeter* College in *Oxford*. *Of the Poſſeſſions of the Clergy*, One Book. *Of Civil Dominion*, Three Books. *Of the Prieſthood of the New Teſtament*, One Book. *Of the Dignity of Prieſthood*, One Book. *A Defence of Begging, againſt Armagh*, One Book, *MSS.* in *Magdalen* College, at *Oxford*. *An Extract of the Errors of Armagh*, One Book, *MSS.* in *New* College. *On Ariſtotle's Phyſicks*, Eight Books; beſides many other Works. *Woodford* departed this Life at *Gloceſter*, *Anno* 1397, or not long after, in the Wean of the unhappy Reign of *Richard the 2d.* This great Man is ſometimes call'd *Wydford*, and ſometimes *Wideford*, and *Wodeford*: But he writes himſelf an Engliſh Man in the Dedication of his Works addreſs'd to the Archbiſhop of *Canterbury*, and his Name and the Rank he held amongſt his Religious Brethren are beſt expreſs'd in one of his Manuſcripts in the *Bodleian* Library, (*Numb.* 9.) at *Oxford*, where it appears that in the *Year* 1390, he was Vicar-Provincial of his Order under the Miniſter Provincial of *England*: For, the Tranſcriber of the ſaid Manuſcript concludes that Work thus, viz. *Explicit Determinatio Quarta Domini Egregij & Fratris W. Woodford, de Ordine Minorum, pro tunc Vicarij Miniſtri Provincialis, quam determinavit Oxon. Anno* 1390. So *Fran.* (a) *a Sta. Clara.*

II. Br. *Thomas Wolward* was another learned Franciſcan who zealouſly join'd with *Woodford*: and theſe Two, by their excellent Writings, confuted the pernicious Errors of *Wickleff* after his Death; as Br. *John Tyſſington*, *Anno* 1397.

(a) *Hiſt Min. pag.* 32.

Tyſſington, their Provincial, had alſo done whilſt the ſaid unhappy *Wickleff* was yet living. (a) *Harpsfield.*

Anno 1398. I. Br. *John Golſton*, a very learned Franciſcan, educated at *Oxford*, flouriſh'd about this Time: He is mention'd by (b) *Harpsfield* as if he had made his Name famous to Poſterity by his Writings: But I cannot find the Titles of his Works.

Anno 1399. I. I cannot here forbear giving the Reader an Account of an odd Rencounter, which *Dr. Fuller*, (c) in his uſual Style, tells thus, 'I 'find our famous Poet *Chaucer* fined, in the *Temple*, two Shillings, for ſtriking a 'Franciſcan Frier, in *Fleet-ſtreet*; And it ſeems his Hands ever after itch'd to 'be reveng'd, and have his Penny-Worths out of them; as appears in ſome of 'his Writings. So that merry Man, *Fuller.*

Anno 1399. II. I have now given an imperfect Draught of the Characters of ſome of thoſe many famous Franciſcans who lived and flouriſhed before the *Year* 1400; from whence the Reader may frame an Idea of the Dignity of the ancient Province of the Engliſh Friers Minors, which has produced a numerous Succeſſion of Men of uncommon Sanctity of Life, and of ſuch Excellent Parts and Eminent Knowledge in all Manner of Learning, that it is but a Tribute of Juſtice due to their Merits and illuſtrious Memories to aſſert, that they have not only been a Credit to our Nation, but alſo an Ornament to the Church of God, and have greatly contributed to the Improvement of the Common-Wealth of Learning. And it may with Truth be added, that the ſmall Remainder of the *Engliſh* of that Order have the Honour to inherit all the beſt Talents of theſe their Anceſtors; And, if the Sentiments of a certain learned Univerſity (Witneſſes of their Education) were required, I have Reaſon to believe that the Character of the Engliſh Franciſcans wou'd be found to riſe as high as that of any other Order, or Community of Engliſh Church-men whatever, conſidering the Fewneſs of their Number: But they are too modeſt to glory in any thing but their Poverty. They will bluſh at this Truth; and therefore I will not treſpaſs farther upon them; but return to their Predeceſſors, and go forwards with my Collections.

Anno 1400. I. Br. *John Richard Blunt* is this Year mention'd by the *Annaliſt of the Order* for his being made Biſhop of *Acon*, or *Acre*, heretofore *Ptolemais*; which being *in Partibus Infidelium*, or *amongſt the Infidels*, makes me believe he was a Suffragan Biſhop to ſome of our Dioceſans, if he was an Engliſh Man; for which I have no other Proof beſides his Name.

Anno 1401. I. Br. *John Grenlaw*, an Engliſh Frier Minor, was this Year conſtituted Suffragan Biſhop of *Bath* and *Wells*, *on the 9th Day of December*, by the moſt Reverend Father in Chriſt, *Henry Bowet*, Biſhop of that See; the ſaid *Grenlaw*, having a little before been conſecrated Biſhop *Soltanienſis*, by *John Sorenſis* and *Thomas Conſtantienſis*, Two other Titular Biſhops, as appears by their foreign Titles. (d) *Wharton.*

II.

(a) *Hiſt. Wickleff cap.* 15. (b) *Hiſt. Eccles. Sæculo* 14*to cap.* 28. (c) *Church Hiſt. page* 152. (d) *In Anglia Sacra. Parte* 1*ma. Pag.* 571. *In inferiori Margine.*

II. Br. *William Palmer*, a learned and an eloquent Franciſcan, was now very famous; which is all I can find of him, in the *Epitome* of the Annals of the Order, under this Year. *Anno* 1401

III. This Year was fatal to the poor Franciſcans; for, the depoſed King, *Richard the Second*, dying in *Pomfret-Caſtle*, on *St. Valentine's Day* 1399, the People for the moſt part were uneaſy under the Government of his Succeſſor, *Henry the Fourth*, and ſome Perſons, who (as *Speed* ſays) were hatching a Conſpiracy againſt his Life, rais'd a Report that King *Richard* was ſtill alive; which ſo much exaſperated the King that he reſolved to ſpare no Man upon whom the Crime of Concealment was found: Several Perſons were put to Death on this Score; and the *Gray Friers*, it ſeems, gave Credit to the falſe Report, viz. that King *Richard* was yet living, and being therefore look'd upon as diſaffected to the preſent Ruler, ſeveral of them were taken into Cuſtody; amongſt others one *Br. Richard Friſeby*, a Doctor of Divinity, was inſnared, and being ask'd *What he wou'd do if King Richard were living, and preſent? He confidently and ſtoutly anſwer'd that he wou'd fight for him till Death againſt any Man whomſoever*; which unwary (though loyal) Anſwer coſt him his Life, being drawn and hang'd in his Friers Weed. So *Stow*. Not long after, eight Franciſcan Friers, or Minorites (ſays *Speed*) were taken, convicted, hang'd, and headed for the like Cauſes, viz. for reporting that King *Richard* was alive; which made the King a heavy Lord to that whole Order. Theſe poor wel-meaning Friers really believed that King *Richard* was ſtill living, (which was their Misfortune) and therefore thought it a Part of their Duty to ſpeak for him as their rightful Sovereign. *Mr. Speed*, in the *Year* 1404, relates a Paſſage which ſeems to take off the Imputation of Imprudence from theſe Friers for this their Procedure: The Story is this: 'This *Year* 1404, ſays he, one *John Cerle*, who kill'd the Duke '(*Glovernia*) of *Gloceſter*, was taken up by the Engliſh in *Scotland*: This Man con-'feſs'd that, in *Wales*, he had ſtolen King *Richard*'s Signet, with which he after-'wards had ſign'd many Letters to the ſaid King's Friends, which gave them good 'Cauſe to believe his Majeſty was ſtill living, and was the Occaſion of the 'Death of many. *Cerle* at laſt was hang'd.' So *Speed*. This I take to be the ſecret Cauſe of all the mention'd Misfortunes that befell the Poor Friers, as well as of the untimely Death of ſeveral others of the ſame Order, two of whom were likewiſe hang'd, at *Leiceſter*, this Year, for the ſame Cauſe. Alſo a Frier Minor of *Aylesbury* being convicted of having ſpread the Report that King *Richard* ſtill lived, was hang'd at *Tyburn*. So (a) *Leland*; who alſo adds that, the ſame Year likewiſe, the *Maſter (Guardian* I ſuppoſe he means) of the Friers Minors of *Leiceſter*, being convicted of the like Treaſon, was hang'd at *Tyburn*, together with King *Richard the Second*'s Baſtard Brother. This laſt Perſon, I preſume, was Dr. *Richard Friſeby* above mention'd: And *Mr. Collier* (b) can mean no other Man when he ſays 'that a certain Frier Minor being interrogated what he wou'd 'have done if King *Richard* had been living and in the Field? boldly anſwer'd,

(a) *Collectan. Vol.* 1. *part.* 2. *pag.* 311. (b) *Book.* 7*th pag.* 618.

'he would have ventur'd his Life for him againſt any Perſon whatſoever, and 'upon this Declaration was brought in guilty, and drawn and hang'd in his Ha-'bit: However, his Fraternity prevail'd ſo far as to get his Body, and give 'it Chriſtian Burial.' So *Collier*. But I now go into *Wales* to look after the Franciſcans there: For,

'This Year, ſays (a) *Leland*, the *Welſh* rebell'd againſt King *Henry*, and plun-'der'd the Engliſh on all Sides, and therefore the King himſelf march'd into '*North-Wales*, and into the Iſle of *Angleſey*, where the Friers Minors of the 'Convent of *Lamaſia* (*LLanvais*, *near Beau-maris*) and the *Welſh* and others op-'poſed his Majeſty; and therefore the King's Army kill'd ſome of thoſe Friers, 'and took others of them Priſoners, and plunder'd the Convent: But *Owen* '*Glendour* not appearing, the King return'd home, and left the Government of 'that Country to the Lord *Gray*: And his Majeſty releaſed the Friers that were 'impriſon'd, and gave Orders that every Thing ſhou'd be reſtored to the Con-'vent that had been taken from thence; intimating withall that it was his 'Will that the ſaid Convent, for the future, ſhou'd be inhabited by the Eng-'liſh Franciſcans. *Leland*.

Anno 1403. I. Br. *William Norton* (whom ſome call *Morton*) a Franciſcan of the Convent of *Coventry*, was an extraordinary Scholar, one that ſoar'd above the common Sphere of Learned Men, both in Philoſophy and Divinity, although moſt of his Writings are loſt, as *Willot* ſays, except one learned Work which he writ *Upon Br. Nicholas de Lyra's Expoſitions of the Holy Scriptures*, under this Title, viz. *Repertorium Lyræ*, One Book, *MSS.* in *Lincoln* College, at *Oxford*. He departed this Life *Anno* 1403. So *Dr. Pits*.

Anno 1404. I. Br. *William Auger*, after many Years Study at *Oxford*, and great Improvements in both Vertue and Learning, was by his Superiours call'd into *Somerſetſhire*, and there made Guardian of the Convent of his Order at *Bridgwater*; where, at his leiſure Hours, he call'd over all his former Notions, ruminating upon what he had often heretofore read, hear'd, and learn'd, or diſputed upon in the Schools; eſpecially in the Holy Goſpels; in the frequent Reading and Meditation whereof he found a great deal of Spiritual Guſt; and therefore, after a mature Deliberation, he writ and publiſh'd a Book of *Commentaries upon the Goſpel of St. Luke*, to the laſting Fame of his Name and *the Improvement of Poſterity*. So *Dr. Pits*. Infine, *Auger* departed this Life *Anno* 1404, and was buried amongſt his Religious Brethren in the ſaid Convent of *Bridgwater*, and is not only taken Notice of as a very learned Frier, but is alſo much commended by *Harpsfield Hiſt. Eccles. Sæculo* 15*to. pag.* 645.

Anno 1404. II. 'This Year (ſays (b) *Leland*) the *Welſh* General, *Owen Glendour*, 'burnt the Southern Parts of *Wales*, and beſieg'd the Town and Ca-'ſtle of *Cairdiff*: The Beſieg'd ſent to the King for Succour; but he neither 'came in Perſon, or ſent them any Aſſiſtance; So *Owen* took the Town and burnt 'it all except one Street wherein the Friers Minors dwell'd; which together 'with

(a) *Ibidem.* (b) *Collectan. Vol.* 1. *part* 2. *pag.* 313.

'with their Convent, he left ſtanding, for the Love of the ſaid Friers. He 'made himſelf Maſter alſo of the Caſtle, and deſtroy'd it, carrying off a rich 'Booty: But when the ſaid Friers addreſs'd him, petitioning for their Books and 'Chalices which they had lodg'd in the Caſtle; he replied, *Why did you put your 'Goods in the Caſtle? If you had kept them in your Convent they wou'd have been Safe.* So *Leland.*

This *Owen Glendour* (whom *Stow* calls *Glendoverdewe*) was a *Welſh* Gentleman and Maſter of the Lordſhip of *Glendowr*, in *Merionithſhire*: The *Welſh* call him the Son of *Griffith Vachan*, deſcended of a younger Son of *Gruffith ap Madoc*, Lord of *Bromfield*. He at firſt was a Student of the common Laws, and an utter Barriſter, did afterwards ſerve the late unhappy King *Richard* in Place of an Eſquire, and was well beloved of him. But I refer the curious Reader to *Speed*'s Hiſtory, and now return to the Engliſh Franciſcans.

I. Br. *John Edey*, born of an ancient good Family in *Herefordſhire*, *Anno* 1406. was clothed a Frier Minor in the Convent of that Order at *Hereford*, and in proceſs of time became very famous for both Religion and Learning; For, being ſent to *Oxford*, he there made ſuch uncommon Improvements, that (being then but in the Flower of his Youth) he writ ingenious *Commentaries upon moſt of Ariſtotle's Works*; and his Proficience in Theological Studies was not leſs than in Philoſophy: But at laſt leaving the Univerſity, he return'd to *Hereford*; where, by his exemplary Vertues and great Learning, he gain'd ſo great a Reſpect from all Men, that it was not long before he was choſen Warden of that Convent; which Office he diſcharg'd with great Prudence and Edification, imploying his Time and Talents both in a diligent Care in the governing of his Community, and in frequent Meditations upon the Holy Scriptures, and in often preaching to the People, who reap'd great Improvements from his zealous Labours, in order to the Practice of true Piety: His fervent Words and charitable Inſtructions and Admonitions made deep and laſting Impreſſions in the Minds of his Hearers, to the Honour of God and the great Benefit of their own Souls. He left many learned Lucubrations to Poſterity, which are plain Demonſtrations of his Vertue, as well as of his Scholarſhip. The Titles of ſome of his Works are theſe, viz. *A Lecture upon the Apocalypſe*, One Book. *Upon the Maſter of the Sentences*, Four Books. *Tracts of Divinity*, One Book, *MSS.* in the publick Library at *Oxford*. *Various Sermons*, One Book. *A Lexicon of Originals*, One Book. *A Bundle of Vertues and Vices*, One Book. *On Ariſtotle's Logick*, One Book. *On his Phyſicks*, Eight Books; beſides many other Writings not named by Doctor *Pits*. *Edey* ſeems by his Works to have been a Profeſſor of both Philoſophy and Divinity; but be this as it will, he departed this Life in the Time of his Superiority, at *Hereford*, *Anno* 1406, and was buried in that Convent amongſt his Religious Brethren. *Pits*, *Maſon*, and Others.

II. Br. *John Lathbery*, of the Franciſcan Convent of *Reading*, in *Berks*, *Anno* 1406. was a Doctor of Divinity of *Oxford*, and is greatly commended by *Leland* for his manifold Learning both ſacred and Prophane; for, he dived into the hidden Secrets of natural Things, and was a finiſh'd Philoſopher;

he excell'd alſo in the Knowledge of Theological Learning, and gave frequent publick Demonſtrations of his great Penetration into ſacred Myſteries, eſpecially whenever Occaſions offer'd of Scholaſtick Diſputations. Many Authors commend him, chiefly for his ſolid and clear Explications of the Holy Scriptures: For, after he was of a middle Age, his conſtant Cuſtom was to read almoſt continually the Sacred Text, and to meditate, Day and Night, upon the Law of our Lord; and in theſe holy Exerciſes and Contemplations he moſt ſweetly ſpent his Life, preaching ſometimes to the People from this his Treaſure of ſacred Knowledge, leſt he might ſeem to live ſo wholly to God and himſelf as to neglect the ſpiritual Good and Salvation of his Neighbour. Theſe following Writings are the Products of his great Piety, Wit, and Learning, viz. *An Expoſition of the Pſalms*, One Book. *Commentaries on the Prophet Jeremiah*, One Book. *On his Lamentations*, One Book, MSS. in *Brazen-noſe* College, at *Oxford*, and printed *Anno* 1482. *Upon the Acts of the Apoſtles*, One Book. *Leſſons of the Scriptures*, One Book. *Sermons*, One Book. *Theological Diſtinctions*, One Book, *MSS.* in *St. Peters* College at *Cambridge*. *A Moral Alphabet*, One Book, *MSS. Ibidem*. He departed this Life *Anno* 1406. *Pits*, *Maſon*, and Others.

Anno 1407. I. Br. *Nicholas Fackingham*, born in *Norfolk*, was a Franciſcan Doctor of *Oxford*; where he alſo was a publick Profeſſor of Divinity, a long while, in the Convent of his Order. He was excellently learned in all Sciences, both Sacred and Philoſophical; and therefore, partly for his Dignity of Doctorſhip, partly in Conſideration of his long Services done to the Order in teaching, and chiefly for his exemplary Life, great Prudence, and other commendable Qualifications, he was ſo greatly eſteem'd by his Religious Brethren, that they unanimouſly choſe him for their Miniſter Provincial; In which Office he ſo comported himſelf, that (as *Leland* writes) he did moſt vigilantly regard the ſpiritual Improvements of his Subjects and the religious Advantage of his Order; and alſo directed all his Actions and utmoſt Endeavours to the Honour of God and the publick Good of the Univerſal Church; and he ſo exerciſed all his Authority as if he had ſtudied rather to edify his Subjects with his Humility, than to rule them with an Air of Severity: For, being become a Patern of Vertue to his Flock, he had nothing ſo much at Heart as to ſhew them their Way by the Light of his own good Example. He was well known and greatly beloved by King *Richard the Second*, at whoſe Inſtance he writ many things for the publick Good. *Fackingham* was a Man of a meek and mild Diſpoſition, and one upon whom there are juſt Reaſons to believe that the Holy Ghoſt, by a ſpecial Grace, reſted. Piety was his continual Study and daily Practice; Charity (that never failing Vertue) was his conſtant Exerciſe on all Occaſions, and towards all Perſons; he was Peaceable, and a great Lover of Concord and Union, ſo that you might thereby have known him to be an adopted Child of God. It was with the greateſt Grief of Mind imaginable that he beheld the Troubles, the Diviſions, and the Schiſms that in his Days diſturb'd the Peace of the Catholick Church, that looſen'd and almoſt disjointed her indiſſoluble Unity: For the Cure of which Evils, and that, like a truly pious Son, he might conſole his

Mother

Mother the Church, he writ many Things very properly, and well adapted for the working of a happy Reconciliation; whereunto if the diſagreeing Parties had given a due Regard, they wou'd ſoon have return'd to their Duty in a Catholick Union, nor had the Schiſm ſpread it ſelf farther, or been of any longer Duration. So *Dr. Pits.* Inſine, a knowing (a) Author ſays of *Fackingham*, that he had the Honour to be declared, in his Time, *Proto-Magiſter*, or chief Doctor of his Order in *England*: And theſe following are the Titles of his learned Works, viz. *Of Chriſtian Brotherhood*, One Book. *Of the Schiſms of the Church*, One Book. *Of the Union of the Church*, One Book. *Of the Value of the Maſs*, One Book. *Of the Suffrages of Pilgrims in this World*, One Book. *Of Prayer*, One Book; and ſeveral other Things, which heretofore loudly proclaim'd the Author's Zeal and Merits. He departed this Life, in the Reputation of Sanctity, in the Convent of his Order at *Colcheſter*, *Anno* 1407. How long *Fackingham* was in the Office of Provincial appears not; but he was ſucceeded therein by Br. *John Zouch*, a Doctor of Divinity; of whom in the next Article.

I. Br. *John Zouch*, a Franciſcan Doctor of Divinity, and Provincial of his Order in *England*, was made Biſhop of *Landaff*, in *Wales*, this Year, or in the Cloſe of the laſt. *Godwyn* (b) calls him *la Zouche*, (though 'tis certain he was an Engliſh Man) and he adds, that 'it ſhou'd ſeem that this Man 'built a great Part, or elſe happily all the Houſe at *Mathern*, near *Chepſtow*, the 'only Houſe that is now left the Biſhop of that See to put his Head in: 'His Arms fix'd in divers Places of the Walls and Windows, to my Judgment (ſays *Godwyn*) import as much.' When Br. *John Zouch*, for his great Merits of Vertue and Learning, was preferr'd to the See of *Landaff*, he was ſucceeded in the Office of Miniſter Provincial of the Engliſh Province of Franciſcans by Br. *William Butler*, a Profeſſor and Doctor of *Oxford*; of whom hereafter. *Anno* 1408.

I. Br. *Peter Philardus*, or *Philaretus*, a learned Franciſcan educated at *Oxford*, was this Year made Pope, under the Name of *Alexander the Fifth*; and muſt have a Place here, becauſe the Engliſh Friers Minors had the Honour to teach him his Divinity and Part of his Philoſophy. He is ſaid to have been born in the Iſland of *Creet*, in *Greece*, now call'd *Candy*, ſituated in the Mouth of the *Ægean* Sea, between *Rhodes* and *Pelopenneſus* now call'd *Morea*, belonging to the *Venetians*; But (c) *Toſſinianenſis* reports, that this Pope, upon his Death-Bed, declared he was born in the Territories of *Bologna*, in the Papacy, of poor Parents, and that a certain great Man of *Venice* carried him over to *Candia*, or *Creet*, whence he was reckon'd to have been born there; However, be this as it will, he was a poor Boy; but he had the good Fortune to be taken Notice of by a certain Franciſcan Frier, who, finding him a promiſing witty Lad, took the Pains to teach him his Grammar, Claſſick Authors, and Logick, wherein he made ſuch an uncommon Proficience, that, having firſt made his Religious Profeſſion in the Order of *St. Francis*, he was ſent out of *Italy* to *Oxford*; *Anno* 1409.

(a) *Fran. a Sta. Clara, in Hiſt. Min. pag.* 30. (b) *In his Biſhops.* (c) *Hiſt. Seraph. Lib.* 2do. *Folio* 207.

ford; where he went on with his Studies of Philoſophy and Divinity with great Application, for ſeveral Years, in the Convent of his Order, arrived to a great Degree of Perfection in both Sciences, became a publick (a) Profeſſor in the ſaid Convent, and at laſt was admitted Batchelor of Divinity in the Univerſity of *Oxford*, (as (b) *Mr. Wood* ſays) from whence he afterwards went over to *Paris*, where he gave Demonſtrations of his great Learning by his excellent *Commentaries upon the Four Books of the Sentences*, which he gave out to his Scholars whilſt he taught in that Univerſity; where he at laſt was made Doctor of Divinity, and became a great Preacher, and an Author of *Sermons* and of many other Writings. He was reckon'd a great Orator, an excellent Speaker, and being a Man framed for great Things, 'He (as (c) *Platina* ſays) was ſent for by 'John *Galeatus*, Duke of *Milan*, and made his chief Counſellor; Afterwards, at 'the ſaid *Galeatus's* Requeſt, he was made Biſhop of *Vincenza*, then tranſlated to 'Novara, and laſt of all, being made Archbiſhop of *Milan*, he was created Car-'dinal of the *Twelve Apoſtles* by Pope *Innocent the 7th*; from which Step he roſe 'to the Pontifical Dignity, by the marvellous Conſent and Agreement of all the Cardinals then aſſembled at *Piſa* in order to the putting an End to the unhappy Schiſm; as they effectually did in this Council, by depoſing (d) *Gregory the 12th and Benedict the 13th*, (the Two Perſons contending for the Triple Crown) and chooſing this *Alexander the 5th*, whom they ſeated in the Papal Chair, *on the 7th of July*, to the general Satisfaction of All; for, he was as famous for the Holineſs of his Life, as on the Account of his great Wiſdom and Learning, as *Platina* ſays, who alſo adds, that 'he was deſervedly named *Alexan-'der*, becauſe he might compare with any Prince for Liberality and Greatneſs of 'Mind; for, he was ſo munificent to the Poor, and to all that deſerv'd his 'Bounty, that in a ſhort Time he left himſelf nothing; which made him uſe 'to ſay in a Joke, that he was *a rich Biſhop, a poor Cardinal, and a beggarly Pope*; 'being free from that Deſire of getting which uſually increaſes with a Man's 'Eſtate and Age.' So *Platina, done into Engliſh by Paul Rycaut Eſq*; This good Pope reign'd no longer than ten Months and eight Days, departed this Life at *Bologna*, in *Italy*, and was there buried in the Franciſcan Church, on the left Hand of the High Altar. But I return to *England*.

Anno 1410. I. Br. *Reginald Langham*, a Franciſcan of the Convent of *Norwich*, died this Year. He was a very learned Man, a Profeſſor of Divinity, and a Doctor of *Cambridge*; a Man of a ſharp Wit; but he ſeems to have been of a Temper ſomewhat Litigious. He had the Character of an excellent Schoolman, being moſt expert in all Scholaſtick Diſputations, and accuſtom'd to argue ſmartly and learnedly, to diſtinguiſh ſubtilely, to explicate clearly, and to conclude ſolidly. But I know not (ſays *Dr. Pits*) whether it proceeded from the Envy of others, which often attends the greateſt Wits, or from his own Fault, that he had many learned Adverſaries of almoſt all Religious Orders that writ againſt him;

(a) *Hiſt. Min. pag.* 34. (b) *pag.* 77. *Antiq. Oxon. in Inferiori Margine, & Speed, pag.* 760. (c) *Hiſt. and Lives of Popes.* [d] (*Iacconius de Vit. & Geſtis Pontif. pag.* 851 & 852.

him; to whom he return'd the Courteſy by writing likewiſe againſt them, as appears, by theſe following Titles of his Works, viz. *Againſt Edmund, a Monk of Bury*, One Book. *Againſt Andrew Bingham, a Dominican*, One Book. *Againſt John Avidon, a Carmelite*, One Book. Theſe moreover are his Writings, viz. *Thirty Lectures on the Bible*, One Book. *Upon the Maſter of the Sentences*, Four Books. *Determinations*, One Book. *Diſputed Queſtions*, One Book; and ſeveral other Things not named by *Dr. Pitſeus*, from whom I have here writ.

I. Br. *Thomas Otterborne*, having applied himſelf to the Studies of Philoſophy and Divinity with great Diligence and a proportionable Succeſs, became very learned, as well as a pious Man; and was for ſometime a Profeſſor of Divinity in the Convent of his Order at *Oxford*. Having finiſh'd his Lectures, and being under no particular Injunction of his Superiours either to learn or to teach, he betook himſelf to the reading of Hiſtory, knowing it to be a Means that eaſily informs a Man in the Ways of a good Life, and deterrs him from the Paths of Vice, by the Examples of others. After other Duties of greater Importance *Ottorborne* made an exact Scrutiny of the Antiquities of our Nation with ſuch a remarkable Diligence, that *he reduced the Affairs of England into a handſome Order, and writ a Hiſtory of them.* So (a) *Mr. Wood. Dr. Pits* ſays, *Otterbourne* is thought to have ſpun out his Life to the *Year* 1411, and therefore I place him here, though I believe he was dead many a fair Year before this Time, becauſe he is the 65th Franciſcan Regent Profeſſor in the Convent at *Oxford*; as it appears in the Catalogue given by *Mr. Wood*. However, his Writings are theſe, viz. *An Hiſtory of the Engliſh Affairs*, One Book. *Of the Succeſſion of the Earls of Northumberland*, One Book. *Divers Small Tracts*, One Book; beſides ſome other Works, the Titles whereof are not named. *William Nicholſon*, Biſhop of *Carliſle*, in the *firſt Part* of his late Book intitled *the Engliſh Hiſtorical Library, page* 67, reckon's this *Otterburn* amongſt the ordinary Scriblers of this Age; yet ſays, his *MSS.* Hiſtory is ſaid to be in the publick Library at *Oxford*. But *Otterborn's* Work is approved by *Mr. Wood*, who is a better Judge of Hiſtory. *Anno* 1411.

I. Br. *Roderick Witton* was a Franciſcan Divine, and a famous Preacher, and publiſh'd to Poſterity a Book of *Sermons of the Time, from the Beginning of Advent till Eaſter*, as *Pits* ſays: But there is little ſaid of his other Writings, and nothing of the Time when he flouriſh'd; So he is placed here by gueſs. *Pits, in Appendice.* *Anno* 1412.

I. Br. *William Butler*, a Franciſcan Doctor of *Oxford* and a Profeſſor, was very famous for Piety and Learning, and ſo univerſally eſteem'd for his Prudence, ſolid Judgment, and great Worth, that, on theſe Conſiderations, he is very much commended on every Occaſion by Authors of the beſt Credit: *Leland* is profuſe in his Encomiums of him: The moſt learned Men of *Oxford* heretofore eſteem'd him (ſays *Pits*) as the chief Flower of their Univerſity; and his Order gave a plain Demonſtration of the Value they had for him *Anno* 1413.

(a) *Antiq. Oxon. Lib.* 1°. *page* 76.

him when they unanimouſly choſe him Miniſter of the Engliſh Franciſcan Province. *Butler* was in this Office of Provincial *Anno* 1408, when a Synod being held by the Archbiſhop of *Canterbury*, at *St. Pauls*, in *London*, he was the Perſon appointed to preach before that Venerable Aſſembly met in a National Council for the Suppreſſion of the Schiſm, and to put a Stop to the Spreading of *Wickleff's* Hereſy. *Fuller* (a) calls him *John Botel*, and (b) *Harpsfield Botelius*, by miſtake; and both theſe Writers ſtyle him *General of the Franciſcans* on this Occaſion; either for the Largeneſs of the Province whereof he then was Miniſter, or rather (as a knowing (c) Author believed) becauſe at that time he was *Vicar*, or *Commiſſary General* of his Order in *England*, by a ſpecial Commiſſion from the General of the whole Order. However *Botiller*, or *Butler* came off here with the general Applauſe of all thoſe learned Prelates, to whom he preach'd upon this Text, viz. *Yee are call'd in one Body*. *Davenport* (d) ſays, *Butler* had the Honour to be Colleague to Pope *Alexander the 5th.* in the Profeſſorſhip of Divinity at *Oxford*; and the Annaliſt (e) of the Order reports, that the ſaid Pope approved of his Writings, and commended his Zeal in oppoſing a Verſion of the Bible which proved a Scandal to Weak-Ones: For, in his Time the Holy Scriptures were tranſlated into *Engliſh*, and ſo handed about by ignorant Peaſants, Artificers, Women, and Perſons of all States and Conditions; and whoſoever cou'd make a ſhift to read thought himſelf ſufficiently qualified to underſtand them; And, this Aſſurance proved to be the Riſe of a great Contempt of Sacred Myſteries, the Cauſe of infinite Errors, moſt fooliſh Interpretations, intolerable Abuſes, and grievous Scandals. Now, to put a Stop in time to theſe Evils, *Br. William Butler* reſolved to exert his Zeal; which he did by all Means poſſible, exciting alſo other learned Men to join with him in the Work: So that (as *Pits* writes) there was a publick Decree and Proclamation iſſued out for the burning of all the Copies of the ſaid Engliſh Tranſlation of the Scriptures, leſt the illeterate People, being left to themſelves, might thence unwarily draw Poyſon, from whence, by following the Guidance of their Paſtors, they might have reap'd eternal Bliſs. The ſaid Books being on this Occaſion and Account burnt, *Butler* gave Reaſons for that Procedure in Writing, and publiſh'd a learned Work, the Title whereof was, *Againſt the Engliſh Tranſlation of the Scriptures*; beſides which Work he writ *upon the Maſter of the Sentences*, Four Books. *Of Indulgences granted by the Pope*, One Book. *Divers Queſtions*, One Book, and many other Tracts. He died in the Convent of his Order at *Reading*, in *Berkſhire*. Br. *William Butler*, deſiring rather to obey than to command, reſign'd the Office of Provincial in the *Year* 1410, and Br. *Vincent Bois* was choſen in his Place; But the Men of his Province were, it ſeems, ſo deſirous to have *Butler* for their Superiour that they had Recourſe to *Rome*, and they ſo acted in the Matter, that, in the *Year* 1413, he was forced to reſume the Provincialſhip, by an expreſs Command of the Pope. This is related by the Annaliſt of the Order under the ſaid Year, and is the Motive

(a) *Church Hiſtory*, *page* 160. (b) *Sæculo* 15to. (c) *Fran. a Sta. Clara*, *in Hiſt. Min. pag.* 33. (d) *Hiſt. Min. pag.* 34. (e) *Annal. Ord. Min. Anno* 1416.

Motive of my placing him here. How long he continued Provincial now this ſecond Time, or how long he lived, I do not find; but he was at laſt ſucceeded in that Office by Br. *Peter Ruſſel*, a Doctor of *Oxford*; of whom hereafter.

I. This Year the Council of *Conſtance* made a Decree for the Encou- *Anno* 1415. ragement of the Reformation of the Order of *St. Francis*. For the better Underſtanding of this Affair, the Reader may pleaſe to know that before this time many of the Franciſcans had ſlacken'd the Rains of the primitive Obſervance of their Founders Rule in Matters of Poverty; and Pope *Innocent the 4th* (a) gave his Approbation to many Practices by degrees crept into the Order contrary to the Letter of the Franciſcan Law; and Pope *Alexander the Fourth*, abated (b) the Rigour of the Rule in many things relating to the Obſervance of Poverty; So that the Cloth of the Friers Habits was now finer than heretofore, the Furniture of their Churches and Convents more valuable, and a few temporal Incomes (not unlike Rents) where here and there admitted of by ſome of them; and Pope *Martin the 4th.* (choſen Pope about the *Year* 1281) diſpenſed (c) with the Friers in ſome things of this Nature: But theſe Relaxations, though warranted by the Condeſcenſion of ſeveral Popes, were zealouſly oppoſed by many Great and Holy Men of the Order, who wou'd not accept of any ſuch Abatements, or Privileges, but ſtood up for the Rigorous Obſervance of the Rule of *St. Francis*, and labour'd hard to keep up the Strictneſs of Religious Diſcipline cloſe to the Letter of their Founder's Preſcripts. Theſe brave Champions of Franciſcan Poverty had already begun a Reformation of the Order, and were by degrees form'd into a Body of Friers, under the Name of *Obſervants*, as the others, for Diſtinction Sake, were call'd *Conventuals*. The Reformation was a long time ſtruggled for before it cou'd be effected, and there was ſome Uneaſineſs in the Order upon this Score. Before the *Year* 1350, one Br. *Gentilis a Spoleto*, with ſome others, (d) addreſs'd himſelf to Pope *Clement the 6th.* to grant them ſome Places wherein they might obſerve their Rule *to the Letter, and without any Gloſs*, and his Holineſs aſſign'd them Four Houſes: And in the Time of Pope *Gregory the* 11*th.* (a great Lover of the Order and its Obſervance) the Reform'd met with more Encouragement than before, being alſo favour'd by Br. *Leonard Giſonenſis*, who was choſen General of the whole Order *Anno* 1373, in a General Chapter held at *Thouloufe*, wherein the ſaid Pope preſided in Perſon: In the Time of this General, the *Reform'd*, or *Obſervants* increas'd and ſpread very much, and were by him committed to the Care and Government of one Br. *Paul de Fulgineo*, or *Paulutius Vagnotij*, ſo call'd from his Father's Name, who was a Noble Man of *Italy*. Br. *Henry Alferus de Aſta*, choſen General in 1387, continued (e) the ſaid Br. *Paulutius* in the Office of Superiour (as his Commiſſary, or Vicar) over the *Reform'd*, who then had fifteen Houſes in *Italy*, and were almoſt daily increaſing in other Nations; For, the Fame of their holy Lives began to fill the World, and many Princes built (f) Convents and Churches

(a) *Toſſinian. Hiſt. Seraph. Lib. 2do. folio* 151. (b) *Toſſinian. Ibidem.* (c) *Ibidem.* (d) *Ibidem: folio* 188. (e) *Toſſinian. Ibid. folio* 189. (f) *Ibidem.*

ches for this *Little Flock*; who, being perſecuted by others that oppoſed the Reformation, were forced to addreſs (a) themſelves to the Council of *Conſtance*, this Year; where they were graciouſly received by the Fathers of that Venerable Aſſembly; who granted them Three Provinces, and diſcharged (b) them from the ordinary Obedience of the Miniſter General, and appointed them a *Vicar General* by a Decree of the ſaid Council. This being premiſed, to give Light into this Affair, I now return to *England*; where the greateſt Part of the Convents refuſed their Aſſent to this Separation, although (as a knowing (c) Author ſays) they were in Effect, *Obſervants*, living indeed in Community with the *Conventuals*, but renouncing all Temporals; as ſhall hereafter be made to appear: Yet the more fervently zealous Friers amongſt them gave into this Reformation with all their Hearts, and in a little time gave ſuch Heroick Examples of a rigorous Obſervance, that our Princes eſpouſed their Cauſe: Of which in it's Place.

Anno 1416. I. Br. *William Holms* was an *Obſervant* Franciſcan, and is deſervedly much commended by *Leland* and *Willot*, both for his great Vertues and his excellent Learning. After he had, with great Succeſs, made an end of his publick Studies (at *Oxford*, I preſume) he retired home to his Convent, where he privately ſpent ſometime in the Study of Phyſick; that ſo he might be qualified, not only to apply proper Remedies to Mens infirm Souls, but alſo to their diſeaſed Bodies; nor did he thus proceed without good Motives for ſo doing, nor without good Succeſs in his Performances. He drew his Skill in Phyſick from his great Knowledge of natural Things; which, by a diligent Application, he had learn'd in Philoſophy: And (which ought to be chiefly conſider'd) it ſeems very plain by the Effects, that he had received from God the Gift of curing Diſtempers; and therefore was wonderfully ſucceſsful in all his Practice of that kind, and very often cured Diſeaſes which ſeem'd naturally incurable. Such was his Charity, that he neglected not any Perſon, even of the meaneſt Circumſtances; Poor and Rich, High and Low were indifferently admitted by him; he was equally ſolicitous for all Ranks, and uſed his utmoſt Care to cure all, without any Expectation of temporal Profit to himſelf; For, his Endeavours were perform'd *gratis*; and on this Account he was both admired and beloved by the common People, and alſo greatly eſteem'd by Perſons of Quality, and thoſe of even the firſt Rank. He compoſed and publiſh'd *A compleat Volume of Simple Medicines*; which Work, as (d) *Leland* ſays, is in *St. Peter*'s College at *Cambridge*. Of his other Writings I find nothing. He departed this Life *Anno* 1416, in the Reign of *Henry the Fifth*.

Notandum, This Br. *William Holms* is reckon'd an *Obſervant* by the Annaliſt of the Order, as well as by *Dr. Pits* and others; which is a ſure Proof that the *Reformation* of the Order had got footing in *England*, even before the Council of *Conſtance*; For, it cannot be imagin'd that this was the only Man of the *Reform'd* in

(a) *Ibidem.* (b) *Ibidem. folio* 152. (c) *Fran. a Sta Clara, in Hiſt. Min. pag.* 35. (d) *Collectan Tom.* 3° *pag.* 21.

in the Nation, though not under the Name of *Obſervants*, which was an Appellation given them in the ſaid Council: That great Work began early in our Nation, and was carried on with ſo much Zeal, that *England* was reckon'd a Province of *Obſervants* in the *Year* 1467 (as ſhall be ſaid hereafter) although, as to Separation of Dwelling, or an entire Reformation of Parts, not ſo ſoon; nor indeed was Obſervance much to be reform'd there.

I. Br. *Peter Ruſſel* was a Doctor of Divinity of *Oxford*, and a diligent Searcher after the moſt noble Sciences, and yet more ſedulous in the Practice of Vertue; and on theſe Conſiderations he was choſen Provincial of his Order throughout *England*, by the unanimous Votes of the Perſons concern'd in the like Elections. In reference to his Learning; He gave himſelf up very much to the Reading and Meditation of the Holy Scriptures, and being inflamed with a pious Devotion towards his particular Patron *St. Peter*, he writ a *Commentary*, or *Paraphraſe*, in Two Books, *upon both St. Peters Epiſtles*; and other Works. *Anno* 1417. *or* 1418.

Notandum, Br. *Peter Ruſſel* is by *Dr. Pits* placed under the *Year* 1410, though he there gives a Hint that *Leland* is not poſitive in aſſerting that to have been the Time of his Death, as I find it was not; for, he ſucceeded Br. *William Butler* in the Provincialſhip after the *Year* 1413, as I have there ſaid; And, moreover he was an *Obſervant* (as *Pits* alſo ſays, from *Leland*) which is a plain Proof of his living ſome time after the Council of *Conſtance*, wherein that Name was firſt given to the *Reform'd*, or the ſtrict Obſervers of the Rule of *St. Francis*. This alſo ſhews that the chief Franciſcans of the Engliſh Province were well affected towards the *Reformation* of the Order, otherwiſe they wou'd not have ſuffer'd an *Obſervant*, as he was, to have been at their Head as their Provincial. *Ruſſel* was ſucceeded by Br. *Robert Willeis*, a Doctor of Divinity, or rather by Br. *Thomas Kingsbury*, a Doctor of *Oxford*.

I. Br. *Robert Colman*, a Franciſcan of the Convent of *Norwich*, was this Year choſen Chancellor of the Univerſity of *Oxford*; which Office he reſigned not long after that Honour had been conferr'd upon him. So *Mr.* (a) *Wood*. *Colman* alſo was a Doctor of *Oxford*: But more of him hereafter, under the *Year* 1428, wherein he departed this Life. *Anno* 1419.

II. Br. *John Randolph*, a famous Franciſcan, who was Confeſſor to Queen *Joan*, (b) flouriſh'd alſo about this time. This Queen *Joan* was Mother to King *Henry the* 5*th*. *Anno* 1419

I. *Br. Francis* (c) *a Sta. Clara* (*Davenport*) ſays, he met with a Venerable Monument of Antiquity in the Ancient Family of the *Comptons*, from which the Earls of *Northampton* are deſcended. It was the Original Hand-writing of the Vicar-General of the Engliſh Franciſcans; that is, of the Perſon then commiſſion'd by the General of the whole Order to act in his Stead over thoſe of the Order in *England*, and who, in Vertue of this Power, had gi- *Anno* 1420.

(a) *Antiq. Oxon. Lib.* 2*do. pag.* 404. (b) *Fran a Sta. Clara, in Hiſt. Min. pag.* 32. (c) *Hiſt. Min. pag.* 35.

ven his Letters *Patents* to the ſaid Family, with his Seal of Pewter hanging thereto: Tho' the Impreſſion of the Seal was almoſt worn out; but the *Patents* (in *Latin*) were written before the Separation of the *Obſervants*, as appears by the Date; and the Tenour of them is as follows, viz.

" To our wel-beloved in Chriſt, *Thomas Compton* and *Joan* his Wife, Br. *Thomas*, the Miniſter General's Vicar in the Province of the Friers Minors in " *England*, Greeting, and that through the Merits of Chriſt in this Life they " may attain eternal Joy.

" Conſidering, with tender Sentiments of Charity, the great Affection and " Devotion which, for God's Sake, you bear towards our Order, and being de- " ſirous to make you a ſuitable Return: We, by theſe preſent Letters, admit " you, both in Life and Death, to a particular Communication in all and every " one of the Prayers of the Friers under our Government in *England*; granting " you (as far as it ſhall pleaſe God) a full Participation of the ſpiritual Ad- " vantages of all the good Works which the Mercy of our Lord will vouchſafe " to be perform'd by the ſaid Brothers under our Charge: Adding moreover, " as a ſpecial Favour, that whenever the News of your Departure out of this " Life, together with theſe *Patents*, ſhall be laid before our Provincial Chap- " ter, all thoſe Offices ſhall be done for you, throughout the whole Franciſcan " Province of *England*, which are uſually perform'd for our Brothers of the Or- " der, and for the Friends and Benefactors of our Order deceas'd that are there " recommended. Farewel happily in our Lord Jeſus Chriſt and his Mother the " Glorious Virgin. Given in our Provincial Chapter at *Coventry*, on the Feaſt of " the *Aſſumption* of the Glorious Virgin, in the Year of our *Lord* 1420.

So *Davenport*, who, in another (a) Place, ſays, theſe Letters *Patents* were ſigned by Br. *Thomas Kingsbury*, a Doctor of *Oxford*, and then Vicar General of the *Engliſh* Franciſcans, and actual Miniſter Provincial of the ſame; who was at laſt buried at *Nottingham*.

Anno 1420. II. Br. *Robert Zengg*, a Franciſcan of the Convent of *London*, procured good Benefactors to that Houſe; and this Year the Ciſtern for waſhing in the Cloiſter was repair'd with the Money, at his Requeſt, by them depoſited for that End. The total Expence of this Work was 27 *l.* 9 *s.* 1½. So *Stevens* in his late Additions to *Dugdale's Monaſticon*.

Anno 1421. I. Br. *Jerome of St. Mark*, an Engliſh *Obſervant* Franciſcan, and and a Batchelor of Divinity of *Oxford*, was a learned Man, and writ a certain *Compendium of Logick*, the Title whereof is *Little Logick*. *Dr. Pits*, in his *Appendix*, ſays, He can find nothing of his other Works, or of the time when he died: So he is here by gueſs.

Anno 1423. I. Br. *John Welles* was at this time Biſhop of *Landaff*, in *Wales*: Witneſs the Author of the *Epitome of the Annals of the Order*. *Godwyn* calls him *John Wellys*, and ſays, he was a Minorite, and a Doctor of Divi-

nity,

(a) *Supplem. Hiſt. Min. impreſſ. Anno* 1671. *pag.* 7.

nity, and ſucceeded Br. *John la Zouch*, another Franciſcan Doctor, in that See. He is alſo mention'd by (a) *Leland*, who names him *Welles*.

I. *N. Clopton*, Knight and Lord Chief Juſtice of *England*, this Year *Anno* 1426. left the World and all its charming Pretences, all its Pleaſures, Honours, Preferments, and Profits; and, for the Love of Jeſus Chriſt, enter'd into the poor and penitential Order of *St. Francis*; in which Inſtitute he alſo perſever'd conſtantly and religiouſly to the End of his Life. So the *Annals of the Order*, *Dr.* (b) *Pits*, and (c) others. A rare Example indeed! that a Perſon rais'd to ſo high a Station, ſo forcibly engaged to the World by the moſt bewitching Ties of Honour, Pleaſure, and Profit, ſhou'd freely abandon All, to embrace a voluntary, and a moſt rigorous Poverty: But, the powerful Grace of God, which drew *St. Mathew* from the Cuſtom-Houſe to follow our Lord and Saviour, ſeems to have wrought this wonderful Change in *Clopton* for the ſame End of God's Honour, as a laſting Example to Poſterity.

I. Br. *Robert Colman* a Franciſcan of the Convent of *Norwich*, and *Anno* 1428. a Doctor of *Oxford*, departed this Life this Year. He was a Perſon on whom Nature had beſtow'd moſt excellent Endowments; which, by a liberal Education and hard ſtudy, were improved to a great Perfection in Learning. The divine Goodneſs had alſo been liberal towards him in the Gifts of his Grace; For, he was exemplarly Vertuous, remarkably Grave, Modeſt, Chaſt, and Temperate; and on theſe Conſiderations univerſally valued and reſpected; So that he was, with a general Applauſe, choſen Chancellor of *Oxford* (as I have already ſaid) by the wiſe Councel of that learned Univerſity. Theſe wiſe Men, it ſeems (ſays *Pits*) were deſirous to teſtify their grateful Acknowledgments by giving the firſt Place of Honour amongſt them to him who had much added to the Splendor and Fame of their Univerſity. It was by this good Man's Piety, Mildneſs, Integrity, and commendable Example of all Chriſtian Vertues, that *N. Clopton*, Knight, and Lord Chief Juſtice of *England*, was induced to contemn all worldly Pomps and Vanities, and bend his Shoulders, in his advanced Years, to carry the Croſs of Chriſt in the lowly State of a Franciſcan. Br. *Robert Coleman* writ and publiſh'd to Poſterity One Book of *Sermons*. *Sacred Leſſons*, One Book. *Sundry Poems*, One Book; and other Works. So *Dr. Pitſeus*.

I. Br. *Roger de We* was at this time Miniſter Provincial of the *Anno* 1430. Franciſcan Order in *England*; as I find in the *Epitome of the Annals*. This is the Perſon whom Br. *Angelus Maſon*, more rightly, calls *Roger Dewe*, or *Days*, who was a Doctor of Divinity. So the Succeſſion of their Superiours about this time ran thus; viz. The Provincialſhip of Br. *Thomas Kingsbury*, DD. being expired, he was ſucceeded by Br. *Robert Willeis*, DD. He by Br. *John David*, DD. whoſe Office, being likewiſe diſcharg'd, was fill'd by this Br. *Roger Dewe*, a Doctor alſo of Divinity: So that there were four Provincials in the Space of about thirteen Years, if I miſtake not: From whence there is reaſon to believe that

(a) *Collectan. Tom.* 1. *part.* 2. *pag.* 348. (b) *De Illuſtr. Script. Anno* 1428, *Titulo Colman.* (c) *Hiſt. Min. pag.* 32.

that the Provincialship now was for the most part Quadriennial, or perhaps Triennial; and that the Time of Br. *Roger Dewes* Authority was in like manner expired about this Time; when he was succeeded by Br. *Richard Leeke*, a Doctor of Divinity.

Anno 1430. II. Pope *Martin the Fifth*, a little before his Death, this Year, granted divers Privileges to the *Conventuals*, abating much of the Rigour of *St. Francis's* Rule, especially as to the Observance of holy Poverty. So *the Annals*. Now, this and other such-like Grants were not accepted of by the *Observants*, who zealously resolved to live up to the Strictness of every Point of their Founder's Prescripts: And These were encouraged in their Zeal; for Pope *Eugenius the Fourth*, who succeeded the said *Martin the 5th*, granted many Favours to the *Observants* for the better carrying forwards of the *Reformation*; in particular, his Holiness impower'd them to call their Brethren to Provincial Chapters, and that every Province of Them might have a Vicar-Provincial of the *Reform'd* to govern them.

Anno 1434. I. Br. *Peter Gother* (whom I take for an English Man) was now made Bishop (a) *Sabarinensis*; and 'tis not unlikely that he was constituted a Suffragan to some of our English Dioceſans; as many others of the same Order and Province were; same of whom I shall have Occasion to mention hereafter.

Anno 1437. I. Br. *William Goddard* Sen. whom *Mr.* (b) *Wood* calls *The famous Dr. William Goddard*, was Provincial of the Franciscans when he departed this Life, *Octob. the* 30*th* 1437. He was buried in the Church belonging to his Order at *London*, on the right Side of the Tomb of *Sir John Hastyngs*. So that I (says (b) *Mr. Wood*) believe Two, or Three, or more, were Provincials between this *Goddard's* Death and the time when Doctor *John Percevall*, took the Provincialship upon him. This is said by *Mr. Wood* to shew that Author was mistaken who made *Dr. Percevall* succeed *Dr. William Goddard* in the Office of Provincial. This *Goddard* Sen. succeeded Br. *Richard Leeke* in the said Office about the *Year* 1434: So that he died before his four Years of Superiority were expired; and the Year being far spent, I presume, was the Reason why the Friers deferr'd the Election of his Successor till the Beginning of the following Year, if it was deferr'd at all.

Anno 1438. I. Br. *Thomas Roidnor* was this Year Provincial of the English Province of Franciscans. Witness the Author of the *Epitome of the Annals*. His Name is writ *Radney*, or *Raidnor* in *Mason's* Catalogue of Provincials, and that learned and knowing Man reckons him a Doctor of Divinity; but it seems, he knew nothing of his Predecessor *Dr. Goddard* Sen. for he takes no Notice of any such Person. *Davenport* says, *Raidnor* was a Doctor of *Oxford*, and that he was at last buried at *Reading*; and that of his *two* Predecessors, Dr. *Roger Dewe*, and *Dr. Richard Leeke*, the *First* was buried at *Oxford*, and the *Second* at *Leichfield*.

(a) *Epitom. Annal. Ord. Min. Anno* 1434. (b) *Athenæ Oxon. Part.* 1. *page* 4. (c) *Ibidem.*

Leichfield. So *Fran. a Sta Clara, Davenport, in Supplem, Hist. Min. Impress. Anno* 1671.

II. Br. *Bernardine of Siena,* afterwards *Saint Bernardine,* was this Year made Vicar, or Commissary-General over the *Observants* on the other Side of the Mountains, by a special Deputation from Br. *William a Casali,* the Minister General of the whole Order; as appears by his *Patents,* dated this Year, *July the 22th.* So *the Annals Ord. Min.* *Anno* 1438.

I. About this time the Countess of *Warwick,* Wife of *Richard Beauchamp,* the Fifth Earl of *Warwick,* (who in the Reign of King *Henry the 6th of England,* had the Government of *France* and *Normandy)* gave a signal Demonstration of her great Value and Esteem for the Franciscans by her choosing to be carried to the Convent of that Order in *London* (or as near it as cou'd be permitted) in her last Sickness; where also she departed this Life; having, as may reasonably be supposed, one of that Order for her Confessor. So *Fran. a Sta. Clara,* (a) *Davenport.* *Anno* 1439.

I. About this time one *Phillip Norreys,* who took upon himself the Title of Doctor of Divinity in the Dioceses of *Dublin,* resumed the old thread-bare Arguments, condemn'd long before in *John a Poliaco,* the Doctors of *Paris,* and the Archbishop of *Armagh,* and made War against the *Mendicants,* preaching publickly against them both in *Ireland,* and in *England,* alledging many things that were extravagant and erroneous; which being legally examin'd at *Rome,* were condem'd by the Judges appointed for that Cause, and the Sentence ratified by the Pope himself, (b) who censur'd the said Propositions as Erroneous, False, Scandalous, and bordering upon Heresy; and his Holiness compell'd the Author and his Followers to recant; as appears in two Bulls of Pope *Eugenius the 4th,* rehears'd at length by the *Annalist of the Order,* under this Year. *Anno* 1440.

I. This Year Pope *Eugenius the 4th* granted to King *Henry the 6th of England,* and to several other Princes their Request to have some of the Franciscans to reside constantly about their Royal Courts, with Leave also to send them, upon Occasions, to other Princes, to negotiate their more important Affairs. So the *Epitome of the Annals,* this Year. *Anno* 1441.

The same Year, also the General of the Order, appointed certain Professors of Divinity to teach in *Cambridge,* and in other Places. *Ibidem. Num.* 11.

I. *Saint Bernardine of Siena,* this Year prevail'd with the Pope to accept of his Resignation of the Office of Vicar General of the *Observants,* after five Years most commendable Administration: And his Holiness constituted Br. *Albert Sartianensis* Vicar General of the whole Reform'd Order, who (*on the first of September*) deputed *St. John Capistran.* his Sub-Commissary, Visitor, and Reformer of the Provinces of *Turone, France, Burgundy, England,* and *Ireland,* and others on this Side the Mountains; And he was confirm'd in that Office *Anno* 1442.

(a) *Hist. Min. pag.* 34. (b) *Annal. Ord. Min.*

Office by the Pope himſelf, notwithſtanding his great Unwillingneſs to accept of it. So *the Epitome of the Annals.*

Anno 1442. II. Some of the Doctors of *Paris* were, about this time, labouring to deprive the *Mendicants* of their ancient Privileges and Rights of taking their Degrees, and being publick Profeſſors in that Univerſity: But this Year Pope *Eugenius the 4th* determin'd the Diſpute in Favour of the Friers; as appears in his Apoſtolick Letters recited by *the Annaliſt.*

Anno 1443. I. Br. *Anthony Roſconius*, a *Conventual*, was now choſen (at *Padua*) Miniſter General of the whole Order of *St. Francis*, contrary to the Inclinations of the Pope, who deſired *Br. Albert Sartianenſis*, an *Obſervant*: However, his Holineſs confirm'd the Election, on Condition that *St. John Capiſtran* ſhou'd be his Vicar-General over the *Obſervants* on the other Side of the Mountains, and *Br. John Maubertus* his Vicar General over that Family on this Side *Italy*; and that the whole Government of the ſaid *Obſervants*, ſhou'd be left entirely to the ſaid Vicars reſpectively; which was agreed to and granted by the General, and inforced by Letters *Patents* from the Pope himſelf. So *Annal. Ord. Min.*

Anno 1444. I. *Br. Robert N.* An Engliſh Franciſcan, (to whom the Annaliſt, inſtead of a Sirname adds *Anglus*) was this Year made Biſhop of *Tiberias*, in *Galiley*: And, he adds, that this ſame Perſon, or another of the ſame Chriſtian Name, was ſome time before Biſhop *Imelacenſis* a Dioceſs under the Archbiſhop of *Caſhel*, in *Ireland*. Now, it ſeems very plain that here were Two Men; becauſe that Engliſh Franciſcan call'd *Robert*, who was Biſhop *Imelacenſis*, was ſucceeded in that See by one *Thomas*, and He by one *Br. Cornelius O Cunlis*, an *Iriſh* Minorite this Year in that See, and may therefore be reaſonably ſuppoſed to be either dead, or tranſlated to ſome other Dioceſs: For, it cannot be imagin'd that he was taken out of the Poſſeſſion of a Dioceſs to be made a Titular Biſhop, as the other now was, who might probably be alſo a Suffragan to ſome Engliſh Dioceſan.

Anno 1444. II. *Br. John Olday* (who by his Name ſeems to be an Engliſh Man) was, this Year alſo, made Biſhop of *Cluanum*, now *Kildom*, *Kloom*, or *Clon*, a City in *Connacht*, under the Archbiſhop of *Armagh*, in *Ireland*. *Epitom. Annal. Ord. Min.*

Anno 1444. III. *Br. Thomas Raidnor*, DD. made Provincial *Anno* 1338, or in the Cloſe of the foregoing Year, was, before this time, ſucceeded in that Office by one *Br. Peter* (named *Secundus* in *Maſon's* Catalogue) who was taken from that Miniſtry into the Hierarchy, and made a Biſhop in *Scotland*, and was ſucceeded in the Provincialſhip by *Br. Thomas Walleys*, DD. *Oxon.*

Anno 1445. I. Pope *Eugenius the Fourth*, being a great Lover and Encourager of the *Obſervants*, beſtow'd upon them, this Year, the great Convent in *Rome* call'd *Ara Cæli*, which was accordingly deliver'd up to them by the *Conventuals*, who were compell'd to reſign it: And this (as the *Annaliſt* ſays) is the firſt time that the Franciſcans of a leſs ſtrict Obſervance were, in any Papal Letters, call'd *Conventuals*.

I. Pope

I. Pope *Eugene the Fourth*, this Year decreed that the Vicar General of the *Obſervants* on this Side the Mountains, ſhould, near the End of the third Year of his Office, ſummon all the Vicars-Provincials and Diſcreets under his Obedience to a General Chapter, wherein they were to chooſe a Succeſſor Vicar-General, whom (being canonically elected and preſented to the Miniſter General) the ſaid Miniſter ſhou'd be obliged to confirm in his Office, within the ſpace of three Days, and to communicate to him all his Power over the *Obſervants* on this Side the Mountains, to the end that he might exerciſe all Acts of Juriſdiction over them as the Miniſter himſelf cou'd. *Annal. Ord. Min.* *Anno* 1446.

II. *Br. William Iragillich*, made Provincial of *Ireland* by the Miniſter General of the Order, was this Year confirm'd in that Office, notwithſtanding the Oppoſition of ſome Friers of the *Engliſh* Nation who *were unwilling to have this Man rule over them.* So the *Epitome of the Annals of the Order.* *Anno* 1446.

From this Paſſage it is evident as *Br. Fran. a Sta. Clara* obſerves, that there was a Body of *Engliſh* Friers Minors then living in *Ireland*, and that they had ſome Convents there; For, particular Perſons occaſionally reſiding there cou'd not have pretended to any Exemption from the Juriſdiction of an *Iriſh* Provincial, or to object againſt his *ruling over them*; And the ſame Author alſo writes, that He was told by ſome grave Fathers, *Iriſh* Franciſcans of *Ulſter*, that the Friers Minors of the Province of *England* had heretofore *Four Convents* in *Ulſter*. The ſaid Author's *Hiſtoria Minor* was writ in the *Year* 1665, and he has this Paſſage in his *Supplement* to that Work, wherein he alſo adds, that the ſaid *Four Convents* were under the Obedience of the Provincial of *England*, and made a Part of the *Engliſh* Franciſcan Province: And, in a *ſecond Supplement*, printed *Anno* 1671, he repeats the ſame, and moreover adds, that ſome of the *Iriſh* Fathers expreſs'd to him their Deſires of having the ſaid Convents exempted from the reſt of the *Iriſh*, and ſubjected to the Province of *England*; And, that they treated with him about it. His very Words are theſe, viz. *Quidam graves Patres Ultonienſes retulerunt nobis, Anglos Fratres Quatuor Conventus in Ultonia olim poſſediſſe, quos, ante paucos Annos, libenter volebant illi Hiberni eximi a reliquis Hibernicis, & noſtræ Provinciæ ſubdi, & ea de re mecum tractarunt.* So *Davenport.*

III. *Br. Thomas Walleys, Wallenſis*, or *of Wales*, mention'd *Anno* 1444, *Number* 3, as Provincial of the Franciſcans, was this Year advanced from the Provincialſhip to the Biſhoprick of *St. Davids*, in *Wales*; as my (a) Author ſays; who moreover (b) adds, that this *Walleys* was a Doctor of *Oxford*; that he was Vicar-General, as well as Provincial, of his Order in *England*, that he writ much *upon the Scriptures*, and alſo upon Philoſophy and Divinity: And, laſtly, that he died in *France*; which laſt may perhaps be the Reaſon *Anno* 1446.

(a) *Fran. a Sta. Clara, in Hiſt. Min. pag.* 34. (b) *In Supplem. Hiſt. Min. Impreſſo Anno* 1671.

ſon why he is not mention'd in *Godwyn's Catalogue of Engliſh Biſhops.* However, when *Walleys* was made Biſhop *Menevenſis*, he was ſucceeded in the Provincialſhip by Br. *Robert Wells.*

Anno 1449. I. In the Regiſter of the Univerſity of *Oxford*, this Year, there is a Supplication of one Br. *John Argentine*, a Frier Minor, praying to be (a) admitted to the *Reading* of the *Book of the Sentences*: From whence it ſeems plain that the Franciſcans, even Foreigners (as I preſume this Man was) were ſometimes admitted to be publick Profeſſors in the Univerſity it ſelf; and this ſeems to have been an uſual Condition previous to an Admiſſion there to the proceeding Graduats, or taking of Degrees in Divinity.

Anno 1452. I. Pope *Nicholas the Fifth*, this Year, declared that the Friers Minors ſhou'd not be obliged to give to the Parſons of their reſpective Pariſhes the Fourth Part of the Alms they received from Funerals, Legacies, Anniverſaries, or Maſſes for the Faithful Departed. So the *Annals of the Order.* This, as has been elſewhere ſaid, had been a Cuſtom and Practice of the Secular Clergy, which the Friers had ſubmitted to for ſome conſiderable Time, both in *England*, and ſome other Parts, till his Holineſs was now pleas'd to redreſs the Grievance.

Anno 1452. II. Pope *Nicholas the 5th* makes mention of ſome Convents of *Obſervants* in the *Iſlands* between *Normandy*, *Britany*, and *England*, which his Holineſs declares to be independent of the Miniſters of the common Provinces of the Order. Now, the larger *Iſlands* in the *Gallick* Sea are adjoyning to *England*, and in theſe *Iſlands* there were *Nine Convents* which the ſaid Pope ſeparated from the Provinces, this Year, by a ſpecial Bull, which begins thus, viz. *Sacræ Religionis, &c.* So *Fran.* (b) *a Sta. Clara*; who adds, that from hence 'tis plain that the *Obſervants* at this time were here; that is, the *Reformation* of the Order had made ſome Progreſs in our *Iſlands*, and by degrees got footing on the *Terra firma*; as ſhall hereafter be more fully made appear.

Anno 1454. I. This Year, King *Henry the Sixth* uſed all the preſſing Arguments imaginable to prevail upon *St. John Capiſtran* (Vicar General of the *Obſervants*) to come over into *England*; And, to inforce this his Requeſt, he courted his Kinſman, the Marqueſs of *Baden*, to importune the holy Man to a Compliance; promiſing to welcome his Arrival with the Building of ſome Convents in his Kingdom for the *Obſervants*; And, in caſe *Capiſtran* cou'd not come in Perſon, he deſired of him that at leaſt he wou'd ſend him ſome of the Relicks of *St. Bernardine of Siena.* His Majeſty at that time labour'd under ſome Diſtemper (as the *Annaliſt* writes) and the Fame of the almoſt numberleſs Miracles then wrought by Almighty God at the Interceſſion of that Saint, had, I preſume, given him hopes of a Recovery by his means: But, *Capiſtran* not being in Circumſtances to come into *England* ſent the King a Letter wherein he excuſed his not complying with his Majeſties kind Invitation, and exhorted him to Patience

(a) *Hiſt. Min. pag.* 35. (b) *Ibidem. pag.* 36.

tience in his ſuffering the Inconveniences of his Illneſs, and earneſtly importun'd him to ſend a powerful Aid againſt the *Turks*.

Of the Convents offer'd by the King, and of the right Uſe of Relicks, the holy Man writes to his Majeſty thus, ——

—— *Moreover, concerning the building of new Monaſteries to the Honour of God and the Memory of Saint Bernardine, I add no more to your pious Diſpoſition, but that (as I have ſaid) Faith without good Works is not available: Wherefore, if you are pleas'd to build the ſaid Monaſteries, I wou'd have you to know that you build (not for me, or for others, but) for your ſelf ſo many everlaſting Palaces in Heaven: For, our Days are ſhort, and in a little ſpace of Time Death cuts us off from all that is here below, and We (poor Wretches!) carry nothing away with us but the Vertues and Vices, the Good or Evil which we have acted in this Life. If therefore your Majeſty intends to provide for your Soul by building the ſaid Places, or Monaſteries, for the Obſervants, I will write to the moſt Revd. Father Vicar of France, and to ſome Guardian in the Neighbourhood, whom I do moſt earneſtly recommend to your Majeſty to conſult with in this Affair. Moreover, at the Inſtance of the ſaid Marqueſs,* (of Baden whom he had mention'd before) *I here ſend you ſome of the Relicks of St. Bernardine, which I had by me: For, if you deſire them with very great Fervour of Devotion and Faith, they may, through the Divine Mercy, conduce to your Recovery; But, if your Faith fails you, the munificent Hand of a merciful God will alſo be ſhorten'd towards you: Your Majeſty therefore muſt have Faith if you deſire the Recovery of your Health; Faith, I ſay, with good Works; for the Apoſtle ſays, Faith without Works is dead. He therefore that has Faith loves God above all Things, keeps his Commandments, forbids Plays, cauſeth Tables, Dice, Cards, and all ſuch pernicious Inſtruments of Gaming to be burnt; baniſheth the Jews, forbids Uſury, roots out evil Cuſtoms and Practices, introduces good ones, promotes good Men, puniſhes and diſcountenances the Wicked, frequents Confeſſion, hears Maſſes, makes Religion his Practice, gives Alms, relieves the Poor and Diſtreſſed, loves Juſtice, and hates all Vices. Theſe Things I adviſe for the obtaining of Faith, for the gaining of Health and Salvation. Let not your Highneſs omit theſe Things, for the Honour of God, and the Edification of your Neighbour. O! how earneſtly do I wiſh that I cou'd have waited upon you in England: But the Defence of the Faith, which obliges me to go into Hungary, will eaſily excuſe me to your Highneſs, &c. the 24th.* 1454.

From hence the *Epitomizer of the Annals* inferrs, that the *Reformation* of the Order was not yet brought into *England:* But, under Favour, I think it only imports that the *Obſervants* had not as yet many Houſes wherein they cou'd dwell apart from the *Conventuals*: For, it ſeems as clear as Noon-day that there were at that time many *Obſervants* in the Nation, otherwiſe *the building of Convents for the Obſervants* wou'd have been building Houſes for no-body. They were not yet form'd into a ſeparate Body under proper Superiors of their *Reformation*; and that I take to be the Reaſon why the Vicar of *France* was to be conſulted about the building of Convents for the *Obſervants* in *England*. It ſeems to be very certain that the *Obſervants* were in *England* in the Reign of this King, and the Chronicles (a)

(a) *Vide Fran. a Sta. Clara, in Hiſt. Min. pag.* 36.

of the Nation, collected by *Caxton* and others, ſay as much; and the Truth of that Aſſertion is inforced by this Paſſage.

Anno 1455. I. Br. *Thomas Button*, an Engliſh Franciſcan, was this Year made Biſhop of the *Iſle of Man*, or *Sodorenſis*. This is one of the *Inſulæ Hebrides*, or Weſtern Iſlands between *Scotland* and *Ireland*. This See is under the Archbiſhop of *York*, and the Biſhop's Seat here was the Monaſtery and Church of *St. Columba*. So the *Epitomizer of the Annals*.

Anno 1457. I. Br. *William Goddard*, a Frier Minor, and a Doctor of Divinity of *Oxford*, is mention'd this Year by (a) *Wood*. He was a zealous Oppoſer of certain Heterodox Opinions broach'd, and unſound Propoſitions advanced by *Reginald Pecocke*, Biſhop of *Chicheſter*. This *Pecocke* afterwards recanted, and all his Writings were publickly burnt in *St. Paul's Church-yard*, in *London*, before the Author's Face; in the preſence of the Archbiſhop of *Canterbury*, *Thomas Bouchier*; the Biſhop of *Lincoln Thomas Kempe*; *John Low* Biſhop of *Rocheſter*, and *Laurence Booth* Biſhop of *Durham*, (by whom theſe Books were condemn'd) beſides many thouſands of Perſons of all Ranks, who were Spectators of this Execution of erroneous Novelty. All the Copies likewiſe of the ſaid Biſhop *Pecocke*'s Writings were ſoon after burnt, at the *Quatervois*, in *Oxford*, in the preſence of *Thomas Chaundler*, Chancellor, and the whole Univerſity, in all their Formalities. So (b) *Mr. Wood*. But, to return: This is Br. *William Goddard Jun.* of whom more under the *Year* 1485

Anno 1460. I. *Br. Robert Finingham*, born in *Norfolk*, and clothed in the Habit of *St. Francis* in the Convent at *Norwich*, was educated from his Youth in the Study of all the Liberal Arts and moſt noble Sciences: He finiſh'd his Philoſophy with great Succeſs, and in Divinity made ſuch an uncommon Proficience, that he ſcarce had his Fellow in that Sacred Faculty. But, the Learning wherein he moſt of all excell'd was the Canon Law; in the Study whereof, *Leland* ſays, it can hardly be expreſs'd what Pains he took; for, he diligently read over many Volumes, collating the Opinions of the beſt Authors and moſt learned and expert Doctors: He examin'd and ſifted out many things of that kind, both by himſelf and in conjunction with others: he alſo writ very ſucceſsfully of ſeveral Subjects; and in the firſt place he had to do with certain Slanderers, againſt whom he writ and publiſh'd a Treatiſe *Of the State and Dignity of the Order of St. Francis*, ſhewing after what manner theſe Friers profeſs Evangelical Perfection; praying continually for themſelves and others; preaching to the People, and begging their Food and Clothing; and finally, *having nothing, and poſſeſſing all things*. The Titles of his Works are, *For the Order of the Friers Minors*, One Book. *For the Dignity of their State*, One Book. *Caſes of the Councils of England*, One Book. *Of Caſes of Decrees*, One Book. *Of Caſes of Decretals*, One Book. *Of Caſes reſerv'd to the Pope*, One Book. *Of Extravagants*, One Book. *Of Excommunications*, One Book. He alſo writ ſome other things, the Titles of which Works were not known to *Dr. Pits*; who adds, that he departed this Life in

(a) *Antiq. Oxon. Lib.* 1°. *pag.* 221. (b) *Ibid. page* 222. *and* 223.

in the *Year* 1460, about that nick of time when King *Henry the 6th* loſt the Crown of *England*.

I. Br. *Richard Rodnore*, a Frier Minor, was this Year admitted to proceed Doctor of Divinity in the Univerſity of *Oxford*, notwithſtanding ſome Objection made againſt it by one of his Fellow Friers call'd *Roby*; The moſt Revd. Father in God *Dr. George* (*Nevill*) Biſhop of *Exeter*, Chancellor, being then preſent. So (a) *Mr. Wood*. *Anno* 1462.

I. This Year the Art of printing was convey'd into *England*; and was ſet up at *Oxford* firſt; and not long after at *Weſtminſter*, *St. Albans*, *Worceſter*, and at other Monaſteries of Note. This by the By, from (b) *Collier*. *Anno* 1463

I. Br. *Richard Edenam*, a Franciſcan Doctor of Divinity, was this Year made Biſhop of *Bangor*, in *Wales*, under the Archbiſhop of *Canterbury*. *Anno* 1464

I. Br. *Andrew Ducket* was a Franciſcan Frier, as (b) *Parker* ſays, in his *Sceletos Cantabrigenſis*: But, he was either a Titular Biſhop, or privileged by ſome ſpecial Grant from the Pope to act as he did for the greater Good, notwithſtanding his Profeſſing of the Rule of *St. Francis*; or I am at a Loſs how to reconcile what is recorded of him with the Character he bears, which is, *Vir integerrimus & prudens*, *A Man of very great Integrity, and Prudent*. The Story is this: 'Andrew *Ducket* was the chief Promoter of the building of *Queens* College 'in *Cambridge*, founded, *Anno* 1448, by *Margaret of Angiers*, Daughter of *Reinerius* Duke of *Angiers* and Titular King of *Sicily*, and *Jeruſalem*, and Wife of the 'moſt devout Prince *Henry the 6th*, and finiſh'd, in the *Year* 1465, by Queen 'Eilzabeth, Wife of King *Edward the Fourth*. *Andrew Ducket*, being Rector, or 'Parſon of *St. Botulph's* Church in *Cambridge*, was made choice of by *Margaret* 'the Foundreſs, to be the firſt Warden of this her College; in which Office he 'continued for the ſpace of forty Years; during which time he addreſs'd himſelf to every Noble Man that ſeem'd to be of a generous Mind, and begg'd 'a great Sum of Money towards the enlarging of the Building of the ſaid 'College; And he was ſo very zealous in this Affair that he prevail'd with 'many to contribute towards the carrying on of that Work, eſpecially *George* 'Plantaganet, Duke of *Clarence*; the Lady *Cicily*, Dutcheſs of *York*, and others. 'In a Word, *Andrew Ducket* was not only the firſt *Maſter* of this College, but 'alſo the chief Promoter of its being built.' So *Parker*, *Ibid*. But what that Author means by this Expreſſion, *Frater antea Minorita*, or *heretofore a Frier Minor*, I cannot otherwiſe account for than by ſuppoſing *Ducket* to have been taken out of the Order and placed in the Hierarchy by being made a Titular Biſhop, or Suffragan; and that his Parſonage, and the Wardenſhip of Queen's College in *Cambridge* were beſtow'd upon him both for his Deſerts, and to ſupport

(a) *Antiq. Oxon. Lib.* 1° *pag.* 226. (c) *Eccles. Hiſt. page* 680. (c) *Vide Part.* 1. *Appendicis Collectan. Leland. pag.* 225, 226, & 227.

port his Dignity and Character. And, if this is an erronious Conjecture I ſhou'd be glad to be better inform'd: Though it ſeems to me very probable.

Anno 1467. I. From what has been already ſaid, under the Year 1454, it may reaſonably be preſum'd that King *Henry the 6th.* was as good as his Word to *St. John Capiſtran*, and built ſome ſort of Reſidences, or Convents for the *Obſervants*: And his Succeſſor, *Edward the Fourth*, afterwards importuned (a) the Vicar General of the *Obſervants* to ſettle ſome more of his reform'd Friers in his Kingdom; which was done accordingly, as it ſeems; becauſe *England* is, this Year, (b) reckon'd a Province of the *Obſervants*, in the General Chapter *Montis Lucij*, in *Burgundy*; as it again was, *Anno* 1470, in the General Chapter then held at *Placentia*. This King alſo, viz. *Edward the Fourth* made a Reſidence for the *Obſervants*, with a Chappel of the *Holy Croſs*, at *Greenwich*, as *Weever* ſays, and brought them firſt thither; and they in a little time became ſo very Famous for their holy Lives, that they were much encourag'd, and their Number increas'd daily.

Anno 1471. I. Br. *Thomas Ingilby*, a Franciſcan Profeſſor of Divinity, was this Year promoted by the Pope, *Paul the Second*, to the Epiſcopal See of *Rachlure* (*Rachlurenſis*) in *Ireland*, under the Archbiſhop of *Armagh*. *Annal. Ord.* This Promotion was made in the Beginning of the Year, before the Death of the ſaid Pope *Paul*, who was ſucceeded by *Sixtus the 4th*, of whom I ſhall have an Occaſion to ſpeak under the next Number this ſame Year.

Anno 1471. II. The *Obſervants* Franciſcans were now in ſo great Credit and Eſteem in the Nation that our Princes eſpous'd their Cauſe in the Court of *Rome*, as it appears in the Forty ſecond General Chapter of the Order, where it is recorded that King *Edward the Fourth* of *England*, together with a certain Noble Lady (ſuppos'd to be his Majeſty's Siſter) writ to Pope *Sixtus the Fourth* in ſuch preſſing Terms, that he declared to Him (c) *He wou'd withdraw himſelf from his Obedience to his Holineſs, and arm againſt him in Caſe he ſubjected the Obſervants to the Conventuals.* From whence it plainly appears, as my (d) Author ſays, that the *Obſervants* in *England* had before this time form'd themſelves into a Body apart from the *Conventuals*: For, had they then been under the Government of the ſaid *Conventuals*, the King's Anger and Reſentments had been unreaſonable. Something of an Innovation was now deſign'd by the Pope to the Diſadvantage of the *Obſervants*, which made his Majeſty ſtand up in this manner in their Defence. The Pope was but newly advanced to the Papal Chair when he ſignified his Intention of ſubjecting the *Obſervants* to the *Conventuals*, to whom he was greatly affected, having heretofore been a Member of that Body himſelf, and their Miniſter General: And this Deſign of his is what his Majeſty reſolved to oppoſe, and was the Motive of his writing in ſuch high Terms to his Holineſs, to deter him from any ſuch Procedure, and to encourage the zealous *Obſervants* in their religious Endeavours

(a) *Fran. a Sta. Clara. in Hiſt. Min. pag.* 36. (b) *Ibidem.* (c) *Hiſt. Min. pag.* 35. (d) *Fran. a Sta. Clara, Ibid. pag.* 36.

vours to bring all their Brethren to a thorough Reformation; as in Effect they at laſt did.

I. Br. *John Hunden*, a Franciſcan Doctor of Divinity, and Biſhop of *Landaff*, departed this Life this Year or the next, as I gueſs by the Conſecration of his Succeſſor *John Marſhal*, which was *Anno* 1479. *Godwyn* ſays, *Hunden* was a Minorite; but what that Author means by his ſaying that *Hunden* was Prior of *Kings-Langley* I cannot account for, unleſs there was a Convent of Friers Minors at that Place, and he heretofore Guardian of it; which is not unlikely. *Anno* 1478.

I. 'King *Edward the 4th* being much affected and edified, with 'the great Fame of the exemplary Lives of the *Obſervants*, ſent for 'Br. *William Bertholdi*, their Vicar General on this Side the Mountains, and 'treated with him about the bringing of that ſort of Religious Men into '*England*, and gave them their firſt Place of Abode in the Town of *Greenwich*, 'which Pope *Sixtus the Fourth*, this Year, gave them Leave to accept. *Annal. Ord.* *Anno* 1480.

Notandum. Now, by this Expreſſion, *bringing the Obſervants into England*, a Man wou'd be inclin'd to believe that ſome Foreigners were brought over hither to begin the *Reformation* of the Order; as was afterwards done in *Scotland*: Whereas (as to *England*) nothing of that kind appears upon Record; and therefore the *Annaliſt of the Order* can mean no more than that his Majeſty uſed all means poſſible to encourage thoſe Friers who were already reform'd in *England*, and labour'd to ſettle them in a ſeparate Body, hopeing by that Expedient to bring them all up to the primitive Obſervance of their Founders Rule, without any Acceptance of the Papal Conceſſions for an Abatement of that Rigour. Moreover it is to be obſerved that *Greenwich* was a ſmall Reſidence of *Obſervants* before this time, and perhaps might be the firſt of their ſeveral Reſidences; but it is more particularly ſaid to be *their firſt Place of Abode*, becauſe it was the firſt of their Regular Convents, made now a Guardianſhip, and accepted of as ſuch this Year, it having till now been no more than a Vicarſhip at the moſt, being a ſlender Community.

I. This Year *Sixtus the 4th* gave a Grant to certain Perſons of the Engliſh Nobility to build Three Convents for the *Obſervants* in *England*. So the *Epitome of the Annals*. Theſe were the Three Convents which another (a) Author ſays were, this Year, built by *Margaret*, Dutcheſs of *Burgundy*, (King *Edward the Fourth's* Siſter) and ſome other Perſons of the Engliſh Nobility; as he brings in our Hiſtorians to bear witneſs: But where theſe Convents were placed the Collector has not yet found. *Anno* 1481.

I. This Year (being the Firſt after King *Richard the Third* had made his Way through much Blood to the Throne of *England*) the Engliſh Franciſcan Province was incorporated amongſt the *Obſervants* in the General Chapter held at *Burgos*, in *Spain*, where it accepted of the *Reformation*, under the Deno- *Anno* 1484

(a) *Fran. a Sta. Clara, in Hiſt. Min. pag.* 40.

Denomination of *Obſervants*. So (a) *Mark of Liſbone*: From whence it may reaſonably be concluded that the Provincial at leaſt was an *Obſervant*, and therefore 'tis ſaid the Province had accepted of the *Reformation*, which cou'd not otherwiſe be true: Yet the Reader may perceive by that which now follows that this great Work went forwards gradually, and was not yet come to Perfection.

Anno 1485. I. One Inſtance of a Deviation from the ſtrict Obſervance of the Rule of *St. Francis* was a certain Tripartite Inſtrument, or Deed, in Form of Law (dated this Year) wherein there are ſeveral Articles of Agreement between one *John Byconill*, Knight, and Br. *John Loſs*, Guardian of the Franciſcans at *Dorcheſter*, and his whole Community or Convent, who accept of the yearly Revenues of certain Mills upon the River in their Neighbourhood, on Condition of their performing ſeveral ſpiritual Offices for the ſaid *Byconill* Knight, their Benefactor, who gave them the ſaid Mills, allotting certain Shares of the Rents to particular Friers amongſt them in Conſideration of their performing the ſaid Offices, &c. This Deed was inforced and confirm'd with the Seal of the Convent, and ratified on the Part of the Friers by *William Goddard*, Doctor of Divinity, and Miniſter Provincial of the Friers Minors of the Province of *England*, with the Advice and Aſſent of Br. *John Whitefield*, Profeſſor of Divinity, and Cuſtos of the Franciſcan Cuſtody of *Briſtol*. The whole Agreement may be ſeen at length, in *Fran.* (b) *a Sta. Clara*, who ſays, the Original of this Contract was kept with great Reſpect in the Family of the Donor: But it gave great Offence to the more zealous Friers, as ſeveral other ſuch-like Incomes before this had done, notwithſtanding their being enjoy'd by the Warrant of ſeveral Grants from *Rome*: For, amongſt other Reaſons for a *Reformation* it was alledg'd that *the Friers, by their Importunity, had procur'd many Grants and exceſſive Bulls of Abatement from the Rigour of the Inſtitute, from ſeveral Popes; which Favours were rejected by others who look'd upon them as Null, and of no Effect; becauſe* (as theſe ſaid) *Subreptitiouſly procur'd.* So *Marcantius*, (c) vel *Author Firmamenti* and (d) others: And, theſe were the Motives that induc'd our Kings and other Perſons of the firſt Rank to ſhew their Zeal in eſpouſing the Cauſe and pious Deſigns of the *Obſervants*, who labour'd to reform theſe Abuſes.

Anno 1485. II. Br. *William Goddard* Jun. was a Franciſcan Doctor of *Oxford*, of whom Mr. *Wood* (e) ſays, it is to be noted that whereas a learned Author, viz. Br. *Francis a Sta. Clara*, tells us that *John Percevall* (mention'd *Anno* 1502: *numb.* 2.) ſucceeded one *William Goddard*, a Doctor of *Oxford*, in the honorable Office of Provincial, it is a great Miſtake; For, that *William Goddard* whom he reckons to have been Provincial Miniſter, was only Warden or Guardian of the Houſe or College of Franciſcans at *London* (to which he was a Benefactor) who dying *on the 26th of September* 1485, was buried in the *Chappel of the Apoſtles* joining to the Church of the ſaid Houſe. So Mr. *Wood*, *Ibidem.* Yet, with

(a) *In Chron. Ord. Min. Tom.* 3°. *Lib. 6to cap.* 41. (b) *Hiſt. Min. pag.* 37 *and* 38. (c) *Tract.* 1. *part.* 2. *folio* 63. (d) *Hiſtor. Min. pag.* 37. (e) *Athen. Oxon. part.* 1. *page* 4.

with reſpect to Mr. *Wood's* Authority, I think it pretty plain that this younger *Goddard* was alſo Provincial of his Order; becauſe one of that Name ſubſcribes, as ſuch, to the *Tripartite Deed* of Contract mention'd this Year in the laſt Article above; and the Sen. *Goddard* departed this Life *Anno* 1437, as may there be ſeen; and therefore I conclude this Jun. *Goddard* was made Provincial after he had been Guardian of *London*, and was ſucceeded in that Miniſtry by Br. *John Percevall*. DD. of whom in his Place *Anno* 1502.

Notandum. It appears not who was this Junior *Goddard*'s Predeceſſor in the Provincialſhip: For, Br. *Robert Wells* who was made Provincial *Anno* 1446, when his Predeceſſor *Dr. Thomas Walleys* was made a Biſhop, muſt have been Dead, or out of his Office long before this time, and I find not by whom he was ſucceeded in that Poſt, or indeed any more of the Names of their Provincials till I come up to this *Goddard*.

III. King *Richard the Third* (or rather the Duke of *Gloceſter*) having waded through a Flood of Royal Blood to the Throne of *England*, was kill'd, this Year, *on the 22th of Auguſt*, at *Boſworth*-Fight, in *Leiceſterſhire*, and carried off the Field of Battle in an inglorious and indecent Manner (being laid all naked a-croſs the back of a Horſe) to *Leiceſter*, from whence he came but the Day before with the greateſt Pomp and Magnificence, and was there buried, diſhonourably, in the Church of the Gray Friers, after he had uſurp'd the Crown for two Years and two Months. So *Stow* and others. *Anno* 1485.

I. This Year the *Obſervants* on this Side *Italy* held a General Chapter at *Tolouſe*, in *France*, where one Br. *Oliver Maillard*, of the Province of *Aquitania*, was choſen Vicar General, being a Perſon of extraordinary Piety, Prudence, and Learning. In this Chapter (as the *Annaliſt* ſays) it was decreed that the Convents of the *Obſervants* in *England* ſhou'd be ſubject to the Vicar of the Province of *Cologn* untill they were form'd into a Province. Now, the Reader may ſee plainly from what has been already ſaid that the true Meaning of this Clauſe can amount to no more than this, viz. that the Vicar of the Province of *Cologn* was now, by the Vicar General, deputed to be his Commiſſary over the Vicar and Convents of *England*, that in the Abſence of the ſaid General (then full of Buſineſs) the *Engliſh* might have Recourſe to him upon any extraordinary Occaſion or Emergence, till they were better eſtabliſh'd and eas'd of the many Difficulties then daily occurring from the Oppoſitions made againſt the *Reformation*: For, it cannot reaſonably be doubted but the Engliſh *Obſervants* had, before this time, a Vicar of their own. *Anno* 1487.

Br. *Andrew Bavard*, a Franciſcan Profeſſor of Divinity, finding the Quire of the Friers Minors of *London* not well furniſh'd with Choir-books, conceived that the Alms of his Friends cou'd not be better expended than in procuring ſuch Books for the Honour of God and the continuing of his Divine Service and Praiſe: and therefore he hired an *Amanuenſis*, who writ for him one Legendary in two Parts, one Antiphonal in two Parts, one Pſalter, and one Gradual, and another was printed, and many others repair'd. So *Stevens*. *Anno* 1494.

Anno 1495. I. Br. *Michael Deacon*, an Engliſh Franciſcan, was this Year promoted to the See of *St. Aſaphs*, in *Wales*. He was a learned Man, having formerly been a Profeſſor of Divinity, and was in ſuch Eſteem for his great Vertue and Prudence, that he now was Confeſſor to King *Henry the Seventh*. So the *Author of the Epitome of the Annals of the Order*, who writes his Name *Diacon*: As ſome other Authors alſo do.

Anno 1496. I. About this time (as I gueſs) it was that the Honour and Title of Marqueſs of *Wincheſter* fell to a Franciſcan Frier call'd *Br. John*, who (though but a Lay-Brother, and Porter of a Convent) was the only Heir-Male then remaining of that Illuſtrious Family: Upon which Conſideration, my Author (a) ſays, the Pope was pleas'd to diſpenſe with the ſaid *Br. John*; and he marry'd a Lady of the Family of the Barons of *St. John* of *Baſinge*, and rais'd Heirs to the Houſe of *Wincheſter*; in Teſtimony and Memory whereof the Arms of that Honourable Family were afterwards encircled with a Franciſcan Cord (or knotted Rope, ſuch as thoſe Friers wear for a Girdle) and the Porter's Key hanging thereat. So *Br. Fran. a Sta. Clara*, who alſo (b) maintains the Lawfulneſs of this Diſpenſation, as being no more than *a Releaſing of an Obligation of a Church-Law, for a juſt Motive, by a Perſon that has the Power of Juriſdiction*: On the other Hand, *Caron* and *Poncius*, two learned *Iriſh* Franciſcans, being of an Opinion that *the Solemnity of the Vow of Chaſtity induces an Obligation of Divine Right*, condemn this Fact, or rather queſtion the Truth of the Story. No Authority under God can releaſe the Obligation of a divine Law: But the Obligation of a Religious Profeſſion being a Church-Law only (as ſome ſay) is here, for a juſt Cauſe, diſpenſed with. But I have nothing to do with ſuch Controverſies: Nor can I as yet learn why the Earls of *Lindſey*, and the *Berties* have a Franciſcan Frier (with his Habit decently tuck'd up, for walking, and his Staff in his Hand) for one of the Supports of their Arms. So I go forwards.

Anno 1497. I. About the latter End of this Age the Famous *Sir Thomas Moore*, out of the great Devotion he bare to the Order, had a mind to become a Franciſcan; as ſeveral Author's write: But *Dr. Stapleton* ſays, he was deter'd from ſo doing by the Difficulty of the Vow of Chaſtity: other Writers, by Miſtake, frame other Reaſons: However, his Second Lady was one of the *Third Order*, or at leaſt of the *Confraternity of the Cord of St. Francis*. So *Fran.* (c) *a Sta. Clara*, who alſo quotes *Camden*.

Anno 1497. II. This Year, *on the 17th of September*, Eighty Two Doctors and all other Graduats of the Theological Faculty of *Paris*, being ſolemnly aſſembled, with unanimous Conſent renew'd the ancient Statute, that no Perſon ſhou'd be admitted to take his Decrees amongſt them without engaging himſelf by an Oath to maintain and defend the Opinion of the *Subtile Doctor*, *Duns Scotus*, concerning the *Immaculate Conception*, viz. that the *Bleſſed Virgin Mary was always preſerved free from the Stain of Original Sin*. All there preſent took the ſaid

(a) *Fran. a Sta. Clara, in Hiſt. Min. pag.* 40. (b) *Ibidem.* (c) *Hiſt. Min. pag.* 40.

ſaid Oath ; and moſt of the Univerſities of *Europe*, follow'd this Example, and enter'd into the like Obligation. So the *Epitome of the Annals of the Order.*

I. Br. *Richard Martin* was Guardian of the Franciſcan Convent at *Canterbury*, and Suffragan Biſhop to the Primate Archbiſhop of that See. *Anno* 1498. He made his laſt Will and Teſtament this Year, and left good Legacies to the ſaid Convent. He had no Title, but ſtyles himſelf *Biſhop of the Catholick Church*, in his Will, or *Epiſcopus Univerſalis.* So *Mr. Wharton, in his Additions to his firſt Part of Anglia Sacra*, *Somner* adds, that this *Richard Martin* was alſo Parſon of *Ickham* and Vicar of *Lyd*, in *Kent*, and that he writ himſelf *Biſhop of the Univerſal Church*, having no particular Charge to intend, but generally officiating as Biſhop in any Part of the Chriſtian Church, and concludes by ſaying that theſe Titular Biſhops were frequent with us thoſe Days.

Notandum. Now, this *Martin* being a Frier Minor, and heretofore Guardian of the Franciſcan Convent at *Canterbury*, it may reaſonably be preſumed that, being taken out of that Order into the Hierarchy, he was favour'd with the ſaid Benefices of *Ickham* and *Lyd* to enable him to ſupport his Epiſcopal Dignity ; the Surplus whereof he gave to his *quondam* Brothers, the Franciſcans, and to their Church and Convent in *Canterbury.*

I. King *Henry the Seventh* of *England* was a great Admirer and Lover of the *Obſervants*, and had incourag'd that *Reformation* with an Addition to them of Six Convents which he gave them, not only by his own Royal Authority, but alſo by a ſpecial Grant from the Pope, viz. *Alexander the 6th*, who, this Year, (a) confirm'd and inforced the ſaid Grant to his Majeſty in regard to thoſe Convents which were taken from the *Conventuals* and beſtow'd on the *Obſervants*, viz. *Southampton*, *Canterbury*, *Newcaſtle*, and *Newark*, though the *Annaliſt* ſays, with ſome others, that this laſt was built from the Ground by this King, who alſo built them two other Convents, one at *Greenwich*, and the other at *Richmond*, both (b) adjoyning to His Royal Pallaces in the ſaid Towns ; and all finiſh'd (as I take it) before this time. *Anno* 1499.

II. This Year alſo, there was a General Chapter of the *Obſervants* held at *Mecklin* in the Low Countries, wherein Br. *Oliver Maillard* was (the third time) choſen Vicar-General : And here it was unanimouſly reſolved that the Province of *England*, having now a competent Number of Convents, ſhou'd hereafter have two Votes in all general Chapters, after the Manner of other Reform'd Provinces. So *Annal. Ord. Min.* *Anno* 1499.

In this Chapter it was (as a knowing (c) Author ſays) that the *Engliſh Obſervants* were compleatly and ſolemnly form'd into a Province, with the Conſent of all its Parts ; So that the whole Franciſcan Province of *England*, made up of a Coalition of the *Conventuals* and *Obſervants*, was now incorporated in the *Obſervance*, and hereafter had two Votes in all General Chapters ; as appears in the Acts of the ſaid Chapters : And thus the Province continued till the Decree of

(a) *Annal. Ord. Min. Anno* 1499. (b) *Fran. a Sta Clara, in Hiſt. Min. pag.* 39. (c) *Ibid. pag.* 36. & 37.

Leo the Tenth, intitled *Bulla Concordiæ*, & *Literæ Unionis*, *Anno* 1517, when the whole Order of the *Obſervants* prevail'd and got the Superiority over the *Conventuals*. However the *Engliſh Franciſcans were always one ſingle Body, or Province of Friers*: For, neither the Chronology of General Chapters, or the Hiſtories of our Nation ſay, that the *Obſervants* ever withdrew themſelves from the Obedience of the Order, though they liv'd in ſeparate Houſes; But, on the contrary, the *Conventuals* in *England* united themſelves with the *Obſervants*: So that the Vicar-Provincial of the *Obſervants* was at firſt ſubject to the Provincial of the *Conventuals*, and at laſt the *Conventuals* were made Subjects of the Provincial of the *Obſervants*, without any diſunion of the Order, having All and always one Miniſter Provincial upon whom All had a Dependance; as ſhall be ſaid more fully hereafter. But to return.

Gonzaga makes mention of *Twelve Convents* in *England* built for, or given to the *Obſervants*, beſides all the Convents inhabited by ſuch Friers who (though they ſtill went under the Name of *Conventuals*) were in effect true Obſervers of their Founder's Rule, and made up one Community, or Body with them, as has been ſaid, and is yet farther inforced by Pope *Leo the Tenth's Bull of Union*, where-his Holineſs makes this Declaration, viz. *Our Will is, and We declare, that all and every one of thoſe who obſerve the Rule of St. Francis Purely, Simply, and Truly, are comprehended under the Name of the Reformed; not only thoſe of the Family of the Obſervants, but alſo thoſe of the Reform'd who yet continue under the Miniſters of the Conventuals.* The Truth of the thing is, that few of the Franciſcan Convents in *England* enjoy'd any Rents, and therefore it was eaſy enough for moſt of them to join in the *Reformation*; as in effect they did, though they continued in their own Convents, by reaſon of the different Degrees of their Reformation and Obſervance of the Rule of *St. Francis*. So Br. *Fran.* (a) *a Sta. Clara*.

Anno 1499. III. This Year likewiſe, Pope *Alexander the 6th* declared, that the Franciſcans of *Regular Obſervance* might, with a ſafe Conſcience, make uſe of fine and rich Church-furniture and Prieſtly Veſtments when ſuch are offer'd and given them. *Annal. Ord. Min.* This, as (b) *Davenport* ſays, was a Privilege and Favour granted in particular to the Engliſh, by the Mediation of King *Henry the Seventh* and *Elizabeth* his Queen, who were great Lovers and Patrons of the *Obſervants*.

Anno 1500. I. Br. *William Vavaſor*, Guardian of the Houſe, or College of Franciſcan Friers at *Oxford*, and Br. *John Kynton*, another famous Minorite, were this Year licenced to proceed in Divinity; as *Mr. Wood* (c) writes, that is, were admitted to be compleatly honour'd with the Cap and Degree of Doctor in that Univerſity, at the Term or Act following.

Anno 1502. I. Br. *John Kynton*, above mention'd, was now in ſo great Eſteem at *Oxford*, that he (together with *Mr. John Thornden*) was appointed to ſupply the Place and Office of Chancellor of that Univerſity, this Year, in the Abſence of Dr. *Richard Fitz-James*, Biſhop of *Rocheſter*, then Chancellor. Theſe Perſons

(a) *Hiſt. Min. pag.* 52. (b) *Ibidem. pag.* 40. (c) *Athen. Oxon. Part.* 1. *page* 627.

Perſons were call'd Commiſſaries, which, as *Mr. Wood* (a) ſays, were certain Profeſſors of Divinity who did the Office of Vice-Chancellor by Commiſſion. *Kynton* was three or four Years in the Office.

II. Br. *John Percevall*, Doctor of Divinity of *Oxford*, and by Order a Franciſcan or Gray Frier, was a Perſon of Worth among his Brethren, who made choice of him for their Provincial Miniſter. This *John Percevall* died at *London*, and was buried in the Church of the Franciſcans, now commonly call'd *Chriſt-Church*, within *Newgate*; whereupon *Henry Standiſh*, Doctor of Divinity (whom I ſhall ſpeak of elſewhere) ſucceeded him in the Provincialſhip. So (b) *Mr. Wood*. Whereto I add, that I cannot learn at what time this *Percevall* died; but he was made Doctor of *Oxford* this Year, being then actually Provincial, according to *Mr. Wood*, (c) who writes thus, viz. *Br. John Percevall the 47th Miniſter* Provincial of the Minorites, or Gray Friers in *England*, did proceed in Divinity about this Year. So *Mr. Wood*, who miſtakes the numeral Rank of *Percevall's* being in the Office of Provincial, as appears by the Catalogue; but is not to be queſtion'd in what relates to the Univerſity of *Oxford*; being their Antiquary. *Anno* 1502.

III. The *Conventuals* in *England* had, before this time, ſubmitted themſelves to the *Obſervants*; that is, to their Vicars-Generals, or Provincials, and were ſo much their Subjects that they were, this Year, *compell'd* (as our Hiſtorians expreſs it) by the *Obſervants* at *Greenwich*, to change their Religious Habits; not ſo much as to the Colour, though now ſomewhat more dusky, being ſpun with white and black Wool as it came off the Sheep, without any Dye; but in regard to the Price and Fineneſs of the Cloth, wherein lay the main Difficulty: For, whereas the *Conventuals* uſed Cloth, of four, or five, or ſix ſhillings an Ell, they were now brought to courſe, rough Cloth, of two Shillings an Ell, which was more ſuitable to their State: Where the Reader may pleaſe to obſerve, that *one* Shilling *then* was as valuable as *three or four now*, for the Scarcity of Coin in thoſe Days; as our Hiſtorians remark. *Anno* 1502.

But to return: This Act of Juriſdiction neceſſarily preſuppoſes a certain Subjection, and proves that they were all Members of one and the ſame Province, made up of *Conventuals* and *Obſervants*, by the Authority of the Apoſtolick See, at the Inſtance of our Kings, long before the famous *Bull of Union* came out; as has alſo been ſhew'd *Anno* 1484, when the Provincials were choſen from amongſt the *Obſervants*. The Debate was not about Trifles; but the *Obſervants*, contended for a more ſtrict Obſervance of Evangelical Poverty, according to the Preſcripts of the Rule of *St. Francis*; which Deſign they ſo far effected, that all the *Conventuals*, as well as *Obſervants*, uſed the ſame ſort of a Courſe Gray Habit till the Suppreſſion of the Religious Houſes in *England*.

Notandum. Now, for the better Underſtanding of the Premiſes, the Reader may pleaſe to know, that the Franciſcan Province of *England* was ſo very Numerous

(a) *Ibidem, page* 646. (b) *Ibidem, page* 4. (c) *Ibidem, page* 637. *Vide Hiſt. Min. pag.* 49. & 50.

rous and of ſuch a vaſt Extent, that the General of the whole Order commonly uſed to impower ſome Father of that Nation, as his Commiſſary, to act in his ſtead in Affairs of more weighty Importance; as has been ſaid: And, in ſequel of this Method, there was a Commiſſary over all the Franciſcans of *England* at the time when the *Reformation* began to get footing amongſt them; And, this Office was, by the Papal Authority, and the King's Favour, committed to the Care of ſome one of the *Obſervants*; and it is very probable (as my Author (a) writes) that the Provincial of the *Obſervants*, who reſided at *Greenwich*, had now both the Powers of Commiſſary General and Vicar Provincial, on the Score of the many Difficulties frequently occurring from the *Conventuals* and *Obſervants* living amongſt each other, eſpecially in ſome of their Convents not yet perfectly reform'd. *Fran. a Sta. Clara.*

Anno 1502. IV. This Year moreover, or the next, there was a General Chapter of the whole Order held at *Troyes* (the chief City of *Champagne*) in *France*, by the General, *Br. Ægidius Delphini*; And this is reckon'd the *Firſt General Chapter of the Reform'd*: not for *Priority of Time*; For, there had already been one, or two, or more Congregations of the *Obſervants* before this Year; but for its *Dignity*, becauſe the chief Superiours there choſen were *Obſervants*; And from this Chapter Provincials of the *Obſervance* were ſent to ſeveral Parts to undertake the Government of Provinces (to carry on the great Work of the *Reformation*) eſpecially into *England*, where the King was a zealous Promoter of it. *Fran. a Sta. Clara*, *Davenport*, *Ibidem.*

Anno 1503. I. Br. *Philip Pinſon*, an Engliſh Man, ſtudied amongſt the Minorites, or Gray Friers for a time, in their Houſe in *Oxford*, of which Order he was a learned Brother; But, whether, or not, he took the Degree of Doctor of Divinity in that Univerſity, *Mr.* (b) *Wood* (from whom I now write) ſays he cou'd meet with no Regiſter that ſhews it. Afterwards, *Pinſon* became Suffragan Biſhop to *Adrian de Caſtello* Biſhop of *Hereford* and afterwards of *Bath and Wells*, by whoſe Endeavours, but chiefly by thoſe of King *Henry the 7th*, he was advanc'd, at *Rome*, to the Archbiſhoprick of *Tuam*, in *Ireland*, *on the 2d Day of December*, *Anno* 1503; and three Days after died of the Plague. So (c) *Mr. Wood*; who in the foregoing Page ſays that after *Pinſon's* Death, the See of *Tuam* was vacant two Years, and then was conferr'd upon Br. *Maurice O Fihely*, an *Iriſh* Man, and a Franciſcan Frier alſo, mention'd in theſe Collections *Anno* 1513. The Author of the *Epitome of the Annals of the Order* ſays likewiſe, that Br. *Philip Pinſon* was, this Year, promoted to the Archbiſhoprick of *Tuam* and the See united thereunto, call'd *Epiſcopatus Enachdunenſis*. So the *Annals* this Year: *Num.* 5.

Anno 1503. II. This is the firſt Year wherein (d) I find the *Obſervants*, call'd *Recollects*; which Name was given them on the Account of a Statute made amongſt them obliging every Province of the *Reformation* to have ſome Con-

(a) *Fran. a Sta. Clara, Ibid.* (b) *Athen. Oxon. Part.* 1. *pag.* 552. (c) *Ibidem.* (d) *Annal. Ord. Min. Anno* 1503. *Num.* 8vo.

Convents of *Recollection* particularly appointed for ſuch as were deſirous to give themſelves up wholly to divine Contemplation, moſt rigorous Mortification, and the ſtricteſt Obſervance of their Founder's Rule. Theſe *Recollects* were no ſeparate Body diſtinct from the reſt of the *Obſervants*, but made up a Part of that *Reformation*, giving themſelves firſt to the Contemplative Life as the moſt proper Preparation for the better diſcharging of the Duties of the Active; as alſo for recovering their Spirits when diſſipated by preaching, teaching, ruling as Superiours, or other ſuch-like Exerciſes of Obedience to their Superiours, and Charity towards their Neighbours. See the *Supplement*, at the End of this Part: *Numbers* 5, 6, 7, *and* 8.

I. Br. *John Smyth*, a Franciſcan, was this Year honour'd with the Cap and Degree of Doctor of Divinity in the Univerſity of *Oxford*. So (a) *Wood*; who adds, that *Br. Peter Luſitanus*, alſo a Minorite, was now admitted to be an Opponent in Divinity in the ſame Univerſity; that is, he was licenced to oppoſe in Theological Diſputations in the publick School belonging to that Faculty, in order to his being admitted to the Degree of Batchelor of Divinity. *Mr. Wood* ſays, this was a learned Man; and I ſuppoſe he was a Foreigner, a *Portugueze*. *Anno* 1506.

I. Br, *John Kynton*, DD, was this Year (for the third, or fourth time) made one of the Commiſſaries, or Joint-Vice-Chancellors of the Univerſity of *Oxford*. *Mr. Wood*, *Ibidem*. *Anno* 1507.

II. Br. *Walter Goodfield*, a Franciſcan, was, this Year alſo, admitted for an Opponent in Divinity, in order to his taking the Degree of Batchelor in that Faculty, in the Univerſity of *Oxford*. (b) *Wood*. *Anno* 1507.

III. Br. *Gerard Smyth*, a Frier of the ſame Order, was now alſo admitted to the Degree of Batchelor of Divinity at *Oxford*. *Wood*, *Ibidem*. *Anno* 1507.

IV. Br. *Thomas Anyden*, or *Anyday*, Batchelor of Divinity, and a Minorite, ſupplicated this Year to be admitted to proceed Doctor at *Oxford*. (c) *Wood*. *Anno* 1507.

V. Br. *Robert Burton*, a Frier Minor alſo, petition'd this Year to be admitted to the Degree of Doctor of Divinity at *Oxford*. This Br. *Robert Burton* at the ſame time was Guardian of the Franciſcan College in the South-Suburb of that City, and had ſtudied Divinity in *Oxford* and *Cambridge* for the ſpace of twenty Years. So *Mr. Wood*, *Ibidem*. *Anno* 1507.

I. Br. *Walter Goodfield*, mention'd laſt Year, was now a Supplicant to be admitted to take the Degree of Doctor of Divinity at *Oxford*. So (d) *Mr. Wood*. *Anno* 1508.

Notandum. Our Engliſh Univerſities have not the Degree of *Licentiatſhip* in Divinity, as in foreign Univerſities; but Perſons riſe immediately from the Degree of Batchelor to that of Doctor.

I. This

(a) *Athen. Oxon. Part* 1. *page* 644. (b) *Athen. Oxon. Part.* 1. *page* 645. (c) *Ibidem*, *page* 646. (d) *Ibidem*, *pag.* 647.

Anno 1509. I. This Year King *Henry the Seventh* of *England* departed this Life, famous for his Juſtice, Prudence, and Piety, and a very great Patron and zealous Promoter of the Franciſcan Friers of *Regular Obſervance* in his Kingdom: For, He built them Three Convents from the Foundations, viz. *Greenwich*, *Newark*, and *Richmond*, and caus'd Three others to be deliver'd up to them by the *Conventuals*, viz. *Canterbury*, *Newcaſtle*, and *Southampton*. *Annal. Ord. Min.*

Anno 1510. I. Br. *Walter Goodfield*, mention'd *Anno* 1508, was this Year graced with the Cap and honourable Degree of Doctor of Divinity at *Oxford*, *on the* 12*th Day of May*. He was Guardian of the Franciſcan Convent in that City either when he proceeded Doctor, or a little before this time. So (a) *Mr. Wood.*

Anno 1511. I. Br. *Francis of St. Simon*, *de Piſis*, ſirnam'd *de Empolim*, is mention'd by ſeveral Authors as a Franciſcan bred up at *Oxford*, though his Name ſeems plainly to import he was a Foreigner, one, I preſume, that came to our learned Univerſity (as many others did) for Education and Improvement. He writ a learned Book, the Title whereof, given by (b) *Mr. Wood* and *Toſſinian*: (c) is *Certain learned and reſolv'd Determinations*. He lived for ſometime in the Franciſcan Convent at *Oxford:* But I find not that he proceeded Doctor, nor when he flouriſh'd; So I place him here by gueſs, for the ſake of his being educated amongſt the Engliſh, as a Fellow Frier, at *Oxford*.

Anno 1512. I. Br. *Thomas Hamden*, a Frier Minor, Batchelor of Divinity of *Oxford*, ſupplicated this Year to be admitted to paſs Doctor in that Sacred Faculty, in the ſame Univerſity. So (d) *Mr. Wood.*

Anno 1513. I. Br. *John Kynton*, DD. was again, this Year, one of the Commiſſaries to do the Office of Vice-Chancellor of the Univerſity of *Oxford*. So (e) *Mr. Wood*. Such Offices were not commonly beſtow'd upon Religious Men; and therefore it was the greater Honour done to *Kynton*; eſpecially he being four or five times placed in that Poſt: Which is a ſufficient Character of the Man.

Anno 1513. II. Br. *Thomas Anyday*, *Br. Robert Saunderſon*, *Br. Gilbert Saunders*, *Br. John Smyth*, and *Br. John Browne*, Five Friers Minors, Batchelors of Divinity, were this Year honour'd with the Cap, and proceeded Doctors in that Sacred Faculty in the Univerſity of *Oxford*; the Four firſt *on the* 27*th of February*, and the Fifth *on the* 19*th of November*. (f) *Wood.*

Anno 1513. III. Br. *Maurice O Fihely*, or *Mauritius de Portu*, was born near the Haven call'd *Baltimore*, in *Ireland*, and for his great Vertue and Learning, was ſtyled *The Flower of the World*: After his Religious Profeſſion in the Order of *St. Francis*, he had his firſt Education in the Convent of his Order at *Oxford*, wherein the *Subtile Doctor*, *Duns Scotus* (whoſe Works he admir'd above all

(a) *Ibidem*, *page* 650. (b) *Antiq. Oxon. Lib.* 1. *page* 76. (c) *Hiſt. Seraph. Lib.* 3°. *folio* 316. (d) *Athen. Oxon. Part.* 1. *page* 653. (e) *Ibidem.* (f) *Ibid. page* 654. *See Mauritius de Portu*, *in Athen. Oxon. pages* 8 *and* 9.

A Minoress or Poor Clare without her Mantle.

I Collins Sculp.

all others) had heretofore ſpent ſome Years in Religion and Learning; and in the Library of which Place many of his Writings had been religiouſly preſerv'd. From *Oxford* he went to *Padua*, where he took the Degree of Doctor in Divinity: Afterwards he became known to, and eſteem'd by Pope *Julius the 2d*, who for a Reward of his Vertue and Learning, conferr'd upon him the Archbiſhoprick of *Tuam*, in *Ireland*, *Anno* 1506. In the *Year* 1512, he was preſent at the two firſt Seſſions of the Council of *Lateran*. He departed this Life at *Galloway*, *Anno* 1513, in his Return, before he cou'd reach *Tuam*, to the great Grief of all learned Men. His Body was buried in the Church of the Franciſcans at *Galloway*. He was the Author of many learned Works, eſpecially of many *Commentaries upon the whole Doctrine of Scotus*; beſides which, he writ *An Enchiridion of Faith*, printed *Anno* 1509; *A Dictionary of Holy Scripture, very uſeful and neceſſary for all Preachers*; and ſeveral other Things. So *Wood*.

Many other *Iriſh* Franciſcans, afterwards Biſhops, were educated in the Convent of Engliſh Minorites at *Oxford*; as may be ſeen in *Mr. Wood's Faſti Oxonienſes*, at the End of the firſt Part of his *Athenæ*: But, I forbear to mention them, or others of the ſame Order, becauſe I ſuppoſe they were not Members of the *Engliſh* Province, though they lived and ſtudied for ſome time amongſt the *Engliſh*.

I. Br. *John Harvey*, a Minorite, was this Year made Batchelor of Divinity in the Univerſity of *Oxford*, *on the 20th of January*, being at the ſame time Guardian of the Franciſcan Convent in that City; in which Office he ſucceeded Br. *Walter Goodfield*, above mention'd. So *Mr. Wood*. *Anno* 1514.

I. Br. *Henry Standiſh*, Guardian of the great Convent of Franciſcans of *London*, and afterwards Provincial, and at laſt Biſhop of *St. Aſaph*, was this Year brought into ſome Trouble (as *Mr.* (a) *Wood* relates it) on the Occaſion of a Sermon preach'd at *St. Pauls Croſs* by *Richard Kedermyſter*, Abbot (of the *Benedictins*) of *Winchcomb*, in *Gloceſterſhire*, who therein, while the Parliament ſate, maintain'd the Exemption of the Clergy, from temporal Judges, at which time were great Agitations between the Clergy, and Seculars concerning divers Eccleſiaſtical Liberties; whereupon ariſing great Diſpute between thoſe Parties, one Doctor *Henry Standiſh*, Guardian of the Convent of Franciſcans in *London*, did in an Aſſembly of Biſhops, Judges, and others, maintain the contrary. Soon after, there was a Grand Committee of Biſhops and Judges in the Houſe of the *Black Friers*, in *London*, aſſembled to diſcuſs that Matter; which being ended, Articles were exhibited againſt the ſaid *Standiſh*. So *Mr. Wood*, *Ibidem*. This Relation is carry'd ſomewhat farther by *Mr. Collier*; (b) who ſays, this Doctor *Standiſh* was one of the King's ſpiritual Councel, and that on a certain Occaſion having advanced that *the Proſecuting of Clerks before temporal Judges in criminal Cauſes, was by no Means inconſiſtent with the Laws of God, nor the Liberties of the Holy Church*: And, *that ſuch Proſecutions being Cuſtomary Practice, and conformable to the* *Anno* 1515

(a) *Athen. Oxon. Part.* 1. *page* 24. (b) *Eccles. Hiſt. Part.* 2. *Book.* 1. *pages* 4, 5, *and* 7, *as above noted.*

Laws of the Kingdom, they ought not to be over-rul'd, was oppos'd by the Council for the Spirituality; (page 4) But the Doctor perceiving that *Warham*, Archbiſhop of *Canterbury*, and the *Convocation* were diſaffected to him, and apprehending the Conſequence, applied to the King for Protection: After this, the Temporal Lords and Judges, at the Inſtance of the Houſe of Commons made their Requeſt to the King to maintain his Royal Jurisdiction, and that his Majeſty wou'd be pleas'd to ſhelter *Dr. Standiſh* from the Malice (as they call it) of the Clergy; (*page* 5) upon this the Biſhops promiſed the King that *Dr. Standiſh* ſhou'd be diſmiſs'd from farther Trouble in the *Convocation*, which was done accordingly, *page* 7. So *Collier* as here quoted.

Anno 1516. I. King *Henry the Eighth*, began his Reign *on the 22th of April* 1509, at the Age of 18, and was at firſt a great Lover of the Order of *St. Francis*, and a very zealous Promoter of the Cauſe of the *Obſervants*, as appears from his addreſſing himſelf to the Apoſtolick See in their Behalf; as ſhall be hereafter ſaid: Nay, the *Obſervants* had ſo great Power with his Majeſty, that, at the Requeſt of the Friers of *Greenwich*, he gave his Letters *Patents*, dated *November the 23th Anno* 1516, whereby he granted a yearly Penſion of a thouſand Crowns towards the Maintenance of the Friers *Obſervants* who keep the Place of the *Holy Sepulchre* of our Lord, in *Paleſtine*; which charitable Allowance was accordingly paid for ſeveral Years, before that King fell off from the Pope: The Grant begins thus, viz. *Innatum Studium quo erga veſtram Familiam ab ineunte Ætate ſumus affecti, ob Evangelicæ Vitæ Imitationem, &c.* that is, *The inbred Reſpect which from our very Youth We have born towards your Family* (of Obſervants) *on the Account of your following the Evangelical Life, &c.*

Theſe *Patents* may be ſeen at full length in the *Annals of the Order* writ by Br. *Luke Wadding*, who had the Originals, and indeed they are full of Piety, and give a great Character of the *Obſervants*. So *Fran.* (a) *a Sta. Clara*; who adds, that the moſt Illuſtrious *Catharine of Auſtria*, King *Henry the 8th's* Queen, was of the *Third Order of St. Francis*, and was accuſtom'd to riſe at Mid-night to the Divine Office, and be preſent in the Franciſcan Church, at *Greenwich* during the Time that the Friers were ſinging or reading their *Matins* and *Lauds*, to the great Edification of her Subjects.

Anno 1517. I. This is a moſt memorable Year, and reckon'd as it were a new Æra throughout the whole Order of *St. Francis*, becauſe Pope *Leo the Tenth* now caus'd to be united in one Body of *Regular Obſervance* all the ſeveral different Branches or Congregations of the *Reform'd* Franciſcans that reſolved to live in a ſtrict Obſervance of their Founder's Rule, according to the Letter of that Law, without any Diſpenſations or Abatements, making a Coalition of them All under one immediate Superiour of the ſame Obſervance, and ſeparating them from the *Conventuals* who wou'd not renounce the Privileges granted them by ſeveral Popes, diſpenſing with them in ſome Precepts of the Rule which were judg'd to be eſſential; eſpecially as to the Obſervance of Franciſcan Poverty.

(a) *In Hiſt. Min. Provin. Angl. Frat. Min. pag.* 41.

verty. For theſe *Conventuals* his Holineſs alſo appointed a proper Superiour, under whom they were permitted to live in the Enjoyment of the ſaid Papal Condeſcenſions and Conceſſions. Thus were ended all the Diſputes between the *Conventuals* and the *Obſervants*; And then came out that Famous *Bull of Union*, which begins with theſe Words, *Ite Vos in Vineam meam &c. Dat. 4. Calend. Junij*, whereby not only thoſe Friers who lived under the Vicars of the *Obſervants* apart, but thoſe alſo who, living amongſt the *Conventuals* under their Miniſter-Provincials, obſerved the Rule purely and ſimply, were united in one Body, and were comprehended in the ſaid *Union*, to all Intents and Purpoſes. And now Br. *Bernardine a Prato, a Conventual*, was by the Pope diſcharg'd of the Office of *Miniſter General*, and Br. *Chriſtopher Numajus Forolivienſis*, (afterwards a Cardinal) now *Vicar General* of the *Obſervants*, was duly and canonically choſen *Miniſter General* of the Order, by the unanimous Agreement and Votes of all the *Reform'd*: And to this new *Miniſter General* (by this means become the lawful Succeſſor of *St. Francis*) the Pope himſelf gave the ancient Seal of the Order, which his Holineſs took from the ſaid Br, *Bernardine a Prato*, and which had been uſed by all the General Miniſters ever ſince *St. Francis*'s Time. Thus Br. *Chriſtopher Numajus* and his Succeſſors (to be choſen by the *Obſervants* only) follow legally in the Liſt of the *Miniſter Generals* of the Order: And the Superiours of the *Conventuals* were, from this Time forwards, by the Pope's Command and Bull, to be call'd by a Name or Title as yet unhear'd of among the Franciſcans, viz. *Magiſtri Generales*, and *Magiſtri Provinciales*, or *Maſter Generals*, and *Maſter Provincials*, and theſe Superiours, when choſen by the *Conventuals*, were to be confirm'd in their reſpective Offices by the *Obſervants*; that is, the *Maſter-General* by the *Miniſter-General*, and the *Maſter-Provincial* by the *Miniſter-Provincial*. Theſe and many other Articles were agreed on in that moſt General Chapter held this Year at *Rome*, in the great Convent call'd *Ara Cali*, by both Parties, and confirm'd by another *Conſtitution* of the ſaid Pope, call'd the *Bulla Concordiæ*, which begins with theſe Words, viz. *Omnipotens Deus &c. Dat. Prid. Id. Junij.* And, for the avoiding of any future Diſputes about Precedence, his Holineſs decreed that the *Obſervants* ſhou'd take Place of the *Conventuals* in all Proceſſions, Funerals, and upon all other ſolemn Occaſions. So the *Author of the Epitome of the Annals of the Order*, this Year.

1. *Notandum.* By this *Bull of Union*, moſt of the Franciſcans in *England* were, in Effect, united in one Body of *Obſervants*; becauſe very few of their Houſes enjoy'd any Rents, and *All* renounced their Temporalls; So their Caſe was very different from that of other Provinces of the Order: And here the *Conventuals* came over, for the greateſt Part, and ſubjected themſelves to the *Obſervants*. But, I go on a Step farther in this Affair. For,

2. *Notandum.* It appears in *Speed*'s *Catalogue* of Religious Houſes, that Few of the Franciſcan Convents in *England* ever had any Revenues; and ſome of thoſe to whom he gives Rents were ſo very inconſiderably indow'd that their In-

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comes were in Truth no more than what were neceſſary for the Repairs of their Churches and other Buildings, or rather the yearly Value of the Site of their Houſes and the Ground within their Incloſures, than any real Rents; as it appears of the great Convent (now *Chriſt-Church Hoſpital*) in *London*, and others; eſpecially the Convent in *Coventry*, which *Sir William* (a) *Dugdale* ſays, never had any Rents, but always lived out of pure Alms, even till the Suppreſſion of that Houſe, for, when the King's Officers inquired into their Means, Anſwer was made by the Guardian and the Friers, that they always lived of Alms, without any Rents at all; as *Dugdale* reports from the Royal Records. So theſe and other ſuch like, having no claim to Temporals, were, by Vertue of the *Bull of Union*, made ſubject in full Right to the *Obſervants*; and therefore, after the Publication of the ſaid *Bull*, our Hiſtorians make no Mention of any Provincial of the *Conventuals*, nor of their Chapters, or of Two Provinces of Franciſcans in *England*; which made *Mark of Lisbone* ſay, (*Anno* 1484) *the Province of England was incorporated in the Obſervance*: He does not ſay, *Some Parts of the Province*, as in the Province of *France* and others. Infine, ſince the Popes and our Kings were ſo very zealous for the Encouraging of the *Obſervants* in *England*, that through their Means the *Conventuals* were brought under the Obedience of the ſaid *Obſervants* long before this *general Union*, as has been obſerv'd, it cannot reaſonably be imagin'd but that, for the Eſtabliſhment of the ſaid *Union*, the *Conventuals*, were made wholly ſubject to the *Obſervants*, although they remain'd ſtill in their Reſpective Convents on the Account of their different Degrees of Reformation, and Obſervance, ſome being more ſtrict than others. So (b) *a Sta. Clara.*

3. *Notandum.* Moreover, the Franciſcans of the Province of *England* ſubſiſted chiefly by a charitable and free Donation of Five pence, once in three Months, from every Houſe or Family, as *Speed* writes from the Royal Records. Now, this Alms and Contribution, conſidering the Number of the People, was ſufficient for the Support of the Friers, and no great Burden to the People; and it ſeems to have ſome Reſemblance of the ancient Apoſtolick Way of living expreſs'd in their Canons, (c) and does not appear to be contrary to the Rule of *St. Francis*; eſpecially if the ſaid Alms is put into the Hands of their *Syndick*, who is commiſſion'd by the Apoſtolick See to manage ſuch Alms for the Uſe of the Franciſcans, in the Name of the Pope, or of the Donors. This being ſo, it was eaſy for ſuch to go over to the *Obſervants*, or to join and unite with them in one Body, under the Denomination of the *Reform'd*. So *Fran.* (d) *a Sta. Clara.*

4. *Notandum.* Now, as a Return for theſe Charities, the Friers on their Part did all the Services in their Power; For, they preach'd frequently to the People, took great Pains to inſtruct the Ignorant and Children, and were always ready at a Call to watch with the Sick, to hear Confeſſions, and to aſſiſt and comfort

(a) *Dugdales Warwickſhire, Anno* 26. *Regni Hen.* 8. (b) *Hiſt. Min. pag.* 51. (c) *Canon.* 41. *Apoſtol.* (d) *Hiſt. Min. pag.* 52.

comfort all Perſons in Diſtreſs, even in the Times of Battles, or Seiges, Priſons or Dungeons, or in the moſt peſtilential or contagious Diſtempers.

5. *Notandum.* Before I cloſe this Article, I muſt do that Juſtice to the Memory of King *Henry the Eighth* as to obſerve that he was one of thoſe zealous Princes who writ to the Pope in Behalf of the *Obſervants*, and by whoſe Mediation the Famous *Bull of Union* came forth and was publiſh'd to the whole Order, this Year, in the general Chapter, at *Rome*, as Pope *Leo the* 10*th* therein bears witneſs; at which time the *Obſervant* Franciſcan Province of *England* had Twelve Convents there reckon'd (the Provincial thereof being then preſent) thoſe Convents only being counted wherein the *Obſervants* lived, to diſtinguiſh them from the many more that were inhabited by the *Conventuals*, or ſuch Friers as were not yet reform'd to the utmoſt Strictneſs of the Obſervance of the Rule of St. *Francis*. So (a) *Fran. Davenport.*

I. Pope *Leo the Tenth*, this Year alſo, granted many Favours to the Order; amongſt the reſt one was, that he put an End to the Controverſy which had been long debated between the *Mendicants* and the Parſons of Pariſhes, about the hearing of Confeſſions, about Burials, and hearing Maſs in the Churches of the *Mendicants*; upon all which ſaid ſeveral Heads, his Holineſs now gave a final declaratory Sentence in Favour of the Friers Minors. So the *Author of the Epitome of the Annals of the Order*, under this Year. *Anno* 1518.

II. Br. *William Germyn*, and Br. *William Wall*, Two Franciſcan Batchelors who had ſupplicated for the Cap *Anno* 1516, were this Year admitted to proceed, and accordingly took the Degree of Doctor of Divinity in the Univerſity of *Oxford*. So (b) *Mr. Wood.* *Anno* 1518.

I. Br. *Henry Standiſh*, an Eminent and learned Franciſcan Doctor of both our Univerſities, and Provincial of his Order, was this Year nominated Biſhop of *St. Aſaph*, and received Conſecration thereunto in the Franciſcan Church at *Oxford*, on the 11*th of July*, the ſame Year. So (c) *Mr. Wood.* This *Standiſh* is mention'd in the *Year* 1515, and the Reader may find the reſt of his Character in the *Year* 1535, in theſe Collections. He was ſucceeded in the Provincialſhip by Br. *Richard Bryncley* Doctor of *Cambridge*, of whom more *Anno* 1524. *Anno* 1519.

Notandum, That the Succeſſion of Provincials is here very confuſed, the *Miniſters*, and *Vicars* being not rightly diſtinguiſh'd, on the Score of the Reformation of the Order and new Regulation of the Provincials of each Family, ſo that it ſeems as if there had been three Provincials near the ſame Time, after a long Break or Gap in the Succeſſion; which I will endeavour to ſet in as a true a Light as I can when I come up with them.

II. This Year alſo, Pope *Leo the Tenth* exempted the Franciſcan Province of *England* from the Juriſdiction of all Prelates, even of Apoſtolick *Anno* 1519.

(a) *In Hiſt. Min. Provin. Angliæ Frat. Min. pag.* 44. (b) *Athen. Oxon. part.* 1. *page* 660. (c) *Ibidem, page* 36.

ſtolick Legates. *Annal. Ord.* A learned (a) Writer ſays, this Privilege of Exemption was granted at the Requeſt of King *Henry the 8th*, to whom the Pope was then well affected, as He likewiſe was to the Pope, and both of them ſincere Lovers of the *Obſervant* Franciſcans, and great Encouragers of that *Reformation*.

Anno 1520. I. Br. *Stephen Baron* is plac'd under this Year in *Dr. Pits*'s Catalogue of Writers, though he ſeems to have ſurviv'd this Time: However, he was ſo greatly famed for his Piety, Learning, and Prudence, that he was made Provincial of his Order in *England*, and was Confeſſor to King *Henry the 8th* before that Prince fell off from the Pope, or began to queſtion the Lawfulneſs of his Marriage with Queen *Catharine*. *Baron* alſo was a famous Preacher, and flouriſh'd long at *Cambridge* in that Evangelical Imployment. He was a very learned Man, and writ an excellent Treatiſe, intitled *Of the Government of Princes*, which Book he addreſs'd to the ſaid King of *England*, beſides a Book of *Sermons preach'd* at *Cambridge*, and other Works. *Br. Fran. a Sta. Clara* (b) ſays, he had the good Fortune to procure theſe two Books, and he adds, that it appears by their Title-pages that *Stephen Baron* was firſt Vicar-Provincial of the *Obſervants*, and afterwards *Miniſter*: Which makes me believe he was *Vicar of the Obſervants Anno* 1517, and being preſent that Year in the moſt general Chapter of the Order at *Rome*, was therein declar'd *Miniſter Provincial*, and ſo is ſaid to ſucceed *Br. Richard Brinkley* who was before *Miniſter*, and was here ſubjected to Br. *Stephen Baron*, or perhaps declared *Maſter Provincial*, as others of the *Conventuals* then were, by the Pope's expreſs Command. But, be this as it will, *Br. Stephen Baron* was ſucceeded in the Office of *Miniſter Provincial* of the *Obſervant* Engliſh Province of Franciſcans by one Br. *William*——— Whoſe Sirname I find not. *Brinkley* ſhall be ſpoke to hereafter, as well as the ſaid *Br. William N.*

Anno 1520. II. Br. *Thomas Francis*, a Frier Minor, took the Degree of Doctor of Divinity, this Year, in the Univerſity of *Oxford*, *upon the 25th Day of February*. (c) *Wood.*

Anno 1521. I. Br. *John Kynton*, DD. Oxon. often mention'd, gave this Year a freſh Demonſtration of his excellent Learning and great Zeal for the Catholick Faith, by a Book which he writ, at the King's Suggeſtion, againſt the Doctrine of *Martin Luther*; This Work was intitled *Contra Doctrinam Martini Lutheri*. Vide (d) *Wood.*

Anno 1521. II. Br. *David Williams*, a Franciſcan, took the Degree of Doctor of Divinity at *Oxford*, this Year; and *Br. William Curteis*, of the ſame Order, Batchelor of Divinity, ſupplicated alſo this Year, to be admitted to the Degree of Doctor of the ſame Univerſity. (e) *Wood.*

Anno 1523. I. Br. *William N.* Miniſter Provincial of *England*, was this Year, made Diffinitor General of the whole Order, in a General Chapter of

(a) *Fran. a Sta. Clara, in Hiſt. Min. pag.* 43. (b) *Hiſt. Min. Provin. Angl. Frat. Min. pag.* 44. (c) *Athen. Oxon. part.* 1. *page* 662. (d) *Ibidem. pag.* 637. (e) *Ibidem. pag.* 664

of the *Obſervants*, held at *Burgos*, in *Spain*, and he ſubſcrib'd to the Acts of the ſaid Chapter before the Provincial of *Saxony*. *Annal. Ord.* I cannot learn this Man's Sirname; But his Predeceſſor in the Provincialſhip was *Br. Stephen Baron*, (mention'd *Anno* 1520) as *Davenport* (a) ſays, who alſo adds, that the Provincials of the Engliſh *Obſervants* appear'd not above twice more in any General Chapters of the Order (viz. *Anno* 1529, *and Anno* 1535) during the Reign of King *Henry the 8th*, in whoſe time the *Obſervants* were perſecuted and diſpers'd; ſome dying in Priſon, others executed under the Imputation of Treaſon, others forced to fly, and the whole Body of them being reduced to almoſt Nothing; as I ſhall hereafter have Occaſions to ſhew. But, to return: I cannot find how long this Br. *William* continued in the Office of Provincial, nor by whom he was therein ſucceeded: For, the Regiſters are imperfect and confuſed.

II. Br. *Nicholas de Burgo*, an *Italian* Minorite, having taken the Degree of Batchelor of Divinity at *Paris*, came over to *Oxford*, where *Anno* 1523. he ſtudied for ſome time in the Franciſcan Convent, and was this Year admitted to proceed Doctor in that Univerſity. He ſucceeded Dr. *Thomas Brynknell* in the Reading of Cardinal *Wolſey*'s Divinity-Lecture, lately erected at *Oxford*. He was a very learned Man. So (b) *Wood*.

III. Br. *Chriſtopher Numajus*, the firſt Miniſter General of the *Obſervants*, *Anno* 1523 being made a Cardinal, and his two Succeſſors, Br. *Francis Lychetus* and Br. *Paul Soncinnas*, dead, Br. *Francis Quignovius*, call'd *Francis ab Angelis* (of a Noble Family in *Spain*, and afterwards a Cardinal) was this Year choſen Miniſter General, and being zealous for the moſt ſtrict Obſervance of the Rule of *St. Francis*, he drew up certain Rules, or particular domeſtick Conſtitutions for thoſe that deſir'd to ſpend their Time moſtly in Prayer and Divine Contemplation. For theſe (whom he wou'd have to be call'd *Recollects*) he appointed certain Convents to be allotted in every Province for that Purpoſe; as had in Part been done *Anno* 1503. *Annal. Ord. Min.* In the ſame General Chapter, it was inacted, that no Frier of the *Obſervants* ſhou'd hereafter be made Doctor of Divinity except in thoſe Places that are reckon'd *General Studies* of the Provinces of the Order reſpectively. So the *Epitome of the Annals of the Order*.

I. Br. *John Tynmouth*, a Gray Frier, heretofore of the Convent of *Lynne*, in *Norfolk*, was educated in Theological Learning amongſt *Anno* 1524. thoſe of his Fraternity at *Cambridge*, and afterwards among thoſe at *Oxford*, and at length was made a Suffragan Biſhop, under the Title of Biſhop of *Argos*, then *in Partibus Infidelium*. He departed this Life in the *Year* 1524, and was buried in the Church-Yard at *Boſton*, in *Lincolnſhire*, (of which Place he was Vicar) right againſt the midſt of the High Altar; to the End that his loving Pariſhioners, when they ſhou'd happen to ſee his Grave and Tomb, might be ſooner mov'd to pray for his Soul. At the time of his Death he gave to the Houſes

(a) *In Hiſt. Min. pag.* 44. (b) *Athen. Oxon. part.* 1. *page* 667. *See Recollects, in the Supplement, at the End of this Part; Numbers* 5, 6, 7, & 8.

ſes of Gray Friers in *Lynne*, *Cambridge*, and *Oxford* Five Pounds a piece. So (a) *Mr. Wood.*

Anno 1524. II. *Br. Richard Bryncley*, or *Brinkley*, a Franciſcan Doctor of Divinity of *Cambridge*, and (as the Publick Regiſter of *Oxford* ſays) *General Miniſter of the Minorites throughout England*, was this Year incorporated in the Univerſity of *Oxford*, being there admitted to the ſame Degree of Doctor. His Supplication, which, as *Wood* writes, was granted *Simpliciter*, and his Incorporation are ſet down in the ſaid Regiſter under this Year. In the ſaid Generalſhip, or Provincialſhip, he ſucceeded *Dr. Henry Standiſh*, and was ſucceeded by *Stephen Baron*, a *Cambridge-Man*, Confeſſor to King *Henry the 8th* and an eminent Preacher of his Time. So (b) *Mr. Wood.* See more of him, *Anno* 1520.

Notandum. Now, it may here be obſerv'd, that if this *Brinkley* was a *Conventual*, he was *Maſter-Provincial*; but if he was an *Obſervant*, it is probable he had a Deputation from the Miniſter General of the whole Order to act as his Commiſſary in *England*, and might, for that Reaſon, be call'd *General*: But, theſe are no more than Conjectures. And, Br. *Fran. a Sta. Clara* ſeems to ſet it in the trueſt Light when he ſays, (c) that *Brinkley* is, in ſeveral Catalogues, reckon'd to be the Laſt *Miniſter Provincial* before the *Bull of Union*; Whence I infer, that he was now *Maſter Provincial* of the *Conventuals*, and ſo call'd *General.* He is buried at *Cambridge.* So *Davenport*, *Ibidem.*

Anno 1224. III. This Year, *on the laſt Day of Auguſt*, the *Obſervant* Franciſcans oppoſed Cardinal *Wolſey*, and when he wou'd have viſited their Convents, they refuſ'd him Entrance. Pope *Adrian the Sixth* had given this great Prelate a Legantine Power, or the Powers of a *Legate a Latere*, from five Years to five Years, which his Succeſſor Pope *Clement the 7th* made perpetual. So the *Lord Herbert*, *in his Henry the 8th.* By the Vertue of this Power the Cardinal viſited the Monaſteries of every Order till he was refuſ'd Admittance by the *Obſervants*; not only becauſe they were expreſsly excepted by the Pope, but alſo becauſe that Order (as a learned Writer (d) aſſerts) is exempted from the Viſits of any Perſon that has *the Power of a Legate*, and ſubject only to *Legates*, (*non ſunt viſitandi ab habentibus Poteſtatem Legati, ſed duntaxat a Legatis*) according to ſeveral Privileges granted them by Popes; as it was afterwards reſolv'd in a Parallel Caſe by the Doctors of the Laws of the learned Univerſity of *Lovain.* So *Fran. a Sta. Clara*, *Ibidem.* But it may be replied that the Cardinal, *Wolſey*, was really a *Legate a Latere*; yet granted he was ſo, as our Hiſtorians bear witneſs, All that thence can be inferr'd is, that the *Obſervants* in *England* were exempted from the Jurisdiction of a *Legate a Latere* by Pope *Leo the Tenth*, as I have ſaid under the *Year* 1519, otherwiſe they wou'd have been blam'd and reprov'd by the Pope for ſuch a ſolemn Repulſe of his Legate; whereas they were not; but, on the contrary, the Cardinal deſiſted at laſt from any ſuch Attempts, and acquieſced,

(a) *Athen. Oxon. part.* 1. *pag.* 566. (b) *Ibidem, page* 670. (c) *In Supplem. Hiſt. Min. pag.* 7. (d) *Fran. a Sta. Clara, in Hiſt. Min. pag.* 43.

acquieſced, without any farther Proſecution of the Matter; which certainly, he wou'd not have done had the Friers been in the Wrong.

IV. Br. *Francis de Angelis*, Miniſter General of the whole Order, granted, this Year, Letters of Filiation to a certain Engliſh Knight and his Family, *Sir John Kirkham*, of the County of *Devon*: The Purport of which Letters was a full Communication with the whole Order in *Spirituals*, and as it were an Incorporating of the Family into the Order of *St. Francis*, in Conſideration of their great Devotion and Charity to it; as appears from the ſaid original Letters, which were kept with great Reſpect, in the ſaid Family, and were ſeen by Br. *Fran. Davenport*, in this Form, viz. *To our moſt dearly beloved in Chriſt, and our moſt dear Children, John Kirkham, Knight, together with his Wife and his Children, and his Parents and Kinsfolks, devoted to God and to St. Francis: Br Francis de Angelis, Miniſter General of the whole Sacred Order of the Friers Minors, wiſheth Health and Peace in our Lord*, &c. *Anno* 1524.

Such Communications of the Merits of Religious Orders, or receiving of Lay Perſons, as Fellow-Brothers and Copartners of all ſpiritual Goods, are to be found heretofore granted by one *Peter*, Abbot of *Cluny*, to *Cajus John*, Emperour of the *Greeks*; and it was the Practice then of the *Ciſtercians*, as appears from a Letter (*in St. Bernard's Works*) of *Stephen*, Abbot of *Ciſteaux*, to *Lewis*, King of *France*.

Notandum. The greateſt Monarchs and Princes heretofore uſed to take upon themſelves the Habit of ſome Religious Order in their Sickneſſes; either to ſignify that, if they recover'd, they deſign'd to ſerve God in that Habit (as *Baldwin*, King of *Jeruſalem*, did) or to be Benefactors to the ſaid Order; or as a Mark of their ſincere Penance, as was done by *Stephen* King of *Hungary*; both which ſaid Princes are mention'd by *Baronius* under the *Year* 1131; and this pious Cuſtom is kept up with many to this Day; and it was heretofore a common Practice of the Nobility and Perſons of Diſtinction in *England* to be buried in the Habit of *St. Francis*. So *Fran. a Sta. Clara*. (a) *Davenport*.

I. Br. *John Thornhil*, a Franciſcan Frier, took the Degree of Doctor of Divinity, in the Univerſity of *Oxford*, this Year. So (b) *Mr. Wood*. *Anno* 1525

I. Br. *John Perrot*, Guardian of the Franciſcan Convent at *Boſton*, in *Lincolnſhire*, had the Honour this Year, to proceed Doctor of Divinity at *Oxford*. (c) *Wood*. *Anno* 1526.

II. Br. *Thomas Kyrkham*, Guardian of the Franciſcan Convent at *Doncaſter*, in *Yorkſhire*, was alſo this Year made Doctor of *Oxford*. He afterwards was a very zealous Man againſt the Divorce of King *Henry the* 8*th* from his Queen, *Catharine of Auſtria*. *Wood, Ibidem*. *Anno* 1526.

(a) *Hiſt. Min. pag.* 47. (b) *Athenæ, ſeu Faſti Oxon. page* 672. (c) *Ibidem, page* 674.

I. Br. *Anthony Papudo*, a *Portugueze* by Birth, and a Minorite by
Anno 1527. Profession, was this Year made Batchelor of Divinity, at *Oxford*. *Wood, Ibidem.*

I. King *Henry the Eighth* began now to call into Question the Law-
Anno 1528. fulness of his Marriage with Queen *Catharine* (Daughter of *Ferdinand* King of *Spain*) after he had been marry'd to her near Twenty Years, and had by her Two Sons and One Daughter. *Hows* upon *Stow*, and others.

I. Br. *Edmund Brycot*, a Franciscan, was admitted to the honoura-
Anno 1529. ble Degree of Doctor of Divinity, at *Oxford*, this Year, *on the First of February*. This *Brycot* was the same, if I mistake not (says (a) *Mr. Wood*) with Doctor *Brycot* Parson of *Hadham*, in *Hertfordshire*, in the Reign of Queen *Mary*.

Notandum, That when Queen *Mary* came to the Throne of *England* there was a Scarcity of fit Men for the Care of Souls, and it is not unlikely that *Dr. Brycot* might have the Charge of a Parish for some time, notwithstanding his being a Franciscan.

I. Br. *William Catton* departed this Life this Year. He was a Pro-
Anno 1530. fessor and a Doctor of Divinity, an excellent School-Man, and most exquisitly skill'd in Scholastick Disputations of Theological Theses. He writ very learnedly *Upon the Master of the Sentences*, Four Books, and one Book *of Divinity-Questions*. So *Dr. Pits.*

II. 'The whole Clergy of *England* being judg'd by the King's
Anno 1530. 'learned Counsel to be in a *Premunire*, for maintaining the Power Legative of Cardinal *Wolsey*, were call'd by Process to the Kings Bench, to answer: 'Wherefore, in their *Convocation*, they concluded a Submission, wherein they 'call'd the King *Supream Head of the Church of England*.' So *Stow abridg'd*. The Lord *Herbert*, in his *Henry the 8th*, expresseth this Affair thus, viz. 'The 'Clergy in Convocation, in their Petition, give the King the Title of *Ecclesiæ* '*& Cleri Anglicani Protector & Supremum Caput*; that is, *The Protector and Supream* '*Head of the Church and Clergy of England*: But this being demurr'd on, this 'Clause was added, viz. *Quantum per Christi Legem licet*; that is, *As far as is con-* '*sistent with the Law of Christ*; and then Nine Bishops and Fifty two Abbots 'and Priors consented thereunto, as did also the Major Part of the Lower 'House. So the *Lord Herbert.*

The Consequences of these Proceedings were fatal to the *Observants*. But I go on.

I. Br. *William Duffid*, an English Franciscan, was this Year made
Anno 1531. Bishop of *Ascalon* (vulgarly *Scalona*) in *Palestine*, and Suffragan to the Bishop of *St. Asaph*, in *Wales*. *Epitom. Annal. Ord. Min.*

II. Br. *Richard Gama*, of the same Nation and Order, was also this
Anno 1531. Year made Bishop of *Tiberias* in *Galilee*, and Suffragan to the Bishop of *Durham*. *Ibidem.*

III. *Br.*

(a) *Ibidem, page* 679.

III. Br. *Edward Baskervyle* was made Doctor of Divinity, at *Oxford*, this Year. So (a) *Mr. Wood*, who alſo adds, that he was Guardian of the Franciſcan College and Convent at *Oxford* about this time. But (under Favour) I believe it was afterwards, becauſe he was in that Office at the time of the Suppreſſion of that Houſe, and Guardians commonly were not above Three Years, or Four at the moſt, in that Poſt: Yet, the whole Nation being in ſuch a Confuſion as then it was, the Franciſcans poſſibly might omit their uſual Chapters, and leave the Guardians longer in their Offices, in Hopes of better Times. However, I go on. *Anno* 1531

I. Br. *Paul Piſſotus*, Miniſter General of the whole Order of St. *Francis*, being this Year at *Paris*, receiv'd there a Letter from King *Henry the Eighth* of *England*, who, for the Sake of Peace (as he ſaid) and good Agreement between his Majeſty and the *Obſervants* in his Kingdom, deſir'd that the Engliſh Provincial of that Order might be turn'd out of his Office, and that the ſaid General wou'd ſend, as his Commiſſary and Miniſter in the other's Place, one Br. *John de Haye*, of the Province of *Flanders*, whom the King knew and liked. To whom *Piſſotus* replied, that it was not in his Power to inſtitute Miniſters of Provinces; but that he wou'd ſend the ſaid Father *de Haye* as his Commiſſary. Now the Occaſion of the King's Indignation was, that the ſaid *Obſervants* had already ſhew'd themſelves openly in oppoſing the Divorce, and ſome of them, being encourag'd by their Provincial, had, both in their publick Sermons and in their Writings, uſed many Arguments to ſhew the Lawfulneſs of the King's Marriage with Queen *Catharine*, the King of *Spain*'s Daughter, and Aunt to the Emperour *Charles the Fifth*. So the *Annals of the Order*. I cannot juſtly tell who now was the Provincial of the Franciſcans *Obſervants* in *England*; but am inclin'd to believe it was *Dr. John Foreſt*, the Queen's Confeſſor, who at laſt felt the Smart of the King's Reſentments, as ſhall hereafter be ſaid more fully. *Anno* 1532.

II. 'This Summer (as (b) *Collier* writes) the King enlarged and 'and ornamented *White-Hall*, lately forfeited to the Crown by the '*Premunire* driven upon Cardinal *Wolſey*; and to make his Reſidence in Town 'more Commodious, he procured a Conveyance of the Manour of *St. James's*, 'and built that Pallace. The Houſe was then a *Hoſpital*; but the King compoun-'ded with the Siſters for a Penſion during Life. Not long after, he ſuppreſs'd the 'Priory of *Chriſt-Church*, *London*. Theſe Religious, being Franciſcans, were 'diſpos'd of in other Houſes of that Order. The Lands and Church-plate 'were beſtow'd on *Sir Thomas Audley* now Chancellor; *Sir Thomas More* having 'lately given up the Broad-Seal.' So *Mr. Collier*.

Notandum. When this Convent was ſuppreſs'd (viz. *Anno* 1539, as appears in *Stow's Survey of London*) there was no other *Convent of that Order* left, wherein theſe Friers cou'd be *diſpoſed of*, as *Mr. Collier*, by miſtake, here aſſerts; and by *Priory* here, he muſt mean *Friery*; and by *Lands*, nothing elſe can be intended

(a) *Athen. Oxon. part.* 1. *page.* 681. (b) *Eccles. Hiſt. Vol.* 2. *page* 72.

ded but the *Incloſure* and *Site of the Convent*; for they had no other *Lands* in this Place: as ſhall be hereafter made plain, in my *Second Part*.

Anno 1533. I. Br. *John Arthure*, Br. *Edward Reyley*, Br. *John Joſeph*, and Br. *John Bacheler*, Four Franciſcans, ſupplicated this Year to be admitted to proceed Batchelors of Divinity in the Univerſity of *Oxford*. The laſt of theſe, viz. Br. *John Bacheler* was Sub-Guardian of the Franciſcan College in *Oxford*. So (a) *Mr. Wood*; who, by the Term *Sub-Guardian*, can mean no other Office than that of *Vicar* of the ſaid Convent, or College, where the Schools flouriſh'd till ſhut up by the King.

Anno 1533. II. This Year, Pope *Clement the 7th* gave a Definitive Sentence againſt King *Henry the 8th*, declaring his Marriage with Queen *Catharine* to have been lawful and good, and condemning his ſecond Marriage 'with *Anne Bolen* as invalid, and their Commerce Adulterous, and their Children Baſtards, and excommunicating the ſaid King in Caſe he did not put 'off *Anne Bolen* and reſtore Queen *Catharine* to her former State before the *firſt Day of October*. This Sentence (ſays *Sanders*) was ſo far from working upon 'the King to accept of the Time allow'd him for Repentance, that it exaſperated his Mind to the utmoſt Degree of Rage againſt his lawful Queen, whom 'he look'd upon as the Cauſe of this Decree, and therefore he put out his Royal Proclamation, forbidding (under the moſt ſevere Penalties) all Perſons whomſoever giving her the Title of Queen, or any other Honour than what was 'due to her as the *Widow of Prince Arthur*, which was to be her Title from this 'Time forwards; And then being appris'd by *Anne Bullen* (to whom he was privately married) of her being with-Child and near her Time of Delivery, his 'Majeſty alſo diſrobed Queen *Catharines* Daughter *Mary* (who was now ſeventeen 'Years of Age, and had till this Time enjoy'd the Title of *Princeſs of Wales*) 'and deprived her of all the Marks of Royalty given her before as the apparent Heireſs to the Crown, and ſent her, as Illegitimate, to lead a private 'Life, with the Queen her Mother: And, for a Terrour to others, he exerted his Indignation againſt that very Reverend and Learned Man Br. *John Foreſt*, of the Order of *St. Francis*, of the *Obſervance*, who had been Confeſſor to Queen *Catharine*: Him he caſt into Priſon, under Pretence of his oppoſing *Hugh Latimer* when he was inveighing againſt the Pope in the King's Preſence.' So *Sanders*.

Notandum. Another Author (b) adds, that the King ſeem'd to be particularly pick'd againſt this Father, becauſe his Majeſty ſuppos'd it was in his Power to have prevail'd with the Queen (being her Confeſſor) to forbear any Appeal to the Pope, and to retire, and ſhut herſelf up in ſome Monaſtery, as he deſired. But I return to *Sanders*, who goes on, ſaying, 'This Year, *on the 7th of September*, 'was born the Princeſs (afterwards Queen) *Elizabeth*, whom the King took Care 'to have baptiz'd, with great Solemnity and Pomp, in the Church of the

'Friers

(a) *Athen. ſeu Faſti Oxon. part.* 1. *page* 685. (b) *Fran. a Sta. Clara, Hiſt. Min. page* 42.

'Friers Minors of the *Obſervance*, at *Greenwich*; which afterwards appear'd to 'have been unfortunate to all that Order in *England*, becauſe eleven Months 'after (nothing then being decreed againſt any other Order) all the Friers *Obſer-* 'vants throughout the whole Nation were turn'd out of their Convents, and 'Auguſtinian Friers then taken into them; And when *Elizabeth* afterwards came 'to the Throne, ſhe again deſtroy'd this Convent, (which had been rebuilt and 'reſtor'd to the Order by Queen *Mary*) and turn'd the Buildings to other 'Uſes of her Pallace, whereunto they were adjoyning. So *Sanders*, *de Schiſm. Angl. Lib.* 1.

I. Br. *William Browne* and Br. *Thomas Thomſon*, two Franciſcan Friers, were this Year made Batchelors of Divinity in the Univerſity of *Oxford*. So *Wood*. *Anno* 1534.

II. 'Great now (ſays *Sanders*) was the Name of a certain Nun, 'call'd *Elizabeth Barton*, who for the Fame of her Sanctity was com- 'monly ſtyled *the Holy Maid of Kent*. This Nun aſſerted, that "*King Henry* "*the 8th. was now no longer a King, becauſe he did not rule according to God*; *And*, "*that Mary, Queen Catharines Daughter, who was now deſpis'd as if ſhe had been* "*unlawfully begotten, wou'd in time come to ſway the Scepter due to her by Right*: 'For which Words ſhe was call'd to an Account, and being attainted in Parliament, together with two *Benedictine* Monks, viz. *Edward Bocking* and *John Dering*, 'two Franciſcan Friers, viz. Br. *Hugh Rich*, Guardian of *Canterbury*, and Br. '*Richard Riſbey*, Guardian of *Richmond*, and two Secular Prieſts, viz. *Richard* '*Maſters* and *Henry Gold*, who all believ'd her to be guided by the Holy 'Ghoſt, Sentence of Death was paſs'd upon her and them by an Act of Par- 'liament; and, after they had undergone the Mockings and Inſults of the Mobb, 'they all ſuffer'd Death, with great Magnanimity and Conſtancy, *on the 20th of* '*April*. This Propheteſs having, with the moſt nice Diligence, been examin'd 'by the Biſhop of *Rocheſter* (*Fiſher*) and by *Sir Thomas Moore*, both theſe great 'Men declar'd that they cou'd not, by any Indication, find out that She was 'led on by a *Fanatick Spirit*, as ſome reported; For which Reaſon the King ſuſ- 'pected that they gave into her Predictions, and the ſaid Biſhop was, by name, 'accus'd of that Crime before the Parliament; and *John Adiſon*, his Lordſhip's 'Chaplain, together with the Notary of *Canterbury* and two Lay Gentlemen, 'viz. *Thomas Gold* and *Edmund Thwaite*, were for the ſame Reaſon thrown into 'Priſon. Yet it appear'd by the Sequel that thoſe Things came to paſs which 'She foretold, however improbable when predicted; for, the Princeſs *Mary* 'was advanced to the Throne before *Elizabeth*, although at this time *Elizabeth* 'was preferr'd before her. So *Sanders*, *Ibidem*. *Anno* 1534.

The Author of the Franciſcan Martyrology, reckons theſe two Fathers, *Rich* and *Risbey*, amongſt the Martyrs of the Order, and aſſerts, that the chief Cauſe of their being drawn, hang'd, and quarter'd was their openly oppoſing the King's Divorce, and their refuſing to acknowledge his Majeſty for the *Supreme Head of the Church of England*; and he moreover adds, that their Lives were offer'd them in Caſe they wou'd have renounc'd the Pope, and ſubſcrib'd

ſcrib'd to the King's Supremacy; which they refuſed to do, at the Place of Execution: And, the fourth Part of the *Chronicles of the Order*, written in French, ſays the ſame thing, and adds, that they were both alive when cut down, and that Br. *Hugh Rich* ſpoke to the Hang-Man when he laid hold of his *Heart*, and ſaid to him *That which thou haſt in thy Hand is conſecrated to God.*

Theſe two *Obſervants* are, by miſtake, placed on the *Third of June* in the ſaid *Martyrology.*

'The ſame Year (ſays *Sanders* again) the King procur'd an Act of Parliament declaring the Princeſs *Mary* Illegitimate, and depriving her of all 'Right of Succeſſion to the Crown, and giving all her Honours and Rights to 'the Princeſs *Elizabeth*: And moreover, that all Power and Jurisdiction over 'the *Engliſh and Iriſh* ſhou'd be for ever taken from the Pope, and that any 'Perſon whatſoever giving any Honour hereafter or Authority to the Apoſtolick See ſhou'd be deem'd guilty of High Treaſon; And laſtly, that the '*King alone ſhou'd be the Supream Head of the Church of England*, to whom alone belongs a moſt full Power and Authority to correct and reform all Errors, Hereſies, and Abuſes whatſoever, and that all the *Firſt Fruits*, or firſt Years Rent 'of all Church Benefices, ſhou'd hereafter be paid to his Majeſty; as likewiſe 'the *Tenths* of all Eccleſiaſtical Benefices. So *Nicholas Sanders*, *Ibid.* Thus, 'by an Act of Parliament, (ſays *Stow* continued by *Hows*) the Pope, with all 'his Authority, was clean baniſh'd theſe Realms, and order taken that he 'ſhou'd no more be call'd *Pope*, but *Biſhop of Rome*, and the King to be taken 'and reputed as *Supreme Head of the Church of England*, having full Authority to 'reform all Errors, Hereſies, and Abuſes in the ſame. It alſo was farther 'decreed, by another Act of Parliament, that no Perſon ſhou'd appeal, for any 'Cauſe, out of this Realm to the Court of *Rome*; but, from the Commiſſary, 'to the Biſhop; from the Biſhop, to the Archbiſhop; from the Archbiſhop, 'to the King; and all the King's Cauſes to be tried in the *Upper-houſe of Parliament*, *&c.*

'The ſame Day that the Hand-maid of our Lord, (*Sanders* ſpeaks, meaning 'the *Holy Maid of Kent*) with her Fellow-Sufferers, was drawn out to Execution, the Lord Mayor and all the Aldermen of the City of *London* were commanded to appear before the Archbiſhop *Cranmer*, *Audley* the Chancellor, Secretary *Cromwel*, and others of the King's Council, where a new Oath was 'tender'd them, and they all ſwore that *the King's Second Marriage was lawful, and 'that the Child born thereof, Elizabeth by name, was the Heireſs of the Kingdom, with 'Excluſion to Princeſs Mary, as not being born of lawful Wedlock*; which ſaid Oath, 'as being, for many Reaſons (as *Sanders* writes) moſt unjuſt, was refuſed to 'be taken by the Biſhop of *Rocheſter*, (*Fiſher*) *and Sir Thomas Moore*, and ſome others, 'who, on that Account, were taken into Cuſtody. And, now when the Friers 'Minors, commonly call'd *Obſervants*, moved by this Injuſtice, talk'd boldly, 'both in their publick Diſputations, and in their Sermons, and moſt eagerly 'defended the Lawfulneſs of the Marriage with Queen *Catharine* (eſpecially

'the

'the two moſt learned Fathers *Elſton and Payton, or Elſtow and Peto)* the whole 'Order had on this Account incurr'd his Majeſty's higheſt Diſpleaſure, and he 'exerted his Reſentments againſt them. So *Sanders.*'

And, now having given the Reader a ſleight Sketch of the Situation of Religious Affairs at this time in *England*, I will go down to ſome Particulars of the ſaid Friers Minors.

III. The firſt Perſons that publickly reprov'd the King for his late Proceedings were the Franciſcans, eſpecially one *Peto*, an *Obſervant*, then Guardian of *Greenwich*, who preaching before the King, made a ſtrong Invective againſt his Second Marriage. *Stow* relates this Paſſage with all its Circumſtances, which being too long for this Place, I deſire the Reader to take it here in *Mr. Collier's* Words, 'It was (ſays (a) he) in the Chappel Royal in 'Greenwich; his Text was the Prophet *Elijah's* Reproof of *Ahab*, where the 'Fate of that Prince is denounced in theſe Words, *In the Place* 'where Dogs lick'd the Blood of Naboth, ſhall Dogs lick thy Blood, 'even thine. † *Peto* quickly diſcover'd his Meaning in taking this 'Text, and drove the Application ſtrong upon the King: He 'told him that, notwithſtanding the Countenance and Opini- 'on of learned Men, his Second Marriage was altogether Un- 'lawful. As for himſelf, he was reſolv'd, like *Micajah*, to deliver ſome unac- 'ceptable Truths, though he was ſenſible he ſhou'd ſuffer for his plain Dealing: 'he expected the *Bread of Affliction and the Water of Sorrow*, but pretended a 'divine Commiſſion for his Freedom: Upon the Preſumption of this Warrant, 'he told the King, his Highneſs was furniſh'd with a great many Preachers to 'juſtify his Marriage with *Anne Boleyn*; but that theſe were Men of no Sincerity, that they courted the King's Fancy, and applied to his Inclinations, for 'Wealth and Promotion in the Church; that theſe were the four hundred Pro- 'phets poſſeſs'd with the Spirit of Lying, that their Buſineſs was to deceive, 'and make their Intereſt out of his Highneſſes Misfortunes: But he conjured the 'King not to be ſway'd by their Encouragement; letting him know withall that 'being expos'd to Flattery was the greateſt Unhappineſs in a Prince's Station. 'Theſe were extraordinary Sallies. However, the King bore the Reprimand 'with great Temper, and ſuffer'd *Peto* to go off without Trouble: But to pre- 'vent an ill Impreſſion, upon the *Audience*, he order'd one Doctor *Curwyn* to 'preach off the Malignity of *Peto's* Sermon: He came up in the ſame Place 'the next Sunday (*on the 8th of May*) and executed his Commiſſion with Vehe- 'mence enough: He call'd *Peto* Dog, and ſeveral other courſe Names: And 'after having harangued in Commendation of the King's late Marriage, he 'call'd out for *Peto*, and challeng'd him to defend his intemperate Diſcourſe; 'and not being anſwer'd, he charg'd him with Cowardice and Conſciouſneſs of 'his Misbehaviour: But *Peto* was not within hearing; he was gone to *Canterbury* 'to

† *The Third (or First) Book of Kings, chap. 21. verſe 19.*

(a) *Eccles. Hiſt. Vol. 2. page 86.*

'to a *Council*: However, one *Elſtow*, a Frier of the ſame Order, excuſed his 'Abſence, and appear'd for him.

'This *Elſtow* undertook *Curwyn's* Sermon, proceeded with the ſame Topicks 'with *Peto*, and rather exceeded in his Boldneſs and Reſolution; neither was 'there any ſtopping him till the King commanded him to hold his Peace. The 'next Day this Frier and *Peto* were brought before the Privy Council and re-'primanded there; particularly the Earl of *Eſſex* told them they deſerv'd to be 'put into a Sack and thrown into the *Thames*; at this *Elſtow* ſmiling, replied; 'my Lord, ſays he, be pleas'd to frighten your Court-Epicures with ſuch 'Sentences as theſe; Men that have loſt their Courage in their Palate, and 'ſoften'd their Minds with Pomp and Pleaſure: Such People who are tied by '*their Senſes* thus cloſe to the World, are more likely to yield to any thing; 'as for us, ſuch Menacing makes no Impreſſion; we count it an Honour to ſuffer 'for our Duty, and bleſs God for keeping us firm under Tryal: And, as for 'your *Thames*: the Road to Heaven lies as near by Water as by Land; and 'therefore it is indifferent to us which Way we go thither. So (a) *Collier*; 'who adds, that theſe bold Remonſtrances were made laſt Year, ſome little 'time before the Marriage with Queen *Anne* was publickly own'd: 'Tis pro-'bable therefore (ſays *Collier*) the Friers might think their Diſcourſes were not 'too late, and that the King was not paſt retrieving.'

Notandum. But others place theſe bold Speeches under this Year, a little before the *Obſervants* were expell'd their Houſes; nor was this *too late* in the ſaid Friers Opinion, who believ'd the Second Marriage abſolutely unlawfull, and their Cohabitation adulterous; for, they knew it was never too late to amend, and poſſibly might entertain ſome little Hopes that the King might not be ſo far paſt Retrieving as not to be touch'd with Remorſe, put off *Anne Bollen* (who in their Opinion, cou'd not be his lawful Wife) and reſtore Queen *Catharine* to his Favour and his Bed.

Burnet (b) ſays, Theſe two Friers being reprov'd and diſmiſs'd by the Council, went beyond Seas, where they continued til Queen *Marys* Days; and in another Place *Burnet* (c) alſo ſays, that this Sermon, theſe Remonſtrances and ſome other Steps taken by the *Obſervants*, in Oppoſition to the Divorce, 'drew a Viſitation 'upon them at *Richmond*, which was made by *Rowland Lee* Biſhop of *Lichfield* 'and *Coventry* and *Thomas Bedyl*, who tender'd them ſome Concluſions; amongſt 'which this was one, viz. *That the Pope has no greater Jurisdiction in this Kingdom*; '*by the Law of God, than any other foreign Biſhop*; This, they ſaid, was 'ſubſcribed by ſeveral Biſhops, Heads of Houſes, and other learned Clerks 'of the Realm; and therefore they deſired thoſe Friers to refer the Mat-'ter to Four Seniors of the Houſe, and acquieſce to what they ſhou'd do; 'but they excus'd it.' So *Burnet* in his *Hiſtory of the Reformation*, as quoted.

Anno 1534. IV. 'The King (ſays *Mr. Collier*) reſolving to feel the People's Pulſe touching *the Diſſolution of Religious Houſes*, made a gentle At-tempt

(a) *Ibidem, page* 87. (b) *Vol.* 2. *page* 316. (c) *Vol.* 1. *pag.* 182.

'tempt that Way. Now, the *Obſervant* Friers having been noted to be the 'moſt clamorous againſt the Court-Meaſures, he ſuppreſs'd thoſe Fraternities 'at *Greenwich*, *Canterbury*, *Richmond*, and elſewhere, and fill'd their Places with '*Auguſtinians*.' So *Mr. Collier*. This Sentence was executed upon the poor Friers at *Greenwich* firſt of all, who were turn'd out of Doors, *on the 11th of Auguſt*; and the Blow was follow'd to all the *Obſervants* in the Nation; who were then (or preſently after) expell'd their Convents, and many of them ſent into the Houſes of the *Conventuals*, as our Hiſtorians bear Witneſs: Not that the King, having taken from them their leſſer Houſes, gave them the larger Places of the *Conventuals*, as the Lord *Herbert* (a) obſerves is, by Miſtake, aſſerted by *Holingſhead*, *Stow*, and others; but making them Subject to the *Conventuals*, and confining ſome of them to their Convents, as *Sanders* and other Writers of thoſe Times remark, and is rightly taken Notice of by Br. *Fran.* (b) *a Sta. Clara.*

Thus his Majeſty puniſh'd the *Obſervants* for oppoſing his Supremacy and maintaining the Lawfulneſs of his firſt Marriage with Queen *Catharine:* And this was not All; This was not the worſt Effect of the King's Anger; For, although ſome of the *Obſervants* were thruſt into the Houſes of the *Conventuals* for a time; Yet the principal of them were caſt into faſt Hold; about Two hundred of them being thrown into divers Priſons; as the *Annals of the Order* atteſt from our Engliſh Hiſtorians: And therefore *Dr. Fuller* (c) ſays, that the whole Order of the 'Friers *Obſervants* was ſuppreſs'd, and *Auguſtinian* Friers ſubſtituted in their 'Places. ——— And, that King *Henry*'s Frowns outed thoſe (*Obſervants*) as De'linquents, by a violent Expulſion. Yea, probably ſome of them had been 'expell'd their Lives, as well as their Livings (two hundred of them being at 'once impriſon'd) had not Sir *Thomas Wriotheſley*, their great Friend and Bene'factor, ſeaſonably interceeded for them to the King, on Hopes of ſome of their 'future Conformity to his Majeſties Deſires. So *Fuller*.

I. The Methods taken by the King to compaſs a Divorce from Queen *Catharine* were the chief Riſe of that Train of Revolutions in the Church which changed the whole Face of Religion in his Dominions; For, the Followers of *Luther's* new Syſtems taking the Occaſion of the Debates between his Majeſty and the Pope, came over from foreign Parts, and by Degrees made great Innovations, whilſt the King ſeiz'd upon the Monaſteries and Religious Houſes and their Revenues, aboliſh'd the *Power*, and even the *Name of the Pope* in his Kingdom, and took upon himſelf the Title of *Supreme Head of the Church* of *England*, and bore a heavy Hand upon thoſe Religious that oppos'd theſe Proceedings, or declar'd their Diſlike of his *Second Marriage*, and refus'd to condemn his *firſt*, as unlawfull and null: And, the Franciſcans call'd *Obſervants*; above all others, felt the dire Effects of his Reſentments, for their having more boldly maintain'd the ſaid Queen's Cauſe, and the Obedience to the Apoſtolick See: For, notwithſtanding their being already turn'd out of all their Convents, yet now as many of them as cou'd be found were caſt into Priſon, and divers Ways afflicted (as the *Annaliſt of the Order* ſays) after an unhuman Manner; although *Anno* 1535

(a) *In his Henry the 8th. Anno* 1534. (b) *Hiſt. Min. pag.* 50. & 51. (c) *Hiſt. Book.* 6. *page* 308.

as yet no more of them than the two already named (viz. *Rich* and *Risbey*) had been put to Death; either becauſe that, many of them now being cloſely confined, they cou'd not make ſo loud an Oppoſition as heretofore, or that (as others think) their great Friend *Sir Thomas Wriotheſley* had, by his good Offices with the King, ſtaved off the fatal Stroke. However, the Queen's Confeſſor Br. *Dr. John Foreſt*, after two Years Impriſonment amongſt common Malefactors, was now condemn'd to be *hang'd alive over a Fire, and ſo burn'd to Death*, becauſe (as the *Annals of the Order* atteſt) *he wou'd not ſwear that the King was the Supreme Head of the Church of England.* So *the Epitome of the Annals of the Order.*

Anno 1535. II. Amongſt the many Calamities under which Queen *Catharine* labour'd after the Divorce, one of the moſt ſenſible was (as *Sanders* writes) the unhuman Hardſhips and Severities practis'd by the King's Miniſters upon that Venerable old Man Br. *John Foreſt*, her former Confeſſor, and who had been firſt confin'd in Priſon upon her Account; For, now after two Years cloſe Confinement wherein the holy Man had ſuffer'd very much, her Majeſty had the Mortification to hear that the cruel Sentence was paſs'd upon him, viz. that *he was to be hang'd and burn'd alive*; and being moved with a moſt tender Compaſſion of her Heart for her ſpiritual Father, She cou'd not forbear the expreſſing of her Mind to him in Writing, although with great Danger to herſelf; and therefore She ſent him the following Letter to Newgate Priſon, where he then lay, in *London.*

My Reverend Father,

YOU, who have been accuſtom'd to give Advice to others under hard Circumſtances, cannot be at a Loſs of what is moſt proper to be ſuggeſted to yourſelf now you are to be put to the Tryal for Chriſt's Cauſe. If you will bear theſe few and ſhort Torments whereunto you are condemn'd, you will (as you know very wel) receive an everlaſting Reward; which whoſoever will chooſe to loſe for any Tribulation of this Life, ſeems to be wholly void of all Sence and Reaſon. But, O you my happy Father, to whom God has granted the Bleſſing of knowing this above many Mortals, and of finiſhing your Life and the Courſe of your Labours by theſe Chains, by theſe Torments, and by this moſt cruel Death for Chriſt! And, O me, your wretched Daughter, who, in this ſad Time of my Diſtreſs and Solitude, am to be depriv'd of ſuch a Monitor and a Father ſo beloved in the Bowels of Jeſus Chriſt. And truly, if I may freely confeſs my moſt earneſt Deſires, in this Matter, to you, to whom I have always (as I ought) laid open all the Secrets of my very Heart and Conſcience, I acknowledge to you that my moſt ardent Wiſhes are to die with you, or before you, and that alſo with the greateſt Torments imaginable, provided it were pleaſing to the divine Will, to whom I always ſubmit all my Deſires moſt willingly, as alſo my Life itſelf; So far am I from any Enjoyment of this unhappy World after thoſe are gone whom the World was not worthy of. But perhaps I have talk'd like one of the Fooliſh Women, ſince God ſeems to have ſo decreed it. Go before me therefore (my Revd. Father) happily and couragiouſly, and be importune with Chriſt in your Prayers, that by this, though difficult Way, I may ſoon, without Fear, follow you: And in the mean time I deſire this as your laſt Bleſſing in this Life, that I may be a Partaker of your Holy Labours, of your Torments, and of your Conflicts; And, after your Suffering and your Crown, I ſhall expect more plentifull Favours from Heaven by your Interceſſion:

And

And I think it ſuperfluous to animate you to that immortal Reward preferable to all other Goods, though purchas'd with the moſt exceſſive Pains; you, who, by your Birth, are intitled to a generous Mind; you, who are endow'd with ſuch an excellent Knowledge of Divine Myſteries; you, who, from your very Youth, have (which is the Main) been train'd up in the holy Religion and Profeſſion of a Franciſcan. Yet, ſince to ſuffer for God's Sake is the greateſt Happineſs beſtow'd upon Man in this Life, I will implore his Divine Majeſty, with continual Prayers, Tears, and penitential Labours, that you may happily finiſh your Courſe, and may obtain a never fading Crown of eternal Life. Farewel, my Rd. Father, and be always mindful of me with God both on Earth and in Heaven.

Your Sorrowfull Daughter

Catharine.

The Religious Confeſſor *Foreſt* (ſays (a) *Sanders*) receiv'd this Letter with great Joy of Mind, and having got Paper and an Opportunity of Writing, he anſwer'd the Queens Letter, from his Priſon, after the following Manner.

Moſt Serene Princeſs, my Sovereign Queen, and my Daughter in Jeſus Chriſt.

YOUR Majeſty's Servant deliver'd to me your moſt Gracious Letter, which was not only a great Joy and Conſolation to me, but alſo a freſh Encouragement to Patience and Conſtancy in this my Affliction and continual Expectation of Death: For, though I plainly ſee that not only all periſhing Goods, but likewiſe all the Miſeries and Evils of this World are to be deſpiſs'd for the future Glory which will be reveal'd in us if we fight a good Fight; yet I find my Soul, which (as 'tis uſual with human Nature on the like Occaſions) was ſomewhat heavy and penſive on the near View of Death, and not without ſome Fear and Solicitude on the Conſideration of its own Unworthineſs and Frailty, is now enliven'd by thoſe moſt pious Expreſſions of your great Charity, and wonderfully animated in the Contempt of all Torments, and inſpirited with a freſh Fervour in the Hopes and Contemplation of future Joys. My Sovereign Lady and well beloved Daughter; may Jeſus Chriſt reward your Goodneſs with eternal Glory and Bliſs for this Conſolation; and I do moſt earneſtly beſeech you to recommend my approaching Sufferings, Conflict, and Agony to the Divine Mercy, and to aſſiſt me therein by your continual Prayers: And for the reſt, I do moſt humbly intreat you not to doubt of my Conſtancy, nor to be troubled for the Grievouſneſs of the Torments appointed for me: For, it does not become my gray Hairs to be diſturb'd, in God's Cauſe, with ſuch Childiſh Bugbears; it does not become a Man to fly from Death baſely after he has lived Sixty four Years; much leſs does it become a Religious Man not to love God and with his utmoſt Endeavours, aſpire to heavenly Things after he has been for four and forty Years in the Habit of St. Francis, learning and teaching the Contempt of all that is earthly. I will be mindful of you (my Sovereign Lady and Daughter in Chriſt) both in this Life and in the next, and will never ceaſe from praying to the God of Mercy to give you, according to the Greatneſs of your Sorrows, all Grace and Comfort. In the mean time vouchſafe to pray moſt earneſtly for me your devoted Servant and Beadſman, eſpecially at that Hour when you ſhall underſtand I am to be labouring under thoſe dreadful Torments prepared for me. I preſume to make you a poor Preſent of my Beads, having, as 'tis given out, but three Days longer to live on Earth, &c.

(a) *De Schiſm. Angl. Lib.* 1°. *and the Chronicles of the Order in French: Part.* 4.

'*Mrs. Elizabeth Hammond*, one of the Queen's Ladies of Honour, writ alſo 'to the ſaid *Fr. Foreſt*, acquainting him with the continual Tears and Grief 'of her Miſtriſs, the Queen, ſince ſhe was appriſed of the moſt cruel Death 'and intollerable Torments to which (as *Sanders* writes) the holy Man was con-'demn'd; and conjuring him, if he deſir'd a Continuation of her Majeſty's 'Life on Earth, to uſe his utmoſt Intereſt and Endeavours, that by Friends and 'Mediators, if poſſible, he might find out ſome Means to eſcape the Tor-'ments appointed for him; aſſuring him it wou'd he impoſſible for the Queen to 'ſurvive his ſuffering ſuch dreadful Pains, eſpecially now that ſhe perceiv'd the 'King's Fury was become exceſſive. &c. So *Sanders*.

'To this (as *Sanders* writes) the holy Man replied, that he cou'd not ſuffici-'ently wonder that a Perſon of her Faith and Religion, and one that had been 'ſo long taught both by the Admonitions and Example of a moſt Vertuous 'Queen, wou'd have ſuggeſted that ſhe deſir'd him to avoid Death or any Pain 'whatſoever to be inflicted upon him for the Faith and Juſtice; as if (ſaid he) 'there was not to be a Reſurrection to Glory, and that ſo much the more full in 'Proportion to the more cruel Torments and greater Degrees of Patience where-'with a Man goes out of this Life. As to my Sovereign Lady and Queen, (ſaid 'he) as I wou'd, to be a Comfort to her, willingly continue in this Life, if God 'had ſo appointed; ſo am I more willing (and 'tis better for both her Good and 'mine) to die for the Juſtifying of her Cauſe and in the Maintaining of my due 'Obedience to God; &c. *Sanders* again goes on much to the ſame Purpoſe and in 'the like pious Style did this good Man write alſo to one *Mr. Abel*, his Fellow-'Priſoner, and to ſome other Perſons of the Queens Domeſticks; which, for 'Brevity Sake, I here omit. *Ibidem.* When theſe Letters were writ (ſays *San-'ders*) the Martyr of Chriſt thought he was to have ſuffer'd and gone to the 'Crown of Glory long before his Miſtriſs, the Queen; but the Divine Provi-'dence had otherwiſe appointed; For, this Father's Execution was put off, till the *Year* 1538, and her Majeſties Days, through God's great Mercy, were ſhor-ten'd; ſo that She departed this Life in *January* following; partly through the Unwholſomneſs of the Air, and chiefly by a continued Succeſſion of Sorrows and Calamities. She died at *Kimbolton*, in *Huntingdonſhire*, as the Lord *Herbert* ſays, *January* 153⅝ *in the* 50*th* Year of her Age, and the 33*th* after her coming into *England*, and was, as the King appointed, buried in the Monaſtery at *Peter-borough*. So the Lord *Herbert*, in his *Henry the Eighth*.

Anno 1535 III. Br. *John Kynton*, often mention'd, died this Year. Of him *Mr.* (a) *Wood* writes thus: He was by Rule or Order, a Minorite or Gray-Frier, and being a Man of Parts, and noted for his being an excellent Di-vine, the Society of *Magdalen* College, in *Oxford*, made choice of him to be their Reader in that Faculty within their Houſe; which Office he perform'd with great Honour for ſeveral Years, and had gain'd ſo great Reputation, that the Doctors and Batchelors of Divinity of the Univerſity choſe him *Margaret-Pro-*

(a) *Athen. Oxon. page.* 637.

Profeſſor, in the Place of *John Roper*; being then Doctor of Divinity, and a Perſon of great Note and Repute in the Univerſity. So *Mr. Wood*, *Ibidem*.

Now, for the better Underſtanding of this great Doctor's Character, the Reader may pleaſe to know from *Mr.* (a) *Wood*, that the Lady *Margaret*, Counteſs of *Richmond* and King *Henry the Seventh's* Mother, having the Leave of the King her Son, made a Foundation, *Anno* 1496, for a publick Profeſſor of Divinity in *Oxford*, to be choſen by the Doctors and Batchelors of that Faculty, in the Convocation; and this Br. *John Kynton* (though a Frier Minor) was the third Perſon ſo elected. When he began to teach in this Chair I know not, (ſays *Mr. Wood*) but he reſign'd that Poſt on the *5th of October* 1530. He was a Man of ſo uncommon Eſteem for Learning, that he was one of thoſe Champions made choiſe of by this Univerſity to write againſt *Martin Luther*. So (b) *Mr. Wood*: But whether that learned Work, or any thing elſe that he did write, was ever printed or publiſh'd, this Author ſays he knows not: But he at laſt was buried in *Durham*-Chappel, now *Trinity-College*, in *Oxford*; and in *Mr. Wood's* Time there was remaining a little Grave-Stone with this Inſcription, *Obijt Johannes Kynton, Frater Minor, S. Theol. Profeſſor, 20mo. Januarij. Anno* 1535. So *Mr. Wood*.

IV. Br. *Henry Standiſh*, already mention'd, departed this Life this *Anno* 1535 Year. His Character is given by (c) Mr. *Wood* thus, viz. *Henry Standiſh*, deſcended from a right ancient Family of his Name in *Lancaſhire*, became when Young a Franciſcan or Gray-Frier; but in what Convent I know not, ſays *Wood*; but he ſtudied for ſome time in the Convent of his Order at *Oxford*, and partly at *Cambridge*, and proceeded Doctor of Divinity, as a certain Regiſter belonging to his Order tells us; was made Guardian of the Franciſcan Convent at *London*, Provincial of his Order; and *Anno* 1519, being nominated Biſhop of *St. Aſaph*, received Conſecration thereunto in the Conventual Church of the Franciſcans at *Oxford*, *on the 11th of July*, the ſame Year. In the *Year* 1526, He and *Sir John Baker* were ſent Embaſſadors to *Denmark*; And, in 1530, he was one of the Biſhops that aſſiſted and directed Queen *Catharine* in the Suit concerning the Divorce from King *Henry the Eighth*. He was eſteem'd a learned Man of his Time, and a moſt zealous Favourer and Aſſertor of the Catholick Religion; for which, had he lived longer, he wou'd have ſuffer'd much. He has writ *ſeveral Sermons preach'd to the People*, and alſo *A Treatiſe againſt Eraſmus's Tranſlation of the New Teſtament*, and other Things. He gave up the Ghoſt at *London*, in the Beginning of *Auguſt* 1535. Whereupon his Body was buried in the Church of the Franciſcans, commonly call'd the Gray Friers, in the ſaid City, now known by the Name of *Chriſt-Church*: Over his Grave was ſoon after a Tomb erected with the 13 *l.* 6 *s.* 8 *d.* which he bequeath'd for that Purpoſe. He gave 40 *l.* to pave the Choir of the Cathedral of *St. Aſaph* and for other Neceſſaries; Five Marks to the Franciſcans at *Oxford*, to be pray'd for; Ten Marks alſo for the Reparation of their Church, and forty pounds for the Building

(a) *Antiq. Oxon. Lib. 2do. pag.* 32, & 33. (b) *Athen. Oxon. Part.* 1. *page* 637. (c) *Ibidem, page* 36.

ing of an Iſle adjoining to the ſaid Church. For the Exhibition of Scholars in *Oxford*, 40 *l*; beſides Legacies to one *Ralph Standiſh*, Lord of *Standiſh*, in *Lancaſhire*, his near Kinſman: To *Agnes Worthington* his Siſter, and to *William Standiſh* his natural Brother. So (a) *Mr. Wood. Standiſh* alſo was a Doctor of *Cambridge*; as it appears in *Parker's Sceletos Cantrabrigienſis, in the 5th Tome of Leland's Collectanea.*

Notandum, from (b) *Mr. Wood*, that about the latter End of the *Year* 1535, *Dr. Standiſh* was ſucceeded in the See of *St. Aſaph* by *William Barlow*, who a little before (in the ſame Year) was ſent into *Scotland*, with one *Holcroft*, about Points of Religion againſt the Pope; at which time he, the ſaid *Barlow*, was ſtyled *Prior of Biſham*: He was alſo ſent, ſoon after, with *William* Lord *Howard*, into the ſame Country; at which time he went by the *Title* of Biſhop of *St. Aſaph*. So *Mr. Wood*: But I return to the Franciſcans.

Anno 1537. I. The Execution of many of the Franciſcans *Obſervants* (in Priſon ever ſince 1534, or 1535) having been delay'd by the Mediation of their Friend *Sir Thomas Wriotheſley*, and not one of them coming into the King's Meaſures, or ſubſcribing to his Supremacy, &c. it was now propoſed to his Majeſty (as *Sanders* writes) that they ſhou'd be, ſome Way or other, diſpos'd off, leſt others, by their Example, might become more reſolute: And now, though the King ſeem'd inclined to have them all cut off, or hang'd at once, yet being apprehenſive of the Infamy of ſuch a Fact, becauſe they were numerous, and being willing to ſhew ſome Favour to his *Privy Counſellor Wriotheſley*, who had pleaded hard for them, he ſpared ſome of them, who went into Baniſhment, partly into the Low Countries, and others into *Scotland*, as an (c) Author ſays: But thirty two of the ſame Order were removed out of the Priſons of *London*, and being coupled two and two together with iron Chains, were ſent into divers other diſtant Priſons of the Nation, that they might there periſh with leſs Murmuring and Diſturbance of the People; for, the Author of the Franciſcan *Martyrology* (d) ſays, there was ſuch an univerſal Diſcontent amongſt the King's Subjects, and ſuch loud Out-cries, even of Perſons of Quality on the Account of the Impriſonment of *all the Obſervants*, that his Majeſty thought fit to ſet ſome of them at Liberty, and that theſe 32 were reſerv'd to be made Examples of. Beſides theſe, others were ſtarved with Hunger, as an Author (e) writes, and others ſuffocated with the intollerable Stench of loathſome Priſons, or periſh'd by the Inconveniences and Hardſhips of their Confinement.

Anno 1537. II. Br. *Thomas Packington*, Br. *Bonaventure Roo*, Br. *John Tuit*, and Br. *Richard Carter*, or *Cartaret*, were ſome of thoſe *Obſervants* that ſuffer'd very much in Priſon, from whence they were releas'd this Year by the King's Command: But the Hardſhips they had undergone in their Confinement had ſunk them ſo low, that they were not able to recover: So they all four died in a few Days after their Enlargement; as is ſaid in the *Franciſcan Martyrology, on the 9th of Auguſt*, where they are commemorated with Honour, as Perſons who (in that Author's Opinion) loſt their Lives in Defence of a good Cauſe. They are

(a) *Athen. Oxon. part.* 1. *pag.* 36. (b) *Ibidem, page* 573. (c) *Annal. Ord. Min.* (d) 31. *Julij.* (e) *Fran. a Sta. Clara, in Hiſt. Min. pag.* 10.

are alſo mention'd by *Maſon*, in his *Deſcription of the Franciſcan Province of England*, at the Beginning of his *Certamen Seraphicum*. *Three others* of the Franciſcans *Obſeruants* were mark'd out for more exemplary Puniſhments, viz. Br. *Anthony Brockbey*, or *Brorbe*, Br. *Thomas Cort*, and Br. *Thomas Belchiam*, of whom I find theſe further Particulars.

III. 'The Revd. Father (*Mr.* (a) *Wood's* Words) *Anthony Brockbey*, a *Anno* 1537.
'Franciſcan, well read in Divinity, and learned in the Greek and
'Hebrew Tongues, ſometimes a Student in *St. Mary Magdalen's* College, at *Ox-*
'*ford*, ſuffer'd Death this Year, *on the 19th of July*, by hanging; for ſpeaking
'againſt the King's Proceedings in extirpating the Pope's Power, and demoli-
'ſhing the Religious Houſes. I (*Wood*) put this Obſervation under the Year of
'his Death, becauſe that he being reported by one (*Thomas Bourchier*) to be a
'Licentiate in Divinity, and by another (*a Sta. Clara*) to be a Profeſſor of Divi-
'nity of this Univerſity, I (ſays *Mr. Wood*) cannot find any ſuch thing in our
'publick Regiſters, which are imperfect in ſeveral Years before this Time,
'eſpecially in the *Year* 1517. So *Wood*.

This Acknowledgment of the Deficiency of the *Oxford*-Regiſters leaves Room for Credit to be given to the Author of the Franciſcan Martyrology when he ſays that Br. *Anthony Brorbey or Brockbey* was not only a perfect Maſter of the Greek and Hebrew Languages, but alſo a Doctor of Divinity of *Oxford*, and a publick Profeſſor in that Sacred Faculty, in *Magdalen* College. The ſame Author alſo affirms that *Brockbey* was a great Preacher, and that being in the Pulpit on a certain Time in *St. Laurence's* Church in *London*, he inveigh'd againſt the late Proceedings of King *Henry the 8th*; for which bold Speeches he was taken up by his Majeſty's expreſs Command, and being caſt into a loathſome Priſon, was put to the Rack, ſo that his Nerves and Joints were violently extended and diſlocated in a deplorable Manner: All which Tortures *Brockbey* ſuffer'd with a wonderful Courage and Conſtancy, often expreſſing an ardent Deſire of undergoing yet more cruel Torments for the Love of God: In the mean time he was quite diſabled by theſe Hardſhips, and render'd ſo Uſeleſs that not being able to lift his Hand up to his Head or Mouth, he was fain to be nurſ'd by a devout Woman, who, with great Charity, fed him, for the Space of Five and twenty Days; after which time an Executioner was ſent to him in Priſon, who put an End to all his Pains and Miſeries by ſtrangling him with his Cord, or Rope, which he wore about his Middle for a Girdle, according to the Uſe and Cuſtom of the Order of *St. Francis*. So the Author of the *Franciſcan Martyrology*, in his Notes *on the 19th Day of July*.

IV. Br. *Thomas Cort*, ſaid to have been a Noble Man, which imports *Anno* 1537.
at leaſt that he was born of an honourable Family of Gentlemen, was
ſo forward in his Zeal againſt the Proceedings of King *Henry the 8th*, that he publickly blamed his Majeſty's Conduct, both in the Caſe of the Divorce and for his withdrawing himſelf from his Obedience to the Pope, and aſſuming the Title of *Supreme Head of the Church of England*: For which bold Invectives the ſaid

(a) *Athen. Oxon. part.* 1. *page* 690.

ſaid *Cort* was caſt into a filthy Priſon; where, partly through the Naſtineſs of the Jail, and partly through exceſſive Hunger, he at laſt ended his Days, *on the 27th of July*; at whoſe Departure out of this Life the whole Priſon was fill'd with an unuſual Light, which was ſuppos'd to be heavenly and miraculous; Whereupon the King gave his Command to have him decently buried. So the Author of the *Franciſcan Martyrology* and *Sanders*, from credible Writers.

Anno 1537. V. Br. *Thomas Belchiam*, a very learned Man, a Prieſt of the Order of *St. Francis*, and a Preacher at the 28*th Year* of his Age, oppoſed the King's Proceedings (as an Author (a) writes) with a great deal of Zeal and Courage, openly declaring his Majeſty an Heretick: And, to confirm this his bold Aſſertion with the greater Force, he writ againſt him, addreſſing to the Friers his Book, which begins with this Text, viz. *They that wear ſoft Clothing are in King's Houſes. Math* 11. *verſe* 8. In this Work he diſplays the Manner of Life which is but too common in the Courts of great Princes; for, ordinarily ſpeaking (as he ſaid) ſuch a filthy Sink of Vice is their to be found as gave Riſe to that threadbare, but true Proverb, *He that will be godly muſt depart the Court*; for, you are (ſays he) ſo far from finding there any Examples of a religious Comportment, that on the contrary 'tis too often ſuch a Field of Licentiouſneſs, that Vices of all Sorts and Sizes not only bud forth plentifully, but alſo grow up daily. To this purpoſe *Belchiam*; who likewiſe declar'd himſelf to be not a little offended at the Avarice of the Engliſh Clergy, and he inveighs with great Freedom againſt the ſaid Vice, expreſſing his Deteſtation of a Crime ſo unbecoming a Church-Man, who ought to outdo all others in Hoſpitality and a charitable Liberality; nor does he there ſpare the Biſhops themſelves, but he vehemently charges them with Inconſtancy and Cowardice, who for temporal Advantages and the Goods of this periſhing Life, chuſe rather to incur the juſt Anger of God himſelf than to lay open the plain Truth to the King as they ought in Duty to do, even with the Hazard of their Lives. He left one Copy of this Book (which is ſaid to be a very learned Work) in the Hands of his Brethren, the Friers Minors *Obſervants* at *Greenwich*, and another in the Priſon where he departed this Life, being ſtarved to Death with Hunger, which was ſo exceſſive that all his Strength being exhauſted, there remain'd nothing but Skin and Bones; ſo unhumanly was he refuſed all Suſtenance, even abſolutely neceſſary for the Support of his Life. This laſt Copy of *Belchiam's* Book, left in Priſon, was carried to the King, who (though above Meaſure enraged againſt theſe Friers) had not yet his Mind ſo very much blinded as to be quite free from all Remorſe, but that reading the ſaid Tract, he was tender'd and moved to Tears, ſo that burſting out into Weeping, he bitterly lamented his own Miſery; but the Impreſſion was of no long Continuance; for by his Majeſty's Command, the ſaid Book was at laſt committed to the Flames. As to the other Copy; it was carefully preſerv'd by ſome of the Friers, who deſign'd to have it printed; but my Author (*Maſon Ibid.*) ſays, he cou'd never hear it was publiſh'd: But, he relates one uncommon Accident which fell out at

(a) *Angelus Maſen, in Catalogo Script. Frat. Min.*

at the Death of *Belchiam*; which was, that a certain Fool, who had never been favour'd with the uſe of Reaſon, *William Sommer* by Name, ran through all the King's Court crying out with the utmoſt Vehemence, *The plain Dealing of one Beggar baffles the King's Anger.* This, you'l ſay, is but a fooliſh Story; So I return to *Belchiam*; who being at the Point of Death, as he was recommending his Soul to God with great Fervour of Mind, rais'd by a Chriſtian Hope of eternal Glory through the Merits of Chriſt, it ſo fell out that the Frame of the Earth gave ſuch a ſurpriſing Shock, that the Jail-Keepers were afrighted, and it was thought to be an univerſal Earth-quake. He died in Priſon, with theſe laſt Words on his Lips, *In Thee, O Lord, have I put my Truſt, let me never be confounded: Pſal.* 31. 1. The Author of the *Franciſcan Martyrology* mentions him *on the* 30*th of Auguſt*, and *Sanders on the* 3*d*. The Title of *Belchiam's* Book was, *Ad Fratres; Contra Henricum Octavum*; or *To the Brethren; againſt Henry the* 8*th*, who had ſo far harden'd his Heart, that he order'd the ſaid Book to be burnt, which ought to have been preſerv'd among the Records, or placed in ſome famous Library, or rather to have been printed and publiſh'd to the whole World. It is ſaid the King gave Orders for the Burial of *Belchiam*, his Majeſty being ſtartled at the uncommon Accidents that happen'd at his Departure out of this Life. But I now go on to a more diſmal Scene: I mean the cruel Execution of Br. *John Foreſt*, 'who (as *Sanders* writes) was reſerv'd by the King and his Miniſter *Cromwel* for 'more exquiſite Torments: he was (as it ſeems) deſign'd to be ſent a more rug-'ged Way to Heaven, becauſe Queen *Catharine* had a great Value for him, and 'he was ſaid to have oppos'd the King's Supremacy with more Boldneſs than 'any other of his Religious Brethren.

I. 'Br. *John Foreſt*, or *Forreſt* (as (a) *Mr. Wood* writes) was, from *Anno* 1538. 'his Childhood, educated in Piety and Learning. Afterwards, when 'he attain'd to the *Seventeenth Year of his Age*, he took upon him the Habit 'of *St. Francis*, at *Greenwich*, as it ſeems; and at about *twenty ſix Years of Age*, 'was inſtructed in Theological Studies for a time amongſt the Brethren of that 'Order living at *Water-gate* in the South-Suburb of *Oxford*. What Degree he 'took here it appears not; yet ſure I am (ſays *Wood*) that in order to his taking 'the Degree of Batchelor of Divinity he ſupplicated the Venerable Regents 'that he might be admitted to oppoſe in that Faculty. So *Mr. Wood*; who ſays, that it appears not that *Forreſt* took the Degree of Doctor in either of 'our Univerſities. But, that Author having obſerv'd, on another Occaſion, 'that the *Regiſters of Oxford were imperfect, eſpecially about the Year* 1517, makes me believe he might be a Doctor though his taking the Cap is not there mark'd down, or perhaps he was a Doctor of *Paris*: However, that he was a Doctor is atteſted by our Hiſtorians, viz. *Stow, Godwyn, How, Holinſhead*, and others, as *Davenport* ſays; So I go on with *Mr. Wood*. 'Afterwards *Forreſt* was taken into 'the Service of Queen *Catharine*, the Conſort of King *Henry the* 8*th*, whoſe 'Love being great towards Vertue and Learning, She made him her Confeſſor; 'about which Time he was conſtituted Miniſter Provincial of his Order; in

(a) *Athen. Oxon. part.* 1. *pages* 42 & 43.

'which Office he is ſaid to have ſucceeded Br. *Stephen Baron*, formerly Confeſſor to King *Henry the* 8*th*, and ſometimes a frequent Preacher in the Univerſity of *Cambridge*. Soon after, when that good Queen was to be divorced from the ſaid King, this our Author *Foreſt* (to ſpeak in *Wood's* own Words) 'ſhew'd himſelf a zealous Enemy againſt it, and in a few Years after, when 'the King was intent to eject the Pope and his Power from *England*, He, out 'of a paſſionate Zeal which he had for the Catholick Religion, did in Secret 'Confeſſion declare to many of the King's Subjects that the King was not Su'preme Head of the Church ——— Theſe Matters coming to the Knowledge 'of the King's Councel, he was examin'd by certain Perſons appointed by them '———. Afterwards being further accuſed of divers heretical Opinions (as 'they were then call'd, ſays *Wood*) he ſubmitted himſelf to the Puniſhment of 'the Church. So that his Abjuration being ſent to him to be read, he utterly 'refuſed it: Whereupon his Confinement in the Priſon call'd *Newgate* being 'made more cloſe, theſe Verſes, were writ on him by a Proteſtant, viz.

" *Foreſt the Fryer that obſtinate Lyer,*
" *that wilfully will be dead,*
" *Incontinently, the Goſpel doth denye,*
" *The King to be Supreme Heade.*

'About the ſame Time he took a great Deal of Pains in writing a Book '(whether in Engliſh or Latin I know not, ſays *Wood*) intitled by Latin Wri'ters, *De Authoritate Eccleſiæ & Pontificis Maximi*; that is, *Of the Authority of 'the Church and of the Pope*; the Beginning of which Treatiſe is this, *Nemo 'ſumat ſibi Honorem niſi fuerit vocatus a Deo tanquam Aaron &c.* that is, *Let no 'Man aſſume to himſelf the Honour unleſs he be call'd as Aaron*; In which Book he 'inveigh'd much againſt the Pride and Impiety of the King, becauſe that, 'without any Call, he did not ſcruple to entitle himſelf *The Head of the 'Church of England*, and to take upon him that which he was not capable of; 'whereas if he had thought himſelf a true Member of the Catholick Church, 'he ſhou'd have given God Thanks that he was ſo, and to have reſted therein, 'without endeavouring to tear it to Pieces, &c. So *Mr. Wood*, who goes on.

The Contents of this Book coming to the Knowledge of certain Inquiſitors, and at length to the King's Ear, he was forthwith condemn'd to die, and having ſome Days allow'd him to make his Peace with God and Men, he writ ſeveral Letters, ſome of which I (ſays *Wood*) have ſeen printed in *Latin*; as *firſt*, 'his Anſwer to the Letter which Queen *Catharine* ſent to him: 2*dly*, an Anſwer 'to the Letter written to him by *Elizabeth Hammon*, Maid to the ſaid Queen: '3*dly*, An Anſwer to the Letter of *Thomas Abell*, who was executed *two 'Years after* for denying the King's Supremacy; with ſeveral others which he 'writ to comfort the afflicted Catholicks. So *Mr. Wood*, *Ibidem*.

Notandum. Here I beg leave to make a ſhort Digreſſion to ſet the Reader in a right Light as to the Date of theſe Letters and the Time when *Foreſt* had the Sentence of Death paſs'd upon him: Know then (as I have already ſaid from good Authors) that *Foreſt* was laid in Priſon in the *Year* 1533, and that he was condemn'd to die *Anno* 1535; and then it was that he writ thoſe Letters.

The

The Queen died in *January* 153⅝, and *Abel* was executed *in* 1537; and it cannot be imagin'd that *Foreſt* wou'd anſwer their Letters after they were dead: So theſe Letters were writ in 1535; which was *Two Years before Thomas Abel* was put to Death, (as *Wood* rightly ſays) and that Condemnation which was that Year pronounced againſt him and had been in ſuſpence ever ſince, was now order'd to be executed upon him by the King's Command, upon his hearing of this Book being writ by the ſaid *Foreſt*. Now this ſeeming Occaſion of a Miſtake being thus rectified, I return again to *Mr. Wood*; who adds, that *Foreſt* was at length 'drawn upon a Sledge from his Priſon to *Smithfield*, where a Pair of Gallows 'was ſet up to receive him, and he was hang'd thereon, by the Middle and 'Arm-pits, quick, and under the Gallows a Fire being made, he was burnt and 'utterly conſum'd to Aſhes, *on the 22d Day of May*, 1538. —— At the Time 'he was to ſuffer, and before he went up the Ladder, *Hugh Latymer*, Biſhop of '*Worceſter*, did, from a Pulpit ſet up there near to the Gallows, preach a Sermon 'purpoſely to move him to Repentance; but all avail'd nothing. He had then 'ſeveral Diſcourſes with that Biſhop, which were *verbatim* taken by ſome of the 'Brethren of his Order. In Concluſion *Latymer* ask'd him what State he wou'd 'dye in? Whereupon *Foreſt*, with a loud Voice anſwer'd, *If an Angel ſhou'd 'come down from Heaven to teach him any other Doctrine than what he had receiv'd 'and believ'd from his Youth, he wou'd not now believe him; and that if his Body, 'ſhou'd be cut Joint after Joint, or Member after Member, hang'd, burnt, or what 'Pain ſoever might be done to his Body, he wou'd never turn* from his old Profeſſion, '&c. And he added, that *Seven Years paſt, He* (*Latymer*) *durſt not have made ſuch 'a Sermon for his Life*. This being ſaid, he was conducted from the Place where 'he ſtood (which was erected above the People) to the Gallows, and there 'ſuffer'd.' So *Mr. Wood*, Word for Word, ſave only that in the Place of the Break or Gap above, that Author ſays that *Foreſt had heretofore ſworn to the King's Supremacy*; which I am apt to believe is a Miſtake, becauſe he was put into Priſon ſometime before the Parliament had made the King *Head of the Church*, and he needed not to have laid in Jail for almoſt five Years if he had complied ſo far as to take that Oath: Beſides, *Sanders* and *Bourchier*, who were almoſt his Contemporaries, mention no ſuch Compliance, and what *Mr. Wood* himſelf has here ſaid ſeems to prove *Foreſt* more reſolute than that comes to. However, if *Foreſt* ever did ſubſcribe to the *King's Supremacy* (I think he did not) it was with the Addition of the modifying Clauſe annex'd thereunto by the *Convocation*, *Anno* 1530. *As far as is allow'd by the Law of Chriſt*; for there was no other Form till after *Foreſt* was clapt up; and many great Prelates ſubſcrib'd to this Form who refuſed to acknowledge the *King's Supremacy* in its whole Latitude; and if *Foreſt* was then drawn in, he now makes an honourable Amends. *Doctor Pits* ſays, *Foreſt* was a Doctor of Divinity, and a Man of a moſt vertuous Life, and very zealous for the Support of the Catholick Faith and Religion, and that he labour'd, taught, and writ, with an indefatigable Induſtry, in Oppoſition to the fatal Schiſm begun by King *Henry the 8th*, and for the Authority of the Church and of the Pope; And his Book upon this Subject was an unpardonable Addition to his denying of the *King's Supremacy*; eſpecially

when he refus'd to retract what he had aſſerted therein, as the Author of the *Franciſcan Martyrology* ſays; who alſo adds, that being brought to the Place of Execution, and ſeeing a great Pile of Faggots and Straw prepar'd, he cried out with an undaunted Courage and a loud Voice, *O Lord, God! Neither Fire, nor Gallows, nor any Torments whatſoever ſhall part me from Thee*: And having ſo ſaid, he was girded about the Middle and under his Arm-pits with a ſtrong iron Chain, and ſo hang'd up over a Fire, which was placed at his Feet, that his Torments might be the more laſting, as indeed it proved; for the Wind driving the Flame from his Body, he continued hanging alive and praying with great Fervour, in that painful Condition, till both he and the Gibbet were thrown down into the Fire, which then ſoon put an End to all his Sufferings. His Life and Acts are written by Br. *Thomas Bourchier* and others quoted in the Notes upon the ſaid *Martyrology, on the 13th of May.*

There was a great wooden Statue (a Crucifix of a large Bulk) brought up from *South-Wales*, becauſe it was ſaid to be of two great Veneration. The Inhabitants call'd it *DARVELL GATHAREN*, of which an old Prophecy went, (as *Godwyn* (a) and *Fuller* (b) write) that it ſhou'd one Day *burn a Forreſt*. Now it ſo fell out that when *Doctor Forreſt*, a Frier *Obſervant*, was hang'd up by the Arm-pits upon a new Pair of Gallows to be burn'd to Death, this Image made a Part of the Fire wherewith the ſaid *Forreſt* was *burn'd* and *conſum'd*, and ſo made good the Prophecy. So *Godwyn* and *Fuller*, *Ibidem*.

Anno 1538. II. The Thirty two Franciſcan *Obſervants* that were laſt Year removed from the Priſons in *London* and ſent coupled with heavy Chains into other Priſons of the Nation, met with ſuch hard Uſage, that they were not able to ſurvive this Year, as the Author of the *Franciſcan Martyrology* writes; who regiſters their Death on the *laſt Day of July*; where he makes an honourable Commemoration of them, as of Perſons who laid down their Lives for the Faith of Chriſt.

Anno 1538. III. Twenty two *Obſervants* (as *Sanders* (c) writes) departed this Life, in one Priſon or other, about this time, for denying and oppoſing the *King's Supremacy*; but whether theſe were Part of the foregoing Number or not, I cannot tell, nor how many there were in all that died under the like Calamities: But another Author (d) ſays the *Obſervants* were *all* put into Priſon and ſeverely uſed, becauſe they wou'd not aſſent to the King's aſſuming to himſelf the Headſhip of the Church. In a Word: The *Obſervants* incur'd his Majeſty's Diſpleaſure firſt of all by maintaining the Lawfulneſs of his firſt Marriage, and inveighing againſt his Second; for which Boldneſs they were all turn'd out of their Convents before any other Religious Men were ſo ſerved; and when they afterwards talk'd and preach'd and writ againſt his ſetting himſelf up for the *Supreme Head of the Church of England*, his Majeſty was exaſperated againſt them to that Degree that he was ever after implacably bent upon their utter Deſtruction; and their Sufferings, as they are deſcrib'd by Br. *Bourchier* and

(a) *Annal. of England, Anno* 1538. (b) *Church Hiſt. Book*, 6. *page* 334. (c) *de Schiſm. Angl. Lib.* 1°. *Inter. Nomina Martyrum.* (d) *Alan Cope, ſeu Harpsfield. Dialog.* 6to.

and *Sanders* and others, were many and great; Yet theſe Writers, who were Fellow-Sufferers with them, bear witneſs that they held their Integrity inviolably to the very laſt; And Cardinal (a) *Poole*, *Alan Cope*, (b) and others (c) write, that not ſo much as one Man of all the *Obſervants* fell, or apoſtatiz'd from his Order, in all that Time of Tryal. However, by the Iniquity of thoſe Times, the *quondam* moſt renown'd Engliſh Franciſcan Province was torn to pieces; ſome dying in Priſon, others by the Hands of publick Executioners, and others, who eſcaped theſe Hardſhips, found means to get over into *Flanders*, *Lower Germany*, and other Foreign Parts, where they ended their Days, and where there Memories are eſteem'd pretious to this very Day.

I. The Franciſcan Church and Convent at *Oxford*, with all their Incloſures, *&c*, were this Year ſeiz'd upon for the King, the Community diſſolv'd, and the Friers entirely turn'd out of Houſe and Harbour, to experience the utmoſt Hardſhips of the Beggary by them profeſs'd. Their Guardian at that time was Br. *Edward Baskervyle*, a Doctor of Divinity of that Univerſity. So (d) *Mr. Wood*. The ſame Year likewiſe all the Franciſcan Convents in the Nation were taken into the King's Hands, and the Friers turn'd out of Doors to ſhift for themſelves; and not long after, all their Houſes and Churches were demoliſh'd. But theſe Buildings and their Deſtruction are the Subject of the *Second Part* of this Work. So now I follow ſome few of the ſcatter'd Remainder of the Engliſh Franciſcans and their Affairs till the Reſtoration of this once flouriſhing Province. *Anno* 1539.

I. *Mr.* (e) *Wood* ſpeaking of the Schools of Religious Houſes which heretofore flouriſh'd and made a great Figure in *Oxford*, ſays, that Schools of Divinity in Times paſt were open'd in them, And *chiefly in that famous College of the Gray Friers, or Franciſcans:* Which ſeems to import that the Franciſcan Schools excell'd all others. But now the Caſe is alter'd: The Religious Houſes are no longer Nurſeries of Learning, their Schools are now ſhut up, the Famous Franciſcan Divines, even the *Subtile Scotus* himſelf, ſet at nought; as appears from what *Mr. Wood* relates, viz. that *Richard Layton*, or *Leighton*, *S. Theol. Bac.* and *John London*, LLDD, having acted the Part of Viſitors at *Oxford*, writ from thence, in a jocoſe and ridiculous Style, to the King's chief Secretary and Viſitor-General, *Thomas Cromwel*, to acquaint him that they had *bound Duns Scotus in Bocardo* (a Priſon in *Oxford* ſo call'd) and that they had rid the Univerſity of *Him and of all his obſcure Gloſſes*; adding withall, that the ſaid *Philoſopher* was now reduced to mean Offices, and was like to be uſefull to even the loweſt Rank of the People upon *neceſſary Occaſions*; as it appears (quoth they) by his being of late found at the Door of every *Houſe of Office*. Yet this *Scotus* is the Author (ſays *Mr. Wood*) from whence *Doctor Kynton* and many other famous Scholars acknowledge they had after many Years Study, imbibed all their Learning. *Anno* 1540.

Mr. Collier (g) ' obſerves that moſt of the learned and valuable Records ' of

(a) *de Unitate Eccleſiæ.* (b) *Ibidem, ut ſupra.* (c) *Davenport, in Hiſt. Min. pag.* 10. (d) *Antiq. Oxon. Lib.* 1mo. *pag.* 80. (e) *Ibidem, Lib.* 2do. *pag.* 20ma. (f) *Ibidem, Lib.* 1o. *pag.* 260. (g) *Eccles. Hiſt. Part.* 2. *Book* 3. *page* 166.

'of theſe Times were lodg'd in Religious Houſes, and that Printing, then but 'a late Invention, had ſecur'd but a few Books in compariſon of the reſt: The 'main Learning (ſays that Author) lay in *Manuſcripts*, and the moſt conſidera- 'ble of theſe, both for Number and Quality, were in the Poſſeſſion of Religious 'Men. Now, theſe Houſes, at the Diſſolution, falling into the Hands of thoſe 'who underſtood no farther than the *Eſtates*; the Libraries were miſerably diſ- 'pos'd of: The Books, inſtead of being removed to Royal Libraries, were 'frequently thrown-in to the *Grantees*, as Things of ſlender Conſideration: Now 'theſe Men often proved a very ill Protection for Learning and Antiquity: Their 'Avarice was ſometimes ſo mean, and their Ignorance ſo undiſtinguiſhing, that 'when the Covers were ſomewhat rich, and wou'd yield a little, they pull'd 'them off, and threw away the Books, or turn'd them to waſte Paper. Thus 'many noble Manuſcripts (as *Collier* ſays) were deſtroy'd, to a publick Scandal, 'and an irreparable Loſs of Learning. *Mr. Wood* goes on. *John Bale*, the '*Centuriſt*, a Man remarkably averſe to Popery and the monaſtick Inſti- 'tution (though heretofore a profeſs'd *Carmelite* himſelf) remonſtrates againſt 'this Barbarity in pretty ſtrong Language, to King *Edward the Sixth*. The 'Reader ſhall have it in his own Words, as deliver'd by *Fuller* (a) and *Collier*. (b)

"Covetouſneſs was at that time ſo buſy about private Intereſt, that publick "Wealth was not any where regarded. A Number of them which purchas'd "thoſe ſuperſtitious Manſions reſerv'd of thoſe Library Books, ſome to ſerve "their Jakes, ſome to ſcowr their Candleſticks, and ſome to rub their Boots, "and ſome they ſold to the *Grocers* and *Soap-Sellers*, and ſome they ſent over Sea "to the Book-binders; not in ſmall Numbers, but, at times, whole Ships full. "Yea, the Univerſities of this Realm are not all clear in this Fact: But cur- "ſed is the Belly which ſeeks to be fed with ſo ungodly Gains, and ſo deeply "ſhameth his natural Country. I know a Merchant Man (which ſhall at this "Time be nameleſs) that bought the Contents of two noble Libraries for forty "Shillings Price: A ſhame it is to be ſpoken. This Stuff hath he occupied, in- "ſtead of gray Paper, by the Space of more than theſe ten Years, and yet he "hath Store enough for as many Years to come. A prodigious Example is this, "and to be abhorr'd of all Men which love their Nation as they ſhou'd do. "Yea, what may bring our Realm to more Shame and Rebuke than to have "it nois'd abroad that we are Deſpiſers of Learning? I judge this to be true, "and utter it with Heavineſs, that neither the *Britains* under the *Romans* and "*Saxons*, nor yet the *Engliſh* People under the *Danes* and *Normans*, had ever "ſuch Damage of their learned Monuments as we have ſeen in our Time. Our "Poſterity may well curſe this wicked Fact of our Age, this unreaſonable Spoil "of *England*'s moſt noble Antiquities." So *Bale* as quoted.

'*Doctor Fuller* likewiſe breaks out into a paſſionate Declamation upon this Oc- 'caſion, (ſays *Collier*) and complains that all Arts and Sciences fell under this 'common Calamity. How many admirable Manuſcripts of the *Fathers*, School-

'Men

(a) *Church. Hiſt. Book.* 6. *page* 335. (b) *Eccles. Hiſt. part.* 2. *Book.* 3. *page* 166.

'Men, and Commentators were deſtroy'd by this Means? What Numbers of 'Hiſtorians of all Ages and Countries? The *Holy Scriptures* themſelves, as 'much as theſe *Goſpellers* pretended to regard them, underwent the Fate of the 'reſt. If a Book had a Croſs on it, it was condemn'd for Popery, and thoſe 'with Lines and Circles were interpreted the Black-Art, and deſtroy'd for Con-'juring. And thus, as *Fuller* goes on, Divinity was prophan'd, Mathematicks 'ſuffer'd for Correſpondence with Evil Spirits, Phyſick was maim'd, and a Riot 'committed on the Law it ſelf.' So *Mr. Collier*, from *Fuller* and *Bale*, as above quoted. But I have made this Digreſſion too large; So I return to the Franciſcans.

I. Br. *Henry Holſtam* was one of thoſe Engliſh Franciſcans who lived abroad in Baniſhment. He, being driven out of *England* in the Reign of King *Henry the Eighth*, found a kind Reception in the Province of *Brabant* or *Lower Germany*, where he was in very great Eſteem, as appears from his being made Viſitor of the ſaid Province, *Anno* 1544, by the Deputation of Br. *John Calvus*, then Miniſter General of the whole Order; which Commiſſion he executed with ſuch Prudence, univerſal Approbation, and Applauſe, that in Conſideration of this Service and his many diſtinguiſhing Merits, he was afterwards choſen Miniſter Provincial of the ſaid Province, in the *Year* 1549, *(being the third or fourth of Edward the 6th)* and after he had laudably acquitted himſelf of this Charge, he was, a ſecond Time made Viſitor of the ſame Province of *Lower Germany*, by the Commiſſion of the moſt Rev. Father *Inſulanus*, General of the Order; as appears in the Regiſter of the Province. Theſe are ſome of the many Inſtances that might be produced of this Man's eminent Merits and exemplary Life, and they are related by (a) *Davenport*, who adds, that many other Engliſh Franciſcans diſtinguiſh'd themſelves in the ſame Province; ſome of whom were put up to teach Divinity in the Convent of the Order at *Lovain*, where they came off with ſuch Succeſs and Applauſe that one Br. *Pinchartius*, Lector Jubilate, and afterwards Miniſter of that Province, own'd to the ſaid *Davenport* that they were indebted to the *Engliſh* for their Learning. Br. *John Elſtow* and many others ended their Days in that Province; as may be ſeen in the *Deſcription of the Engliſh Province*, at the Beginning of *Certamen Seraphicum*, writ by Br. *Angelus Maſon*, heretofore Provincial of the *Reſtor'd* Franciſcan Province of *England*. *Anno* 1549.

I. In this Reign, of young King *Edward the Sixth*, the *Reformation* (as 'tis call'd) of Religion gain'd Ground apace in *England*, and moſt of the Marks of Popery were torn to Rags, or rather utterly deſtroy'd. I have already given ſome Account of the ſtrange Havock and Spoil made of valuable Books, Records, and Manuſcripts: But, it ſeems, all Things of that kind were not yet quite made away: For, now many Writings of learned Authors were gather'd together, and condemn'd to the Flames, and amongſt the reſt of the Labours of Scholaſtick Writers, the learned Works of the famous *Duns Scotus* were now brought to the Stake in *Oxford*; where many Loads of ſuch like Volumes *Anno* 1550.

(a) *In Hiſt. Min. Provin. Angl. Frat. Min. pag.* 55.

lumes were carry'd about the Town as a ludicrous Shew, and then made up into a vaſt Pile, and Fire put to them, in the publick Market-place, where they were burnt down to Aſhes: And, to add to the Solemnity of the Execution, many mournful Songs and dolefull Ditties were at the ſame Time ſung in Diriſion by ſome of the Spectators. This Piece of Pageantry was call'd *Funus, ſeu Exequiæ Scoti & Scotiſtarum, The Funeral Pile*, or *The Burial of Scotus and the Scotiſts*; as if the Preeminence among the Scholaſticks, and the Right of Preference in the Schools had been due to (thoſe zealous Sticklers againſt Innovations) the *Subtile Doctor Duns Scotus* and his Followers. So Br. *Fran. a Sta. Clara, Davenport. In Hiſt. Min. Pag.* 52.

The famous *Oxford-Antiquary Mr. Wood* (a) expreſſes his Diſlike of theſe Proceedings in theſe following Terms, viz. 'That nothing might be wanting to the 'making up of the utmoſt Impiety and Folly, and to the expreſſing of an ex-'ceſſive Contempt of Ancient Writers, great Heaps of Books written by thoſe 'Authors were carried upon Biers to the publick Market-place, (in *Oxford*) and 'there committed to the Flames by ſome untoward Youths, who call'd this 'Conſumption of Books and Learning *Funus Scoti & Scotiſtarum:* Which Fact 'was a Grief to every good Man, a great Affliction to every one that was truly 'learned, and a very pat Prelude to the Performances of the Schools for ſome 'Years following; For, during the whole Time of the Reign of King *Edward* 'the 6th, there was nothing to be found at *Oxford* but ſome trifling Pamphlets 'of Poetry, or Grammar, and other impertinent Fooleries of an Idle Academy.' So *Mr. Wood*; who alſo gives, this Year, a melancholly Deſcription of the Deſtruction of Books and the vile Uſes many famous Works of the Learned were put to; Whence he makes no Wonder that we are in ſuch Ignorance of what has been written and tranſacted in former Times; and it may be reaſonably ſuppos'd, that many Records of Religious Orders and Regiſters of their Houſes were conſumed on this and other ſuch like Occaſions; So that now we know little of them, or their Men, or their memorable Acts. But I have dwell'd too long upon this melancholly Subject; and therefore return to the Franciſcans.

Anno 1552. I. Br. *Alexander Barcley*, born in *Devonſhire*, where he was firſt a Secular Prieſt of *St. Mary's de Oterry*, became afterwards a *Benedictine* Monk, and at laſt a Franciſcan Frier. He was well learned in the liberal Sciences, and excell'd in Poetry and Rhetorick. In a Word, He was a Perſon of ſuch uncommon Vertue and Learning, that he firſt became Chaplain to *Thomas Corniſh* Biſhop *Tavenenſis*, and was afterwards made alſo a Biſhop and Suffragan to the Biſhop of *Bath*. He ſpent a good Part of his Time in pious Exerciſes, and in reading and writing the Hiſtories of the Saints Lives. He writ ſome Things of his own; but tranſlated many more out of Latin into Engliſh, viz. Manicus, *Of Vertue*, One Book. *The Life of St. Margaret*, One Book. *The Life of Ethelred*, One Book. *The Life of St. Catharine*, Three Books. *The Life of St. George*, One Book. *Five Eclogues. The Caſtle of Labour. Codrus's Bucolick*, One Book. *A Ship of Fools*; One Book, to Biſhop *Thomas Corniſh. Againſt Scelton*, One Book. *Of the Miſeries*

(a) *Antiq. Oxon. Lib.* 1°. *pag.* 272. *ad Annum* 1550.

Miſeries of the Courtiers, One Book. *Saluſt. of the Jugurthin War*, One Book. *Of the Pronunciation of French*, One Book: And many other Works. He departed this Life, this Year, at *Croyden*, and was buried at the ſame Place. So *Dr. Pits.*

This Year alſo, the Religious Houſe of the Gray Friers in *London*, was preparing for poor Orphans. *Collier.*

I. The poor Remainder of the *Obſervant* Franciſcans, being now encouraged by the Acceſſion of Queen *Mary* to the Throne of *England*, began again to appear in publick: For (as Biſhop (a) *Burnet* ſays) 'the *Ob-* 'ſervants, having been the firſt expell'd, were now again the firſt reſtor'd by Queen 'Mary to *Greenwich*, a Year before She reſtor'd the other Religious Orders; And 'She built them alſo another Houſe at *London*, *Anno* 1555. So *Burnet*; who in another (b) Place ſays, 'Peto and *Elſtow*, during their Abſence out of *England*, 'had (it ſeems) been attainted by Parliament, which Attainder the Queen now 'caus'd to be repeal'd by the ſame Authority; And *Peto* was then made the 'Queen's Confeſſor, and *Elſtow* Guardian of *Greenwich*.' But (as *Collier* (c) ſays) 'The Misbehaviour of ſome People about this Time ſeems to have ſowr'd 'the Humour of the Court,' whereof the ſaid *Collier* gives ſeveral Inſtances of Provocations given, and then adds, that 'a Letter was ſent to the Lord Treaſu- 'rer, with another inclos'd to the Queen, from Father *Elſtan* Warden of the 'Franciſcan Convent at *Greenwich*. He complains that himſelf and Father 'Peyto were ſtoned by ſeveral Perſons in their Paſſage from *London* to *Greenwich*. 'His Lordſhip is deſir'd by the Council to get the Offenders apprehended, and 'to require the Lord Mayor to make a Proclamation with a Reward for thoſe that 'ſhall diſcover them. So *Mr. Collier*, *Ibidem.* *Anno* 1553.

Notandum. This Perſon was Frier *Elſtow* ſo much ſpoken of: And from this Paſſage I infer, that the *Obſervants* return'd to *Greenwich* as ſoon as ever Queen *Mary* came to the Crown, and that they had now begun to form a Community there, whereof *Elſtan* or *Elſtow* was the Guardian; though they were not perfectly there eſtabliſh'd till the *Year* 1556, when her Majeſty rebuilt their Convent, and fill'd it with all the Friers of the *Obſervance* that cou'd be gather'd together; as ſhall be more fully ſaid under that Year.

I. Br. *Richard Britan* enter'd the Order of the Franciſcans *Obſervants* about this Time, after he had ſuffer'd a tedious Impriſonment for the Pope's Supremacy; which Article he moſt ſtiffly maintain'd, in the foregoing Reigns, by both Word and Writing. This Perſon is ſaid to have been a very good Divine at the Age of four and twenty; when, being in *Oxford*, he began to ſhew himſelf ſo very zealous in Defence of the Supremacy of the Apoſtolick See, that he maintain'd the ſame in publick Court, as if he had a Mind to ſuffer Death for it. He was a Man of wonderful Auſterity, Mortification, and Abſtinence, living upon Bread only, and that too in a ſmall Quantity, as is witneſs'd by (d) *Sanders*, who lived in the ſame College with him, and ſays he writes no more than what he had been Eye-witneſs of. This *Britan* was clothed *Anno* 1554.

(a) *Vol.* 2. *page* 340. (b) *page* 316, *and his Abridgement*, *Part.* 2. *page* 285. (c) *Eccles. Hiſt. Part.* 2. *page* 379. (d) *Lib.* 7*mo. De viſib. Monarch. pag.* 682. *& Hiſt. Min. pag.* 53.

a Franciſcan at *Greenwich*, in the Reign of Queen *Mary*, and departed this life in the ſame Place, not long after he enter'd into the Order.

Anno 1554. II. Cardinal *Pool*, being firſt ordain'd Prieſt (he was but Deacon when he came into *England*) was, this Year, conſecrated Archbiſhop of *Canterbury*, by *Heath* Archbiſhop of *York* and Six other Biſhops, the Queen herſelf being preſent thereat, in the Second Year of her Majeſty's Reign, *on the 22d of March*, in the Franciſcan Church at *Greenwich*. So *Dr. Fuller*, (a) who alſo (after his light Way) adds, that this was one of the *Bankrupt Convents* which her Grace had ſet up again.

Anno 1555. I. Some remarkable Severities had been inflicted on thoſe who call'd themſelves the *Reform'd*: And 'ſince the Queen (as *Collier* (b) writes) 'had at firſt declar'd againſt forcing her Religion upon her Subjects, it was 'thought unreaſonable to charge the Perſecution upon her. It was believ'd She 'was over-rul'd ſince her Marriage, and that theſe Fires were kindled by King '*Philip*. . . . The King, it ſeems, had no Mind to lie under this Imputation; as 'may be collected from a Sermon preach'd before him by his Confeſſor *Alphonſus*; 'For, this Preacher, who was a Franciſcan, declaim'd ſtrongly againſt taking 'away People's Lives for Religion: He ſpent ſome Satyrical Expreſſions upon 'the Biſhops for theſe Severities: He ſaid the Scripture preſcrib'd them quite 'different Methods, taught them to *inſtruct thoſe in Meekneſs* that oppos'd them, 'and not to hale them to Execution, and burn them, becauſe they cou'd *believe* 'no better. The Biſhops were ſurpris'd to find their Proceedings condemn'd by 'the *Spaniards*; And, to do them Juſtice, they did not ſeem to like it themſelves; 'And, that they might not be miſrepreſented, they openly declar'd againſt 'theſe ſanguinary Methods. So *Mr. Collier*, *Ibidem*.

This *Spaniſh* Franciſcan, call'd Br. *Alphonſus a Caſtro*, was (if I miſtake not) one of thoſe Perſons that undertook to diſcourſe *Cranmer* when in Priſon, this Year, for his heterodox Opinions; when (as *Collier* (c) ſays) '*Latimer* and *Ridley* were brought to the Stake at *Oxford*, on the North-Side of the Town, 'in the Ditch, over againſt *Balliol*-College; at which time as *Ridley* came near '*Bocardo*, where *Cranmer* was a Priſoner, he look'd up in Hopes to have ſeen 'the Archbiſhop and taken his Leave; but *Cranmer*, being then engaged 'in Diſpute with ſome *Spaniſh Friers*, forgot to appear at the Window. So '*Collier*, who, a little farther, adds (d) that one of theſe Franciſcans who la-bour'd to reconcile the Archbiſhop of *Canterbury*, *Cranmer*, to the Church of *Rome* by bringing him to retract his Opinions was Br. ——— *de Villa Garcina*, who was a principal Manager; And, that *Cranmer ſign'd a Recantation*, wherein he acknowledg'd the Pope's Supremacy to the utmoſt Extent, as well as other Arti-cles profeſs'd by the Church of *Rome*. But *Cranmer* afterwards relaps'd, and was at laſt brought to the Stake, where he underwent the ſame Fate as *Nicholas Ridley*, Biſhop of *London*, and *Hugh Latimer*, Biſhop of *Worceſter*, had ſuffer'd before.

I. The

(a) *Church Hiſtory*, *Book* 8. *page* 15. (b) *Eccles. Hiſt. part* 2. *page* 382. (c) *Eccles. Hiſtory*; *Part.* 2. *page* 385. (d) *pages* 391, & 392.

I. The *Observant* Franciscans, after many Years Banishment, were now recall'd, first of all the Religious, by King *Philip* and Queen *Mary*, and plac'd in the Convent at *Greenwich*; or, as *Heylin* (a) writes, Queen *Mary, out of Gratitude to the Observants* for their zealous Courage in opposing the Divorce of her Royal Mother Queen *Catharine*, was at the Expence of repairing their Convent at *Greenwich*, wherein She placed as many of the Friers of that Institute as cou'd be got together. *Collier* (b) also, under this Year, says, 'The Queen 'now rebuilt this Convent, and brought in as many of the Fraternity as cou'd 'be met with, and recruited them with new ones, to a competent Number.' Now it is plain from what I have already said, that the *Observants* had a Community and a Guardian in this Place immediately after this Queen came to the Throne in the *Year* 1553, and now her Majesty was pleas'd to rebuild and enlarge this Convent, and to fill it with such Friers as had suffered Hardships in the late Reigns of her Royal Father and her Brother. This Convent also was graced with the Residence of the King's Confessor, Br. *Alphonsus a Castro*, and one Br. *Pymander, Spaniards*, Two learned Franciscans; as appears in their Writings (says (c) *Davenport*) and with some other eminent Friers of the same Nation and Order, who likewise resided here, and belong'd to King *Philip's* Chappel. *Anno* 1556.

II. This Year also, (as *Burnet* (d) writes) the Queen built a House for the Franciscans in *London*, and had begun another House for the same Friers also, the Year before, at *Greenwich*. But I now leave their Convents and come to some of their Men. *Anno* 1556.

III. Br. *John Standish* (Nephew to Br. *Henry Standish*, Bishop of *St. Asaph*) was a Franciscan Doctor of Divinity, famous for his great Learning, Piety, Faith, and Zeal for the Divine Honour. This good Man had his first Education in *England*, where he took the Habit of *St. Francis*, before the Dissolution of Religious Houses: But being forc'd to fly out of his native Country, he found a kind Reception at *Paris*, where he took his Degrees in Divinity. Whether he was made Doctor of *Oxford* or not, before the Revolutions, I do not find; but being now return'd into *England*, he observ'd, with great Grief of Mind, the intolerable Abuses which arose from the rash and false Interpretations of the Holy Scriptures, made by Women and illiterate Men, who were then indifferently permitted to read those Sacred Books in their Mother Language; and he used his utmost Endeavours to have this weighty Affair laid before the Parliament, to obviate for the future all such abominable Irreverences being done to the Word of God, to hinder such Prophanations of the Sacred Text, and to prevent the erronious and dangerous Impressions apt to be made on the Minds of the Ignorant People by the ridiculous Explications of Taylors, Weavers, Coblers, silly Women, and all Sorts of Mechanicks, who fill'd the Thoughts of their unwary Hearers with such Remarks as were unworthy the holy Mysteries of the Christian Faith. On these important Considerations *Standish* writ and publish'd a Book upon this Subject, and intitled *Anno* 1556.

(a) *Hist. of Reform.* (b) *Ibidem, pages* 397 *and* 398. (c) *Hist. Min. pag.* 54. (d) *Hist. of Reform. part.* 2, *Anno* 1556.

his Work, *Of not publiſhing the Bible in vulgar Languages* : He alſo writ another Book, in Engliſh, *Of the Unity of the Church*, which he dedicated to Cardinal *Poole*, and was printed at *London* this Year: He likewiſe publiſh'd a Book *Againſt Barnes*, whom he ſtyles a *Heretick* ; beſides ſeveral other Writings not particularly named by *Dr. Pits*. *Davenport* ſays, this Br. *John Standiſh* was admitted to the Degree of Doctor at *Oxford* in the Reign of Queen *Mary*.

Anno 1557. I. 'The Pope being offended at Cardinal *Poole*, his Legantine Commiſſion was revoked (as *Collier* (a) writes) and Himſelf cited to appear before the *Inquiſition* at *Rome*. ——— And, that *Poole* might have no Pretence of Church-Buſineſs in *England*, *William Peto*, an Engliſh Franciſcan, and afterwards Biſhop of *Salisbury*, was made Cardinal Legate in his Place. This *Peyto* was a ſtrong Roman Catholick, and a Man of regular Behaviour.' When the Queen was inform'd of the Pope's Intention, She uſed her utmoſt Endeavours to defend and ſupport Cardinal *Pool*, who on his Part was not unactive in this Affair, but diſpatch'd his Friend *Ormaret* to *Rome* to purge himſelf, to give his Holineſs an Account of his Adminiſtration, and to acquaint him with the State of Religion in *England*. At laſt by the Queen's Remonſtrances and Mediation, and an Alteration of Circumſtances, the Pope laid down his Reſentments, 'and told *Ormaret* that he was now ſatisfied *Pool* had been miſrepreſented, and that no Body living cou'd be cover'd from Calumny. As for Cardinal *Peyto*, though he took the Title of Legate to keep the Pope in Humour, (as *Collier* expreſſes it) yet he never exercis'd the Charge, but treated *Pool* with the ſame Regard as formerly. This Year alſo the Duke of *Alva* made a Peace with the Pope in the Name of his Maſter *Philip* King of *Spain*, whoſe General he then was ; and 'tis ſaid that, by one of the Secret Articles, Cardinal *Pool* was reſtor'd to his Legantine Authority, as (b) *Collier* writes, who alſo adds, that this ſeems not improbable, conſidering the Queen's Reſolution not to admit of any other with the ſame Character: For, when Cardinal *Peyto* was upon his Journey to *England*, with his Bulls and Faculties, the Queen forbad him coming into her Dominions at his Peril , and *Peyto* being willing to acquieſce, ſtopt in *France*, and died there in *April* following. So *Collier*, as above quoted.

Godwyn, in his *Catalogue* of Biſhops of *Salisbury*, Title *John Jewel*, under the *Year* 1560, writes of Frier *Peto* in the following Terms, viz. 'Pope *Paul the Fourth*, ſoon after his Advancement to the Papacy, beſtow'd a Cardinal's Hat upon one *Peter Petow*, an *Obſervant* Frier, and a Gentleman of an ancient Houſe, whom he made alſo his *Legate a Latere*, *ex Plenitudine Poteſtatis*, gave him the Biſhoprick of *Salisbury*, and ſent him into *England*, to confront Cardinal *Poole*. But Queen *Mary* ſtood ſo ſtoutly in Defence of her Kinſman, as She wou'd not ſuffer this new Legate either to enter the Realm as Legate, or to enjoy the Biſhoprick the Pope had aſſign'd him. While this Matter hung thus in Queſtion, Frier *Peto* died firſt, and Queen *Mary* ſoon after, and this

'Biſhoprick

(a) *Eccles. Hiſt. part.* 2. *page* 389. (b) *Eccles. Hiſt. part.* 2. *page* 403.

'Biſhoprick was given, by Queen *Elizabeth*, to *John Jewel*, Batchelor in Divi-
'nity, *Anno* 1559.' So *Godwyn*.

Notandum. Authors differ about this Prelate's Name: *Toſſinian:* makes him Biſhop under the Name of *William Peti*, and in the ſame Page, he writes him Cardinal by the Name of *Peter Peto*, and *folio* 230. he placeth *Peter Paeto* over his Cardinals Coat of Arms: And our Engliſh Hiſtorians write him, ſome *Peter*, ſome *William Peto, Peyto, Payton*, or *Peyton:* But all mean one and the ſame Man; the very Perſon that ſo greatly diſtinguiſh'd himſelf in the *Year* 1534, by his bold Sermon to the King in the Friers Church at *Greenwich*, of whom *Mr. Wood* writes thus.

I. Br. *Peter Peto* (whom ſome call *William Peto*) was born of, and deſ- *Anno* 1558.
'cended from the ancient Family of the *Peto's* living at *Cheſterton*,
'in *Warwickſhire*, educated for a time, for the Sake of Learning at *Oxford*,
'amongſt the Gray Fryers, of which Order he was a zealous Brother: But if he
'took a Degree in that Univerſity, it does not appear, unleſs he did it under
'another Name, as ſome have done. Afterwards he became Chaplain (if I
'miſtake not, ſays (a) *Wood*) to Queen *Catharine*, in whoſe Defence he ſhew'd him-
'ſelf a ſtout Champion when King *Henry the* 8*th* was about to divorce her, as
'alſo againſt the King's Marriage with *Anna Bulleyne*. *In* 1557, *June the* 13*th*, he
'was made a Cardinal by Pope *Paul the* 4*th*, and at the ſame Time *Legate a Latere*
'in *England* (Cardinal *Pole* being call'd to *Rome*) and ſoon after Biſhop of *Salis-*
'*bury*, on the Death of *John Salcot*, alias *Capon*: But Queen *Mary*, albeit She was
'moſt affectionately devoted to the Church of *Rome*, interpos'd, or rather op-
'pos'd her ſelf ſo that *Peto* was forbidden to enter into *England*, and the Power
'Legantine left entire and whole to her Couſin *Pole*. Whereupon *Peto* continu-
'ed in *France*, where he died in *April* 1558, leaving then behind him the Cha-
'racter of a very godly and devout Man. So (b) *Mr. Wood*.

Toſſinianenſis ſays, (c) *Peto* died in *England*, and (d) *Davenport* (who ſtyles *Peto* a moſt learned Man) confirms that Aſſertion with the Addition of a remarkable Circumſtance, which the Reader may pleaſe to take as follows, 'I am not igno-
'rant ſays he, that *Spondanus*, under the *Year* 1557, aſſerts that the ſaid *Peto*, being
'made a Cardinal, departed this Life before he return'd into *England*, and was
'therefore prevented from taking upon him the Execution of the Honours be-
'ſtow'd upon him, both as Legate and as Biſhop of *Salisbury*, which (as
'*Spondanus* rightly obſerves) he had accepted of with very great Difficulty and
'Reluctance, for the profound Reſpect he bore to Cardinal *Pool*: But *Spondanus*
'is miſtaken (ſays he) when he imagins that *Peto* did not enter into *England* after
'he had receiv'd theſe Dignities: For, he took up his Abode privately at
'*Greenwich* where he remain'd, as nominated Biſhop of *Salisbury*, till on a certain
'Time, having ventur'd out to *London*, as he was getting into a Boat to return
'to *Greenwich*, he was ſet upon by an inſolent Mobb, who pelted him with
'Stones after ſuch an unmerciful Rate that he wou'd have certainly been kill'd
'on

(a) *Athen. Oxon. part.* 1. *page* 587. (b) *Ibidem.* (c) *Hiſt. Seraph. Lib.* 2*do. folio* 230. (d) *Hiſt. Min. pag.* 54.

'on the Spot had he not leap'd haſtily into a Cock-boat and put off from the 'Shoar after they had broken ſome of his ſhort Ribs in the Inſult, of which 'Hurt he ſoon after died; as was related by ſome Perſons of his worſhipful Fa-'mily. So *Fran. a Sta. Clara*, *Davenport.*

Notandum. But, under Favour, I preſume this learned Author here makes a Miſtake; for, it is not likely that *Peto* wou'd offer to come over into *England* when the Queen had forbid him upon his Peril; nor was it poſſible (if he had been ſo hardy) that he cou'd lie conceal'd at *Greenwich*; and therefore I take it for a certain Truth that this Inſult of the Populace upon *Peto* was the very ſame I mention'd in the *Year* 1553, and that *Peto* might at laſt die the ſooner for the Hurt he received when he was ſo rudely treated. But all other Authors agree that he finiſh'd his mortal Courſe in *France*. The Reader may find a more full Account of *Peto* and Frier *Elſtow* in the *Supplement*, at the End of this Part of theſe Collections, *Number* 9.

Anno 1559. I. This Year Queen *Elizabeth* utterly (a) ſuppreſs'd the Franciſcan Convent at *Greenwich* wherein She had receiv'd her Baptiſm, and which had been repair'd and reſtor'd to the Order by her Royal Siſter Queen *Mary*: And now the poor expell'd Friers were again forc'd to take Refuge in *Flanders*, or *Lower-Germany*, or elſewhere: And hence Darkneſs overſpread the whole Province of the Engliſh Franciſcans; yet the ſcatter'd Remainder of the *Obſervants* ſtill lived, either in Exile abroad, or in a hazardous Confinement and Obſcurity at home, and kept up a continued Succeſſion of Friers of their Order and Province. So *Fran. a Sta. Clara*, *Ibidem.*

Anno 1559. II. This Year alſo the Franciſcans and other Religious Houſes at *Perth*, in *Scotland*, were plunder'd and gutted by the Mobb, who attack'd the Monaſteries, pull'd down the Buildings, and made Prize and Plunder of what they found. Thus the Franciſcans *&c.* were undone at a Heat. So (b) *Mr. Collier.*

Anno 1579. I. Br. *John Gray*, born of a Noble Engliſh Family (though by ſome reckon'd a *Scot*) being expell'd the Nation after the final Diſſolution of Religious Houſes, retir'd into the *Low Countries*, where he was kindly receiv'd, and gain'd a great Reputation for the Holineſs of his Life, in the Convent of his Order at *Bruſſels*: But at laſt the *Geuzians*, breaking into the ſaid Town, and bearing down all before them, came to the ſaid Convent, where they abuſed, beat, and kick'd this Venerable old Man, and to cloſe the tragical Scene, they cut him twice in the Head, and gave him two Wounds in his Breaſt as he kneel'd before the High Altar, in the Church belonging to the Convent, praying for his Enemies and himſelf in theſe Words, *Lord, forgive them, and receive my Soul*, and ſo he expired; on *the 5th Day of June*, in the *Year* 1579. After theſe barbarous Ruffians were gone, the People of the Town throng'd in great Crowds to the Convent, to ſee the Body of this Martyr of Chriſt (as they believ'd him to be) and one of them, labouring under a Diſtemper of Body which

(a) *Hiſt. Min. pag.* 54. *from How, Fuller, Sanders, &c.* (b) *Eccles. Hiſt. part.* 2. *page* 447.

which was reckon'd incurable, was reſtor'd to perfect Soundneſs of Health by kiſſing of a Cloth dipt in his Blood; which Cure being wrought in an Inſtant, contrary to the Courſe of Nature, was look'd upon to be ſupernatural and miraculous. So *Gonzaga*, *Bourchier*, and others quoted in the *Franciſcan Martyrology*, *on the 5th of June.*

I. Br. *Thomas Bourchier* and Br. *Thomas Langton*, two Engliſh Franciſcans *Obſervants*, took the Degree of Doctor of Divinity at *Paris* about this Time. *Anno* 1380

This Promotion, the Reader may perhaps ſay, ſeems to be a manifeſt Breach of the Decree of the General Chapter of the Order held at *Burgos*, in *Spain*, *Anno* 1523, wherein it was enacted that, from that Time forwards, *no more Doctors ſhou'd be made* either by Univerſities, or by the General Miniſters of the Order, except in thoſe Places where they had *General Studies*. In anſwer to this Objection the Reader may pleaſe to obſerve that the Franciſcan Province of *England* enjoy'd the Privileges of their *Two moſt General Studies* of *Oxford* and *Cambridge*, as appears in the Regiſters of the General Chapters of the Order, and therefore the Friers of that Province continued (even after this Statute) to take the Degree of Doctorſhip as before. All our Hiſtorians, ſays *Fran.* (a) *a Sta. Clara*, as *Godwyn*, *How*, *Holingſhead* and others, ſay, Br. *John Foreſt* was a Doctor of Divinity; as was alſo Br. *Henry Standiſh*, who under the Title of Doctor was choſen as a proper Judge in Queen *Catharine's* Behalf in the important Caſe of the Divorce: Afterwards Br. *John Standiſh* (Nephew to the former) was made Doctor in Queen *Mary's* Reign, about the *Year* 1556; and after him theſe Two, *Bourchier* and *Langton* (the Province almoſt extinct) living in Exile, were made Doctors of *Paris*: *All Obſervants.* From theſe Inſtances it appears that the Franciſcan Province of *England* expired in a full Poſſeſſion of its ancient Right of taking Degrees in Divinity, as well as of all other Rights and Privileges heretofore enjoy'd by the *Conventuals* and conſiſtent with the *Obſervance*: All which were granted to the *Obſervants* by the Popes *Leo the 10th* and *Urban the 8th*, and accepted by the Two General Chapters of *Rome* and *Toledo*. So true, to the very laſt, was the Saying of Bleſſed Br. *Bartholomew Piſan*: viz. *The Province of England always had great Plenty of Doctors and of good Men.* Pope *Martin the 5th* (elected *Anno* 1417) granted to the Reform'd Franciſcans the Privilege of taking Degrees in Divinity, provided that they obſerv'd the Statutes of the Order; and the ſame Pope afterwards granted Power to a General Chapter to inſtitute Doctors, provided they had taught laudably in ſome Univerſity; and Pope *Eugene the Fourth* (who ſucceeded *Anno* 1430) confirm'd the ſaid Grant of his Predeceſſor. But in the 55*th* General Chapter of the Order, held *Anno* 1547, it was enacted, that *hereafter none may be promoted, in Provincial Chapters, to the Degree of Doctorſhip*: But the *Engliſh* were then diſpers'd and gone; and none of that Province being preſent when this Decree was made, it was not reckon'd as a Law binding them to their diſadvantage: So they had (as I am inform'd) Doctors ſtill amongſt them, which were made, in their Provincial Chapters, out of

(a) *Hiſt. Min. Provin. Angl. Frat. Min. page* 48.

of ſuch learned Men as had laudably taught three or four Courſes of Divinity; And this Practice continued till of late that a Statute was agreed upon and made amongſt them that no ſuch Promotions ſhould hereafter be granted to any: And ſo I leave them; as learned (their Number conſider'd) as ever; though not ſo full of *Doctors* as heretofore, becauſe they humbly refuſe that ſplendid Title, as all others call'd *Recollects* alſo do. Yet, for an Encouragement to Learning, and a Reward to ſuch as undergo the Fatigues of a continued Teaching, they have *Jubilate Readers* amongſt them; which is a Title given to ſuch Perſons as have taught Divinity for Fifteen Years ſucceſſively, or at leaſt have taught one Courſe of Philoſophy, and twelve Years Divinity ſucceſſively; and theſe *Lectores Jubilati* were uſed to have a Vote in all their Provincial Chapters, as a Mark of Diſtinction and Merit, and an Honour done them for the Services they have done to the Order. But, I return from this Digreſſion; and now go forwards.

Anno 1585. I. Br. *George Dennis*, born of a worſhipful Family of Gentlemen in *Devonſhire*, was heretofore Royal Standard-bearer to King *Henry the 8th*, in the *Year* 1545, at the Siege of *Bologne*. But afterwards deſpiſing all temporal Advantages for the Love of God, and reſolving to ſpend the Remainder of his Days in the holy Exerciſes of a penitential Life, he enter'd amongſt the *Obſervants*, and was cloth'd in the Franciſcan Habit, at *Greenwich*, *Anno* 1558, juſt before the Death of Queen *Mary*; and that Convent being ſuppreſs'd by Queen *Elizabeth* the Summer following, *Dennis* (though yet a Novice) was ſo full of Fervour that he choſe to go into Exile rather than quit his poor Habit of a Frier Minor, as then he might lawfully have done: So he retired out of his native Country with other Friers of the ſame Order and Houſe, and went firſt into *Brabant*, and afterwards to *Liege*, where, after many Years ſpent in a religious and edifying Comportment amongſt his Brethren of the Order, he departed this Life, about the *Year* 1585, and was buried in the Cloyſter of the Convent, where Br. *Fran. a Sta. Clara* ſays he formerly had ſeen his Epitaph, though now taken away, and that he had this Account of Br. *George Dennis* from his own Brother, who was a worthy Gentleman and a vertuous Chriſtian, and had been an Eye-witneſs of the Chief Acts of his Life. So *a Sta. Clara*, (a) *Davenport*.

Anno 1586. I. Br. *Thomas Bourchier* (mention'd *Anno* 1580) was an Engliſh *Obſervant*, and one or thoſe that took the Habit of *St. Francis* at *Greenwich*, (b) towards the Cloſe of Queen *Mary's* Reign; after which, he went over into *France*, where he ſpent ſome Years in hard Study, and was at laſt made a Doctor of the *Sorbon*, at *Paris*; from whence he afterwards went to *Rome*, and lived for ſome time in the great Convent of the Order call'd *Ara Cæli*, where *Dr. Pits* ſays, he ſaw him more than once, and he was at laſt advanced to the Poſt of Penitentiary in the Church of *St. John* of *Lateran*, and died at *Rome*, about this Time. He was a Man of extraordinary Piety, as well as of excellent Learning (as *Pits* writes) and deſerved well of his Order, of his Country, and of the Church

(a) *Hiſt. Min. pag.* 55. (b) *Ibidem, pag.* 54.

Church of Chriſt. In his Baniſhment for the Catholick Faith, he writ many Things; but few of his Works came to *Pits*'s Knowledge, except a certain Tract of Eccleſiaſtical Hiſtory, *Concerning the Friers of his Order, that were put to Death from the Year* 1536, *to the Year* 1582, *partly in* England *and* Ireland, *in the Reigns of King* Henry *the 8th and Queen* Elizabeth; *and chiefly in the Low Countries, under the Prince of* Orange. But to ſay ſomewhat more of this great Man; I will now give the Reader his Character from *Mr. Wood.* (a) viz.

'*Thomas Bourchier* was deſcended from thoſe of his Name who were Earls of '*Bath*; but in what Country born, I cannot yet tell, ſays (b) *Mr. Wood.* He 'received ſome Parts of Literature in the Univerſity of *Oxford*, particularly in '*Magdalen* College; yet took no Degrees there, unleſs in the Reign of *Edward* '*the 6th*, when the common Regiſter of the Univerſity was in a manner totally 'neglected. Afterwards, upon Pretence of his being weary of the Hereſy (as 'he call'd it) that in his Time was practis'd in *England*, he went beyond the 'Seas, ſettled in *Paris*, took upon him then, if not before, the Habit of St. '*Francis*, and lived as a Brother in the Houſe of that Order there, where alſo 'others of his Country lived; and at Length became a Doctor of Divinity of 'the *Sorbon*; at which time he was held in great Eſteem for his Religion and 'Learning. Afterwards going to *Rome*, he lived among thoſe of his Order in 'the Monaſtery call'd by latin Authors *Ara Cæli*, and at laſt became Penitentiary 'to the Church of *St. John Lateran* there. He writ a Book *of certain Martyrs* '*of his Order*, which was printed at *Paris*, in *Octavo*, immediately after 'twas 'writ, and again *Anno* 1586, and at *Ingolſtade Anno* 1583, in *Duodecimo.* 'The Names of thoſe Engliſh Men that ſuffer'd Martyrdom in *England* 'where Father *Anthony Brorbe*, or, as ſome call him, *Brockby*, *Thomas Cortt*, *Tho-* '*mas Belchiam*, and Father *John Foreſt*; all which were executed in 1537 and '1538. What other Things our Author *Bourchier* has written, I cannot tell, 'ſays *Wood*, nor any thing elſe of him, only that he departed this Life about 'the *Year* 1586, and was buried either in the Church of *St. John Lateran*, or 'in that belonging to the Monaſtery call'd *Ara Cæli*, before mention'd. So *Mr. Wood*, as quoted above.

I. Br. *Stephen Fox*, departed this Life this Year. *Maſon* (c) calls him *Anno* 1588. *Cuſtos Grenovicenſis*; whence I preſume he was either *Cuſtos* of the Province of the Engliſh *Obſervants*, and reſided at *Greenwich*, or elſe was *Guardian* of that Convent. But, be this as it will; Br. *Stephen Fox* was expell'd the Engliſh Nation by the Command of Queen *Elizabeth*, in the Second Year of her Reign, and went to the Convent of *St. Francis* at *Antwerp*, where he continued till, by the over-heated Zeal of thoſe arm'd Pretenders to a *Reformation* of Religion, who at that time roved about and plunder'd that City, he was forced to be gone from thence, with about twenty Engliſh Religious Women of the Order of *St. Clare*, with whom he went firſt to *Roan*, in *Normandy*; and afterwards to *Lisbone*, in *Portugal*; where he found King *Philip the Second*, of *Spain*; who gra-

(a) *Athen. Oxon. part.* 1. *pag.* 185. (b) *Ibidem.* (c) *In Deſcriptione Provin. Angl. Frat. Min. in Certam. Seraph.*

ciouſly received thoſe poor, diſtreſſed Ladies, and gave his Royal Command to have a Monaſtery builded for them; in whoſe Church this Br. *Stephen Fox* found the Place of his Burial *Anno* 1588. So Br. *Angelus a Sto. Franciſco*, *Maſon.*

Notandum. How long theſe poor Nuns ſtaid at *Lisbone*, or whither they went at laſt, or whether theſe afterwards came to *St. Omers* (as ſome did) and then went and ſettled at *Graveling*, are Queſtions which I ſhou'd be glad to reſolve; But as yet I can meet with no Writer that gives any ſatisfactory Account of them. So I go forwards.

Anno 1588. II. I cannot here omit an Account of a certain Gentleman, born in the Biſhoprick of *Durham* (his Name my (a) Author tells not) who ran the Riſque of his own Neck out of his great Charity in endeavouring to ſave others from the Gallows. This Gentleman being in *London* after the Defeat of the *Spaniſh Fleet* this Year, and hearing that many of the inſolvent Priſoners, then univerſally hated in *England*, were like to be hang'd, at the Inſtigation of a Perſon whoſe Name was *Merricke*, to whom the Earl of *Eſſex* had given all the Profits of the Ranſom of the Captives; He went boldly to the ſaid Earl, and pleaded ſo ſtrongly in Behalf of the poor *Spaniards*, that he procured for them a Reprieve, which he found Means to throw ſecretly into *Merricke*'s Chamber in the Nick of Time juſt before the fatal Hour. *Merricke* finding this authentick Reprieve and Letters from the Earl of *Eſſex* forbidding the Execution of the *Spaniards*, turn'd the Edge of his Anger againſt the Bearer of the Reprieve, for whom he caus'd a ſtrict Search to be made: But the Gentleman found out a Place, near *Hampton Court*, where he lay conceal'd for three Days without Food, and by that Means eſcap'd the Revenge of *Merricke*. Theſe *Spaniards* were afterwards ranſom'd, and this ſaid Gentleman (their Deliverer) leaving a plentiful Eſtate, and dying his Hair black, to look like a *Spaniard*, went thus diſguiſed along with them, in *Incognito*, into *Spain*, where he enter'd into the Order of *St. Francis*, and lived in great Eſteem in the Franciſcan Convent at *Cadiz*, where he at laſt departed this Life, in a very old Age. Br. *Francis a Sta. Clara*, *Ibidem* ſays, he had this Relation from the ſaid Gentleman's own Mouth, he being at the ſame Time a Cripple, occaſion'd by ſome Hardſhips (the Rack this Author ſays) he heretofore had ſuffer'd for the Catholick Faith, in the Tower of *London*, At *Cadiz* his Memory is ſtill Pretious for his vertuous, exemplary Life and pious Death.

Anno 1588. III. *John Story*, or *Storey*, a very Famous Doctor of the Laws, and heretofore King's-Profeſſor in *Oxford* and Chancellor to the Biſhop of that See, was a great Admirer, Lover, and Friend of the Friers, and devoted to the Order of *St. Francis*, and was ſo much edified with the Vertue and Conſtancy of the Franciſcans *Obſervants*, that he earneſtly deſir'd to be admitted amongſt them; but he was hinder'd by the Times at firſt, and afterwards married, and at laſt was put to Death for the Faith, in the Reign of Queen *Elizabeth*: But whether he ſuffer'd this Year or not, I do not certainly know: However

(a) *Fran. a Sta. Clara, in Hiſt. Min. pag.* 55 & 56.

ever he is reckon'd a Franciſcan in *Voto*, or Deſire; as I find in the *Chronicles of the Order*, written in *French*; and the Author of that Work is profuſe in his Commendations and Character of the ſaid *John Storey in the 6th Book of his 4th Part of it.*

I. Amongſt the Franciſcans who, with great Zeal, ſerved the poor Catholicks in *England*, in the Reign of Queen *Elizabeth*, I will here take Notice of one, of whom Br.(a) *Angelus Maſon* gives the following remarkable Relation, which he ſays, he had from the Mouth of a good Religious Prieſt. *Anno* 1590.

Frier John ——— who was commonly known by the Name of the *Old Beggar*, had embraced and follow'd the Inſtitute and Order of *St. Francis*, and he lived in the Houſe of one *Roger Lockwood*, upon *Terpim-Green*, in the Pariſh of *Layland*, in the County of *Lancaſter*; and was ſo noted for his many great Vertues and his penitential Way of Living, that the Earl of *Darby*, being moved with the Holineſs of his Life, prevail'd with Queen *Elizabeth* to grant him Letters of her Royal Protection, whereby he was authorized to wear his Religious Habit in publick, even in thoſe Times when the penal Laws were freſh and in full Force againſt the Catholicks. This Holy Man was favour'd with a particular divine Gift of curing all ſorts of Diſeaſes; ſo that being at laſt confin'd to his Chamber, not only by a decrepid old Age, but alſo with great Pains in his Limbs, occaſion'd by the Auſterities of many Years ſevere Mortification and penitential Life, the People flock'd to him in great Numbers from all the Northern Parts of *England*, bringing with them their Children and Friends, nay and even their Diſtemper'd Beaſts and Herds, to be cured by him.

The *Benedictines* (as 'tis ſaid) reckon him one of theirs, for this only Reaſon, viz. That upon his Grave Stone he is call'd a *Prieſt* and a *Monk*: But this Inſcription can ground no Proof, becauſe the *Friers Minors* are alſo ſtyled *Monks*, or *Monachi*, by almoſt all Writers: Beſides, the good Woman that was his Nurſe in his Sickneſs, and is yet living (ſaid my Author *Anno* 1649) is ready to bear witneſs that he never *receiv'd*, or *touch'd* any *Money*, and that he declared to her that he was a *Mendicant* and a *Beggar*, as he was commonly call'd. Moreover, it may alſo be added, that one *William Walton* (heretofore one of his Penitents) declar'd to the ſaid *Monks* that this good Man went *bare-foot*, and wore a *Gray Habit*, and a *Cord of St. Francis* for his Girdle. He departed this Life about the *Year* 1590, and was buried in the Church-yard at *Layland*, at the South-door of the Church, before the Chancel-door. So *Maſon*.

II. Br. ——— *Collier*, a Zealous Franciſcan, was taken up, about this Time, on the Score of Religion, and laid cloſely confin'd in Priſon, where he ended his Days through the Hardſhips he ſuffer'd in that Confinement. *Anno* 1590. *Angelus Maſon*; *Ibidem.*

I. Br. *John Buckley* (alias *Godfrey* (b) *Jones*) an Engliſh Franciſcan, leaving his Native Country, went firſt into *France*, and afterwards into *Italy*, to *Rome*, where he ſtaid a while in the great Convent of *Obſervants*, call'd *Ara Cœli*. He was a *Conventual* when he firſt came to this Place; but, by the good Example *Anno* 1598.

(a) *Vide Maſon, in Deſcriptione Provin. Angl. Frat. Min.* (b) *Martyrolog. Franciſcan.* 12 *Juij. Chron. Ord. Maſon*, &c.

Example of theſe Friers and the powerful Grace of God, he became ſo fervouroufly animated with a great Zeal for a more ſtrict Obſervance of his Founder's Rule, that he made himſelf a Member of the *Reform'd* Friers, or *Obſervants* of the *Roman* Province, in the *Year* 1591, with whom he reſided one Year, and then begg'd his Superiour's Leave to return into *England*, to aſſiſt the Catholicks there in the Way of Salvation, eſpecially his Parents, Kindred, and Friends: And now having their Conſent inforced with Obediential *Patents* for this Miſſion, he went to pay his Duty to the Pope, *Clement the 8th.* to whom he freely declared the Motives of his intended Journey, and humbly craved his Apoſtolical Benediction; And his Holineſs obſerving his Heroick Courage and the extraordinary Fervour of his Spirit, was much rejoiced, and incloſing *Godfrey*'s Face between both his Hands, as a ſpecial Mark of his Favour, he embraced him, and gave him his Bleſſing, adding theſe moſt tender Expreſſions, *Go; for I verily believe you are a true Religious Child of St. Francis; And pray to God for me and for the Holy Church.* Then *Godfrey* came into *England*, where he was ſoon taken up and caſt into Priſon, and lay in that Confinement for four or five Years, in almoſt extreme Want of all Neceſſaries, and oppreſs'd with great Calamities; All which Afflictions he underwent with an invincible Patience, giving daily Inſtances of his extraordinary Vertues and wonderful Holineſs of Life; So that perſiſting, with an Apoſtolical Reſolution, in the conſtant Confeſſion of the Catholick Faith, he was at laſt drawn out to Execution; where, after divers Inſults and Ignominies, he was put to Death, on the 12*th of July (the* 22*d new Style) Anno* 1598. So the Author of the *Franciſcan Martyrology* and others, who reckon him a Martyr.

Anno 1599. I. Br. *John Richel* departed this Life, about this time, in the Franciſcan Convent at *Lovain*, where he had lived many Years in great Eſteem for his vertuous Life and religious Comportment. He was Confeſſor to the Lady *Hungerford*, an Exile for her Religion, at *Lovain*, and to her Siſter the Dutcheſs of *Feria* (in *Spain*) being both of them of the Honourable Family of the *Dormers*, and both of the *Third Order of St. Francis*. *Richel* ſpun out his Life to a very great Length, being near an hundred Years of Age, and a *Jubilarian*, not only of the Order, but alſo of Prieſthood, for he lived ſeventy two Years in the Order of *St. Francis*: So he was 22 *Years* a Jubilarian, and died at the Age of 97 Years; as appears in the Regiſter of the Franciſcan Convent in *Lovain*. He is ſaid to have been a Profeſs'd Frier of *Greenwich*; and *Davenport* writes, that he was acquainted with two Perſons at *Bruſſels* who had heretofore been this good Fathers Penitents, or ſpiritual Children, directed by him both in *England* and in the *Low-Countries*.

Anno 1619. I. Br. *Richard* ——— was (as my Author (a) ſays) one of thoſe Engliſh Franciſcans who, for their Religion and Character, were driven out of their Native Country, where he had ſuffer'd great Hardſhips in a long Impriſonment and ſeveral Perſecutions, in the Reign of Queen *Elizabeth*, for the Confeſſion of the Catholick Faith, and for his zealous Endeavours in labouring

(a) *Maſon, in Deſcriptione Provin. Angl. Frat. Min.*

bouring to bring back his Countrymen to the Profeſſion of their primitive Belief; for which at laſt he was baniſh'd out of *England*, and went into *Spain*, where he found a kind Reception amongſt the Friers of his Order, of the Province call'd *Provincia Bætica*, where he departed this Life in the *Year* 1619. The Inhabitants of *Herez de la Frontera* (the Town wherein he died) had ſo great an Opinion of him for the extraordinary Sanctity of his Life, that before he was interr'd, they cut ſome Part of his Habit of Religion from off his Corps for Relicks. So *Ang: Maſon.*

Notandum, That this Father and many other *Obſervants* enter'd into the Order after King *Henry the* 8*th* had ſuppreſs'd their Houſes: Several of them were clothed in Queen *Mary's* Reign; as I preſume this Perſon was; and others were profeſs'd during the Reign of Queen *Elizabeth*; Some in foreign Parts; from whence, after their Studies, they return'd into *England* it ſelf; where the Poor Franciſcans cou'd not indeed keep up all the Parts and Forms of a Province, as heretofore; yet were not ſo utterly extinct but that they kept up a continued Succeſſion of Regular Superiours, who admitted Perſons into the Order and profeſs'd them privately, even in the moſt ſevere and dangerous Times; and ſo continued a conſtant Series of Friers Minors from time to time, both at Home and Abroad, if not a regular Province in the moſt ſtrict Acceptation of the Word *Province*: Though it ſometimes fell out that *Priſons* were their *Convents*, and *Dungeons* their *Cells*; yet the Engliſh Franciſcans had ſtill a Being.

I. Br. ——— *Nelſon* enter'd into the Order in Queen *Mary's* Reign, and was a Franciſcan of great Piety and of an exemplary Life. He lived privately in *England* during the whole Reigns of Queen *Elizabeth* and King *James the Firſt*, and at laſt departed this mortal Life *Anno* 1628, in the Houſe of a certain Catholick Gentleman about two Miles from *Hereford*, where he had chiefly reſided for the Space of thirty Years. So *Maſon*, from the Relation of a good Religious Prieſt. *Anno* 1628.

Infine, there were ſeveral other Engliſh Franciſcans, both ſecretly in their own Country, and openly in foreign Parts, who ſurvived the Province of *England*, and lived in an abandon'd Condition, for Religion Sake, long after the total Deſtruction of all their former and heretofore flouriſhing Convents.

I. From all theſe foremention'd Ruins of Convents, this Diſſolution of a moſt flouriſhing Province of the Order of *St. Francis*, and the Deſtruction, or Diſperſion of its Members, what cou'd be reaſonably expected but a total Extirpation of the ſmall Remainder of the *Engliſh* Franciſcans ſcatter'd about the World? Yet the Event ſhews that Almighty God was not pleas'd to have it ſo; For, on the contrary, he rais'd a Man by whoſe pious Zeal and Endeavours he deſign'd to revive the Seraphick Spirit and Franciſcan Province of *England*, *John Gennings* by Name, born of a good Family, and educated in his lower Schools in the College of the Secular Clergy of his Nation, at *Douay*, or *Rhemes*, in his higher Studies in the Engliſh College at *Rome*, who, being made Prieſt, return'd a Zealous Miſſionary into *England*, where his own Brother *Edmund Gennings* had, ſome Years before, been drawn, hang'd, and quarter'd for Prieſthood. Here this pious Man, *John Gennings*, out of his great Deſire *Anno* 1629.

ſire of higher Perfection, begg'd the Habit of *St. Francis*, of Br. *William Staney*, who was Famous for his great Vertue and Religious Life, and publiſh'd a devout Book in Engliſh, the Title whereof is, *A Treatiſe of the Third Order of St. Francis, commonly call'd the Order of Penance, for the Uſe of thoſe who deſire to lead an holy Life and do Penance in their own Houſes.* This Book was printed at *Douay*, *Anno* 1617; and, in the Epiſtle to the Reader of it, Br. *William Staney* tells us he was at that time *Commiſſary General of the Franciſcan Province of England.* In Vertue of this Authority, or *Commiſſion*, he clothed the ſaid *John Gennings* in the Habit of the Order *Anno* 1614, or in the following Year; And, obſerving in him an extraordinary Zeal for the Reſtoring of the Engliſh Franciſcan Province, he was tranſported with Joy; and conceiving great Hopes of good Succeſs from his Piety and laborious Endeavours, He (the ſaid *Staney*) delivered (a) into his Hands the *Seal of the Province of England*, preſerved, almoſt miraculouſly, as it on purpoſe for this Juncture of Time, it having been handed down from one Frier of Authority ſucceſſively to another, till it was put into the Cuſtody of Br. *Godfrey Jones* (executed for Prieſthood in the Reign of Queen *Elizabeth*, as I have ſaid) by whom it was deliver'd to Br. *William Staney*, who now at laſt gives it to Br. *John Gennings*, the Zealous Reſtorer of the Province.

This new Province, rais'd from the Ruins of the old one, was begun by the ſaid *Gennings* immediately after his Religious Profeſſion, and was compleatly eſtabliſh'd in all its Parts, and confirm'd in all it Rights and Privileges in the *Year* 1629. But I will not go beyond my prefix'd Bounds of the Old Province: So I leave the Hiſtory of the New one for a better Head and Pen than mine are. One Truth I dare venture to aſſert of it; which is, that, conſidering the Time of its Date and ſlender Number of its Members, it is as Holy and as Learned as the Former, and may vie with any Community of Engliſh Religious Men. Now, for a Concluſion of this *Firſt Part* of theſe *Collections*, I cannot forbear letting the Reader know that the Franciſcan Province of *England* was heretofore reckon'd the *Second* amongſt the many Provinces of the Order that are on this Side the Mountains (or *Italy*) and that, being now reſtor'd to all its former Rights and Privileges, it has a juſt Claim to the ſame Rank of Precedence: For,

Anno 1629. II. As to the Order of Precedence; (b) If the Stations of Provinces were to be rank'd according to the Date of their receiving the Reformation of the *Obſervance*, it is manifeſt that the Province of *England* ought to have the Precedence of *France* it ſelf, which nevertheleſs is rightly counted the *Firſt* on this Side the Mountains. The Truth of this Aſſertion is made plain from the Diſpute between Br. *Boniface de Seva*, Miniſter of *France*, a *Conventual*, and Br. *John Sylveſter*, Vicar of the *Obſervants* of the ſame Province (out of which ſprang the Province of *France* call'd *Franco-Pariſienſis*) before the chief Parliament of *Paris*, *Anno* 1510, wherein the ſaid Br. *Boniface* endeavour'd to prove that the Rule of *St. Francis* was obſerv'd as ſtrictly by his Subjects, then call'd

(a) *Ang. Maſon, in Deſcript. Provin. Angl. Frat. Min.* (b) *Fran. a Sta. Clara, in Tractatu de Præcedentia.*

call'd *Conventuals*, as by thoſe call'd *Obſervants*: Whereas the Franciſcan Province of *England* was united in the *Obſervance Anno* 1484 at leaſt, if not much ſooner, as I have already ſaid: Nay, Br. *Nicholas Denis*, in the Beginning and the End of his Book intitled *Gemma Prædicantium*, owns himſelf no more than *Vicar-Provincial* of *France* 1517: So that, even then *France* was not a Province of the *Obſervance*, as my Author (a) ſays, who alſo adds, that the *Conventuals* in *France* did not ſubmit themſelves to the Obedience of the *Obſervants* before the General Chapter of *Lyons* in the *Year* 1518, though *England* (as I have ſaid) was form'd into a Province of the *Obſervance* long before, and had then its *Miniſter-Provincial*, as of old. Whence it appears that Precedence is not to be taken from the Date of the *Reformation* of Provinces, but from the Time of their being firſt erected; and from this Principle, the Province of *Saxony* of the *Holy Croſs* was reſtor'd to its ancient Right and Place in the *Roman* Chapter *Anno* 1625, and by the ſame Rule of Seniority the Province of *England* had, and ſtill has a Right to take Place of, and go before all thoſe Provinces of the Order that were ſet up ſince the *Year* 1219, which was the Year wherein the Province of *England* began, two Years, or thereabouts, after that of *France*, according to the Records of the Order.

For a farther Proof of this Right of Precedence, it is neceſſary to obſerve the Acts of General Chapters and the Order and Series of Provinces, that from thence it may appear that *England* has always kept its firſt Right of Precedence, and that the Order has always reckon'd this Precedence according to the reſpective Seniority of the Inſtitution of every Province. Now, in the Diviſion of the whole Order, begun by Br. *Haymo* (an Engliſh Man) Miniſter General, and continued by his Scholar *St. Bonaventure*, alſo Miniſter General, *Anno* 1260, the Order is divided into Seventeen Provinces on the other Side the Mountains, and as many on this Side; and amongſt thoſe on this Side, *France* has the *Firſt Place*; after which the Province of *St. James* and *Cologn* are brought in, by Miſtake, and then the Province of *England* is reckon'd in the Fourth Place. Here the curious Reader may pleaſe to obſerve, that *Germany*, in the Beginning of the Order, was not divided into Provinces, but there then was only one Province call'd *Provincia Teutonica*, under the Government of Br. *Cæſarius Spirenſis*, ſent thither, as Miniſter, by St. *Francis* himſelf. This Province was begun two Years after that of *England*; For, the ſaid *Cæſarius*, after he had lived in *Germany* two Years, was freed from his Office in the *Year* 1223, as the Author of the Franciſcan Martyrology bears Witneſs from other more ancient Writers and Records; whereas the Provincial of *England* was inſtituted by *St. Francis Anno* 1219, as has been ſaid and made good; and therefore *Cologn*, which came after *Germany*, cannot be ſo ancient as *England*, which was two Years before it. And, as for *Spain* it was begun after *Germany*, and was but one only Province in *St. Francis*'s Time, and therefore, at that time, there was no Province of *St. James*; Nay, and, after *Spain* was divided into Provinces, the Province of *St. James* is always placed after the Province of *Caſtille*, and therefore is much younger than *England*.

(a) *Fran. a Sta. Clara, Ibid.*

land. So it is manifeſt that the *Interpoſition* of theſe two Provinces is a Wrong done to *St. Bonaventure*'s Catalogue, and makes it plain (the Error being detected) that *England* ought to be reckon'd the *Second Province* on this Side the Mountains, as it is placed in other ancient Catalogues. The Holy Br. *Bartholomew Piſan:* in his Catalogue, *Anno* 1400, placeth *England* immediately after *France*, which laſt is acknowledg'd by the whole Order to have been the *Firſt Province* on this Side the Mountains; But the Catalogue and Order of Provinces which was drawn up in that moſt ſolemn 44*th* General Chapter held at *Interamna*, or *Terani*, in *Umbria*, *Anno* 1500, ought to have the Preference of all other Liſts of that Kind, becauſe it is not barely written or tranſcrib'd from other Chapter-Tables, but was made, on ſet purpoſe, by the whole Chapter, as a ſtanding Law and laſting Statute, and is therefore placed in the Body of the Acts of the ſaid Chapter. Here the whole Order declare that the Province of *England* ought to have the *Fourth Place* among all the Provinces of the Order; that is, the *Second Place* among thoſe on this Side the Mountains. In the Paragraph *Of the Keeping of a General Chapter*, the very Words are theſe, viz. *The Order of the Miniſters Provincials in Sitting in their General Chapters. The Firſt after the General, is to be the Miniſter of the Province of St. Francis: The Second, the Provincial of France: The Third, the Provincial of the Roman Province: The Fourth, the Provincial of England.* Now, in Sequel of the receiv'd Rule of appointing the Places of the Provinces according to the reſpective Seniority of their being firſt founded, it is manifeſt that the Province of *England* has an unqueſtionable right to the Place here allotted; becauſe the Provinces incorporated in the *Obſervance* retain'd the ancient Precedence of the *Conventuals*, as well as all their other Rights that are compatible with the *Reformation*, as appears plainly in the *Bull of Union.* This alſo is inforced by the *Deed of Concord*, whereby the *Obſervants* are, by the Pope's Authority, let into all the Rights of the *Conventuals*; So that theſe are made Subject to the *Former*, and (by an Inverſion of the former Order) it is declared, that the *Obſervants* ought, from that time forwards, to take Poſſeſſion of all the Precedences that were heretofore due to the *Conventuals*. Moreover, there is a particular Reaſon for the *Engliſh*; becauſe that Province was wholly chang'd and incorporated in the *Obſervance* long before this Statute of the 44*th* General Chapter *Anno* 1500; and therefore there is no room to queſtion the Right of the *Engliſh* Province to the *Second Place* among the Provinces of the Order on this Side the Mountains whether the Caſe is calculated from the Antiquity of its *Reformation*, or it's firſt Inſtitution by *St. Francis* himſelf; And conſequently no Law needs to be better ſupported by Reaſon and Equity than the Decree made in its Behalf by the General Chapter held at *Rome Anno* 1625, wherein, by a ſpecial Act, *The Province of England is reſtor'd to its former Honour and Place.*

Infine, though the Engliſh Franciſcans have, long ago, deſiſted from any ſuch Pretenſions, yet it was heretofore thought fit, for the Honour of their Country, that they ſhou'd put in their Claim to this their Right of Precedence; And I find that the whole Order gave into their Reaſons, and in a General Chapter held at *Rome*, *Anno* 1664, having call'd all the other Provinces, (as it had been proclaim'd before in a General Chapter at *Valadolid*, *Anno* 1661, that all Perſons

ſons that had any thing to object againſt it ſhou'd bring in their Reaſons to the next General Chapter) and having now maturely weighed all that was alledg'd, put an End to the Controverſy, in theſe following Terms, (as they are faithfully tranſlated) viz. *As to the Petition preſented in Behalf of the Province of England laying Claim to the Second Place amongſt the Provinces of that Family which the Italians call (Ultramontanam) beyond the Mountains, after a full Relation of that Affair, heard, and duly weigh'd, the General Diffinitory, on the 13th of June, 1664, declareth, that the Province of England ought to be reſtor'd to the Place required.* So *Fran. a Sta. Clara, Davenport,* in the Places quoted.

The learned Author, above mention'd, from whom I have collected all that is here advanced concerning Precedence, is profuſe on this Subject; But what I have already ſaid of it is more than can be uſeful to any one, and may perhaps not be entertaining to many: And therefore, as the poor Engliſh Franciſcans are too humble to contend for Precedence, and too lowly to arrogate to themſelves Honours as due to their Merits, although they, in Truth, are very deſerving; So I will leave them to poſſeſs their Souls in Peace and Patience, under the Severities of a Life of Penury and Mortification, which they by Choice have undertaken, that being diſingaged from all Affection to the Things of this World, they may increaſe daily and improve in the Love of God, and at laſt, through the Merits of our Lord and Saviour Jeſus Chriſt, happily arrive at the higheſt Perfection of it in everlaſting Glory.

THE END OF THE FIRST PART.

A SHORT
SUPPLEMENT.

Anno 1304. I. BR. *Gonſalvus de Valbona*, a *Spaniard*, a very Holy Man, a Doctor of Divinity, and Provincial of *Caſtille*, being this Year choſen Miniſter General of the whole Order of *St. Francis*, in a General Chapter held at *Aſſiſium*, was a zealous Maintainer of Evangelical Poverty, and a great Promoter of a moſt ſtrict Obſervance of the ancient Conſtitutions and Statutes of the Order; for which Purpoſe he viſited moſt of the Provinces of the Inſtitute, and wherever he found any Abuſes crept in, he reform'd them, by obliging all his Subjects to renounce and reſign every ſuch temporal Income as ſeem'd to be contrary to the Purity of their Rule, notwithſtanding their being warranted by the Condeſcenſion of ſome of the Popes; And, during the Space of nine Years that he was their General, he retrench'd all Exceſſes in Points of holy Poverty, expropriated the whole Order, and reduced it to its primitive rigorous Obſervance; and at laſt departed this Life in the Reputation of Sanctity, at *Paris*, *Anno* 1313, as may be ſeen more fully in the Notes upon the *Franciſcan Martyrology on the* 13*th Day of April*; where 'tis ſaid that he appear'd to ſome of the Friers after his Death, ſitting in a Throne of Glory, with a Crown upon his Head and a Sceptre in his Hand, given him by our Lord and Saviour, for his zealous Endeavours in promoting the pure Obſervance of his Founder's Rule.

Anno 1334. II. *Br. John de Vallibus*, born in the Valley of *Spoletum*, is reckon'd the firſt Reſtorer of *Regular Obſervance* in *Italy*, where having obtain'd Leave of *Br. Gerard Odonis*, Miniſter General of the Order, he began the Reformation call'd *Obſervants*, in the Year 1334, at *Piſtia*, or *Bruliana*, near *Camerino*, where he lived with the holy *Br. Gentilis a Spoleto* and other fervourous and holy Minorites, and having conquer'd very many Oppoſitions, and Difficulties in this great Work, he departed this Life, *Anno* 1351, in the Fame of great Sanctity, which was atteſted, after his Death, by many Miracles wrought at his Tomb. So the Author of the *Franciſcan Martyrology*, *on the* 7*th of January*.

III. *Br. Gentilis a Spoleto*, in *Umbria*, after the Death of the above mention'd Br. *John de Vallibus* (whose Companion he had been) labour'd, with great Zeal and Courage, in carrying on the Reformation of the Order begun by that holy Man; wherein he also met with great Opposition; but the Holiness of his Life and the good Example given by his Followers soon gain'd him the Favour of some Persons of Note and Rank, and he was encouraged by Pope *Clement the Sixth* who granted him the House (at first possess'd by Br. *John de Vallibus* and himself) and three other Places, wherein his Holiness allow'd him to have twelve Friers of the *Reform'd* in each House; yet these hopeful Beginnings were afterwards interrupted by the Suggestions of Br. *William Farinerio*, a succeeding General of the Order, who prevail'd upon Pope *Innocent the 6th* to discountenance the pious Work: However, *Br. Gentilis* died, famous for Sanctity, in the *Year* 1362; as may be seen more fully in the *Franciscan Martyrology*, *February the Sixth.* *Anno* 1351.

IV. Br. *Paul of Fulgineo*, call'd *Paulucius Trincius*, a Noble Man of *Italy*, entring into the Order of *St. Francis*, at the Age of 14, *Anno* 1323, arrived at last to a great Degree of Perfection, so that he was famous throughout all *Italy* for his extraordinary Sanctity; and being fill'd with a Seraphical Zeal for the Reformation of the Order (begun and carried on as above said) join'd his Endeavours with those of some other holy Disciples of the aforesaid Saintly Men, and in the *Year* 1355, he met with such Encouragement from Persons of Rank and Distinction, that he began to build several little poor Houses for his zealous Followers, who lived in a most strict Observance of holy Poverty, and at last increas'd in Number, as well as in Holiness, so that the General of the Order and his Successors, consented to allow them more Houses; which being soon fill'd with holy Friers, Br. *Paulutius Trincius* (call'd *Vagnotij*, from his Father's Name) was instituted their Commissary General by the Minister General of the whole Order. *Br. Henry Alferus de Asta*, *Anno* 1388; in which Office *Paulutius* continued ruling his poor humble Flock, with admirable Sanctity and Prudence; till the *Year* 1391, when he departed this Life in the 81*st* Year of his Age, and 67*th* of Religion, being Famous for unquestionable Miracles both before and after his Decease; as may be seen in the *Notes upon the Franciscan Martyrology*, *on the* 17*th of September.* *Anno* 1355.

Notandum. The use of *Clogs*, instead of *Sandals*, was first introduced amongst the *Observants* by this holy Man, for the Meaness and Cheapness of them.

V. *John a Popula*, or, in *Spanish*, *de la Puebla*, call'd also *a Sotto Majore*, the eldest Son of the Illustrious *Alphonsus a Sotto Majore*, Count of *Bellalcazar*, succeeded his Father in that Honour and almost immense Riches thereunto belonging: But an heroick Degree of the Love of God being more prevalent in him than any Affection to Grandeur and Affluence, he despis'd *These* that he might be the more free and disingaged to improve in *That*, and reckon'd *all as dung*, that he might *gain Christ*, for whose Sake he renounced the World *Anno* 1478.

World and all its ſpecious Offers, and received the poor Habit of *St. Francis*, from the Hands of Pope *Sixtus the 4th*, and in this low State lived for ſome time in *Italy*, in the Province of *St. Francis*, in *Umbria*; from whence, by the Command of the ſaid Pope, *Anno* 1476, he return'd into *Spain*, to take care of his Nephew, the Count of *Bellalcazar*, an Infant; In Obedience to which Injunction he ſtaid for ſome time in the Province of *Caſtille*; But remembring his Profeſſion, and being inflamed with an effectual Deſire of a more ſtrict Life, he began a Reformation of the Order in *Spain*, under the Name of *Recollects*, in the Time of the ſaid Pope *Sixtus the 4th*; which Branch of the Reformation was afterwards approved by the Apoſtolical Letters of Pope *Innocent the 8th*, from whom this holy Man Br. *John de la Puebla*, obtain'd a Papal Bull, *Anno* 1489, for the erecting of ſome Houſes, wherein he and his Followers might live up to the ſtricteſt Rigour of holy Poverty, in the Obſervance of the Rule of *St. Francis*; For the farther Propagation of which Obſervance, he afterwards went to the Convent of *Rochelle*, of the Province of *Turonia*, to notify his Credentials to Br. *John Chroyn*, Vicar General of the *Obſervants* of the Family on this Side the Mountains, and to the other Friers there aſſembled in Chapter; from whence returning into *Spain*, he there built a poor mean Houſe (named *St. Mary of Angels*) for his *Recollects*, which was the firſt Convent of the *Province of Angels*; after which Model other Houſes were afterwards built for theſe Reform'd Friers, whereof he was Cuſtos, or Superiour, for the Remainder of his mortal Life, which he at laſt cloſed in the ſaid Convent, *Anno* 1495, Famous for his many Vertues and great Sanctity, and follow'd in the Manner of his Inſtitute by moſt of the *Obſervants* now call'd *Recollects*. So the Author of the *Franciſcan Martyrology*, *on the 6th of October*.

Anno 1583. VI. Br. *Francis Doziechi* (born in *Aquitania*) a Frier of extraordinary Sanctity, was the Firſt chief Promoter of this Reformation in *France*, about the *Year* 1583, being the Founder of the *Cuſtody* (afterwards *Province*) of *Recollects* of the *Immaculate Conception*, in *Aquitania*, which was reform'd by him according to the Tenor of a certain Bull heretofore given out by Pope *Clement the 7th*, and whereof he was choſen the Firſt *Cuſtos*, and in that Capacity went to the General Chapter of the Order held at *Valladolid*, *Anno* 1593, and ſoon after departed this Life in great Sanctity; as is atteſted by many inſuing Miracles. So the Author of the *Martyrology*, *on the 29th of July*.

VII. Br. *Francis Simonis*, a Franciſcan of great Holineſs of Life was a Zealous Aſſiſtent to *Doziechi* in this pious Work of Reforming, and a great Promoter of the *Recollects*; and his Acts and Sanctity are recorded in the ſaid *Martyrology*, *on the 14th of October*.

Anno 1593. VIII. Br. *Robert Prevoſt*, another *French* Frier, Companion to the above-nam'd Br. *Francis Simons*, was likewiſe a great Promoter of the *Recollects* in *France*, eſpecially in *Aquitania*, where he was Famous for his many Vertues and his great Zeal for holy Poverty and the exact Obſervance of his Founder's Rule; and at laſt departed this Life in the Reputation of Sanctity

Anno

Anno 1597; as may be seen more fully in the *Notes* upon the said *Martyrology*, *on the* 30*th of October.*

I omit many others who, in divers Nations, made their Names famous to the lateſt Poſterity by their Seraphical Zeal in this Kind. Theſe may ſuffice to give Light into what I have writ concerning the Reformation of the Order.

" IX. The firſt that openly reſiſted or reprehended the King *Anno* 1533. " (*Henry the* 8*th*) touching his Marriage with *Anne Boloigne*, was one " *Frier Peto*, a ſimple Man (ſays *Stow*) yet very devout, of the Order of the " *Obſervants*. This Man preaching at *Greenwich*, upon the 22*th Chap. of the third* " *Book of Kings*, viz. the laſt Part of the Story of *Achab*, ſaying *even where the* " *Dogs licked the Blood of Naboth, even there ſhall the Dogs lick thy Blood alſo*, O " King; and therewithall ſpoke of the lying Prophets which abuſed the King, " *&c*, *I am*, quoth he, *that Micheas whom thou wilt hate, becauſe I muſt tell thee tru-* " *ly that this Marriage is unlawfull, and I know I ſhall eat the Bread of Affliction, and* " *drink the Water of Sorrow, yet becauſe the Lord hath put it in my Mouth I muſt* " *ſpeak it*; and when he had ſtrongly inveigh'd againſt the King's Second Mar- " riage, to diſwade him from it, he alſo ſaid, *There are many other Preachers,* " *Yea too many, which preach and perſwade Thee otherwiſe, feeding thy Folly and frail* " *Affections, upon Hope of their own worldly Promotion, and by that Means they betray* " *thy Soul, thy Honour and Poſterity, to obtain fat Benifices, to become rich Abbats, and* " *get Epiſcopal Juriſdiction, and other Eccleſiaſtical Dignities*; *Theſe, I ſay, are the* " *Four hundred Prophets, who, in the Spirit of Lying, ſeek to deceive thee*; *but take good* " *Heed, leſt you being ſeduced, you find Achab's Puniſhment, which was to have his Blood* " *licked up by Dogs*; ſaying it was the greateſt Miſery in Princes to be daily abuſed " by Flatterers, &c. The King being thus reproved, endured it patiently, and " did no Violence to *Peto*; But the next Sunday, being the 8*th of May*, Dr. " *Curwyn* preach'd in the ſame Place, who moſt ſharply reprehended *Peto* " and his preaching, and call'd him Dog, Slanderer, baſe, beggarly Frier, " cloſe Man, Rebel and Traytor; ſaying, that no Subject ſhou'd ſpeak ſo " audaciouſly to Princes. And having ſpoke much to that Effect, and in Com- " mendation of the King's Marriage, thereby to eſtabliſh his Seed in his Seat " for ever, &c; he then ſuppoſing to have utterly ſuppreſs'd *Peto* and his Parta- " kers, he lifted up his Voice and ſaid, *I ſpeak to thee*, Peto, *which makeſt thy ſelf* " Micheas, *that thou mayſt ſpeak evil of Kings*; *but now thou art not to be found, being* " *fled for Fear and Shame, as being unable to anſwer my Arguments. And whilſt he* " *thus ſpoke there was* one *Elſtow*, a Fellow Frier to *Peto*, ſtanding in the Rood- " loft, who, with a bold Voice, ſaid to *Dr. Curwyn: Good Sir, you know, that* " *Father* Peto, *as he was commanded, is now gone to a Provincial Council holden at* " Canterbury, *and not fled for Fear of you, for to Morrow he will return again*; *in* " *the mean Time I am here as another* Micheas, *and will lay down my Life to prove* " *all thoſe Things true which he hath taught out of the Holy Scripture*; *and to this* " *Combat I challenge thee, before God and all equal Judges, even unto thee* Curwyn, " *I ſay, which art one of the Four hundred Prophets, into whom the Spirit of Lying is*

enter'd

" *enter'd, and seekest by Adultery to establish Succession, betraying the King into endless* " *Perdition, more for thy own vain Glory and Hope of Promotion, than for Discharge* " *of thy clog'd Conscience, and the King's Salvation.* This *Elstow* waxt hot, and " spake very earnestly, so as they cou'd not make him cease his Speech, untill " the King himself bad him hold his Peace, and gave Order that he and *Peto* " shou'd be convented before the Council ; which was done the next Day ; and " when the Lords had rebuk'd them, then the Earl of *Essex* told them, that they " had deserved to be put into a Sack and cast into the Thames: Whereunto " *Elstow* smiling said, *Threaten these Things to rich and dainty Folk, which are clothed* " *in Purple, fare deliciously, and have their chiefest Hope in this World, for we esteem* " *them not, but are joyful that for the Discharge of our Duties we are driven hence,* " *and with Thanks to God, we know the Way to Heaven to be as ready by Water as by* " *Land, and therefore we care not which Way we go.*

" These Friers and all the rest of their Order were banish'd shortly after, " and after that, none durst openly oppose themselves against the King's Af- " fections. Dr. *Curwyn* was made Dean of *Hereford*, and after that Archbishop " of *Dublin*, in *Ireland*. Thus *Stow*, *Anno* 1533.

" Others report, (says *Stevens*) that Frier *Peto*, in his Sermon, propheſy'd ' to the King, that unless he took another Course, there wou'd be none left of ' his Race to piss against a Wall ; which afterwards proved true. For these ' Reasons the Friers of this Order were soon after turn'd out of all their Mona- ' steries, and committed to several Prisons ; So that above *Two hundred* of them ' were under Confinement at the same Time ; where several of them died, ha- ' ving been long spared in Favour of *Sir Thomas Wriothesley*, whose Interest was ' great with the King, and who interceeded for them. At length, when no ' one of them cou'd be prevail'd on to approve of the King's Proceedings, either ' as to the Marriage, or the Supremacy, some of them were put to Death; ' and about *Thirty* of the rest, coupled with Chains by Two and Two, sent to ' distant Goals to end their Days in Misery. So *Steven's Monasticon.*

X. The Publishers of the *Compleat History of* England (printed at *London*, *Anno* 1706, *in three Volumes*, *in Folio*) place several Franciscans amongst the most eminent Men for Learning of their respective Times. The curious Reader may find them at the End of the Reigns of the following Kings, drawn (as I take it) from the Animadversions and Notes of *John Strype*, Master of Arts, who is said to write out of Authentick Manuscripts.

XI. In the Reign of King *Henry the Third* (viz. from the Year 1216, till 1272) flourish'd these following Franciscans, Br. *Alexander Hales*, an excellent Divine, and Master to *St. Thomas Aquinas* and *St. Bonaventure* : *Roger Bacon*, the Astronomer, thought to be a Conjurer by Vulgar Sort of People : *John a Sacro-Bosco*, who wrote of the Sphere : And *Vincent of Coventry.*

XII. In the Reign of *Edward the First* (viz. from the *Year* 1272, till 1307) flourish'd *Haymo of Feversham* : *William of Ware* : *Thomas Docking* : *John Peckham*, of *Sussex*, Archbishop of *Canterbury* : *Robert Crouch* : *Richard Middleton* : *Adam Marisco*, or *Mareis*, a *Somersetshire* Man, a Famous Divine : *Thomas Bungey*, and *Hugh of Newcastle*, Philosophers and Mathematicians.

XIII.

XIII. In the Reign of King *Edward the Second* (viz. from the *Year* 1307, till 1327) flouriſh'd *John Duns*, ſirnam'd *Scotus*, the School-Man: *Nicholas de Lyra*, an Engliſh Convert Jew, who writ ſeveral Treatiſes againſt the Rabbins: *William Occham*, who writ againſt *John Scotus*, and againſt the Pope in Behalf of the Emperour *Lewis of Bavaria*: *Ralph Lockeſley*: *William Gainsborough*: *John Canon*: *John Goldſton*: *John Winchelſey*, and Frier *Brinkley*.

XIV. In the Reign of *Edward the Third* (viz. from 1327, till 1377) famous for Vertue and Learning were *William Alnwick*: *William Herbert*: *John Ridewall*: *Henry Coſtſay*: *William Nottingham*: *John Berwick*: *Thomas de Hales*: *Robert Eliphat*: *Walter Cotton*: *Thomas Eccleſton*: *William Siſſy*: *Thomas Staveſhaw*, of *Briſtol*: *Robert Leiceſter*: *John Guent*, a *Welſh-man*, Provincial of the Franciſcans: *Rodulph Radiptorius*: *William Breton*: *Adam Woodham*: *Roger Conway*: *Bartholomew Glanville*, deſcended from the Family of that Name Earls of *Suffolk*: *John Tinmouth*: *John Ridington*, of *Stafford*: *Sertorius Gualenſis* (General of the whole Order, and at laſt a Cardinal) a *Welſhman*: *Simon de Tunſted*, of *Norfolk*, Provincial of the Gray Friers: *John of Stafford*: *John Hilton*: *John Wickengham*.

XV. In the Reign of *Richard the Second* (viz. from the *Year* 1377, till 1399) flouriſh'd *John Hilton*: *John Markly*: *William Folleville*, of *Lincolnſhire*: *William Woodford*, a choſen Champion for the Papacy againſt *Wickliff*: *John Somers*, of *Bridgewater*, an Enemy to the *Wickliviſts*: *John Tiſſington*, a Champion againſt *Wickleff*: *William Shireburn*: Men noted in thoſe Days for their great Learning and good Preaching.

XVI. In the Reign of *Henry the Fourth* (viz. from the *Year* 1399, *to* 1413) flouriſh'd *John Ecclo* of *Herefordſhire*: *Dr. Nicholas Halkingham*, of *Norfolk*, an excellent Divine and Philoſopher, Provincial of the Gray Friers: *John Lathbury*, of *Reading*: *Reginald Langham*, of *Norwich*: *William Holm*, a Phyſitian: *William Norton*, of *Coventry*: *William Augur*, of *Bridgewater*: *Peter Ruſſel*, Provincial of the Gray Friers.

XVII. In the Reign of *Henry the Fifth* (viz. from the Year 1413, to 1422) flouriſh'd *Thomas Otterburn*: There were many others, not here mention'd.

XVIII. In the Reign of *Henry the Sixth* (viz. from the *Year* 1422, *to* 1461) flouriſh'd *Robert Coleman*, of *Norwich*, Chancellor of *Oxford*; and *Robert Finningham*, alſo of *Norwich*.

XIX. In the Reign of *Edward the Fourth* (viz. from the *Year* 1461, *to* 1483) flouriſh'd *Dr. Richard Porland*, a Franciſcan Frier, of *Norfolk*.

Not one more is mention'd, except *Frier Roch* was one, who (though born in *London*) ſtudied at *Paris*, and was a Poet, as my Authors ſay, who carry down the ſaid Catalogue no lower than this Reign; and indeed mention but a Few of the great Number of Franciſcans that were famous for both Vertue and Learning during the reſpective Reigns of the aforeſaid Kings.

THE

A Minoress or Franciscan Nun with her Mantle

Collectanea Anglo-Minoritica,

OR,

A Collection of the ANTIQUITIES

OF THE

ENGLISH FRANCISCANS,

OR

FRIERS MINORS,

COMMONLY CALL'D

GRAY FRIERS.

The SECOND PART.

With an Appendix concerning the Engliſh Nuns of the Order of *Saint CLARE.*

Deſtruction upon Deſtruction is cried;
For the whole Land is ſpoiled:
Suddenly are my Tents ſpoiled.
Jeremy. Chap. 4. Verſ. 20.

Compil'd and Collected by *A.P.*

LONDON: Printed by THOMAS SMITH in *Silver-ſtreet, Bloomsbury*, 1726.

The PREFACE.

WHAT has already been said, by way of Preface to the First Part of these Collections, might seem enough to excuse me here from any such Preamble, but that the Reader wou'd be apt to expect greater Matters in this Second Part than he is like to find, did I not obviate his swelling Expectations by telling him (once more) that all I can recover of the Franciscan Convents heretofore in England *(the Subject I have now in hand) is very imperfect; being, for the greatest Part, a Repetition of the Catalogues given of them by the Holy Br.* Bartholomew de Pisa, Anno 1399, *and by* Wadding, *the Annalist of the Order,* Anno 1400, *with the Addition of a Draught out of* Speed's *Catalogue of suppress'd Religious Houses, and what is collected out of* Weever's Funeral Monuments, *and some other Writers, and chiefly out of the famous Antiquary* Mr. John Leland, *which is imperfect also and confus'd, though he was employ'd on set Purpose to go through the Nation to keep up some Remembrance at least of the Old Site of Religious Houses.* Leland, *was impower'd by a special Commission from King* Henry the 8th, *under the broad Seal, to search the Libraries, the Records, the Registers, and all other Monuments of Antiquity relating to the said Houses; Yet such was the Misfortune of those Times, that the same King who had authorized their Dissolution, cou'd not recover a true and full Account of their Foundations and other Circumstances of these Structures, unless it were of the great Monasteries, which being of a more valuable Consideration, might probably be visited first by* Leland, *who began his Circuit about the Time that the* Dissolution *was upon the* Anvil *(as* Collier *expresses it) and was six Years in his Perambulation; during which Time the Religious were outed, their Books made away, their Registers destroy'd, their Records lost, and all other Monuments of Antiquity sold, or demolish'd; especially those of the Franciscans; whose small, or no Endowments, made them less regarded. However, I will give the Reader all I can find of them, having first premis'd what Dr.* Tanner *(in the Preface to his* Notitia Monastica) *says of Religious Houses in general,* viz.

'*The Design of this Work is to satisfy the Curiosity of those who are willing to know, when, and by whom, and for whom these Religious Houses were founded (the Majesty of whose very Ruins strike Travellers with Admiration) to preserve some Remembrance of these Structures, once the Glory of our English Nation, and of their Founders that so highly deserv'd of the several Ages they liv'd in: Though I am not ignorant the Generality of People, ever since the Dissolution, have, through a mistaken Zeal and false Prejudice, thought, that the very Memory of those Great Men who erected these Places ought to be buried in the Rubbish of those Structures that they design'd shou'd perpetuate their Names to Eternity. Thus they have always censur'd, as Well-wishers to the introducing of Popery, those who endeavour'd to give any Account of Monasteries. Such unjust and ill-Natur'd Reflections have been the principal Reasons that have deterr'd several of our Historians from discoursing so largely about them*

as

'*as they cou'd, or indeed their Occasions requir'd, and have been the chief Causes why* '*so few have treated purposely of them, or publish'd any things immediately relating to* '*them, or their Lands.* 'Tis *well known that* Mr. Camden *and* Mr. Weever *were* '*forced to apologize for barely mentioning the Monasteries, and what Out-cries were* '*made upon the Publication of that glorious Work the* Monasticon? *Insomuch that a* '*very learned and ingenious Person* (*he means Dr.* Bathurst, *President of* Trinity-'College, Oxon.) *wrote a Latin Letter to Dr.* Langbain (*to whom* Dugdale *had* '*communicated his Collections*) *to encourage the Design, by shewing the great Use of such* '*a Work, and removing all Objections that cou'd be rais'd against it*; *which is printed* '*in some few Copies of the first Volume. Nay, so much are some People possessed* '*against them, that the least Mention is odious and ungratefull. But there are no* '*Grounds for it, seeing these Religious Places were, by the well-intended Charity of the* '*Founders and Benefactors, built, endow'd, and advanc'd* (*how much soever they were* '*afterwards abus'd*) *to the Glory of God and the Service of Religion, and the Relief of* '*poor Christians.*' *So* Dr. Tanner, Ibidem, *Word for Word. The same Author also* '*says, that in his Work, the Houses of* the Friers are purposely omitted, because '*not endow'd with* Lands (Page the 9th of his Preface) *and,* page the 17th, *he adds,* that the Franciscans cou'd never be possess'd of Lands, or Rents: *And, the late Author of the* Summary of Religious Houses, &c, *gives the same Reason for his omitting of the Houses of the Friers, viz.* Because they were not endow'd. Doctor Fuller *also says* '*The* Friers *had nothing in* Propriety, *nor in* Common, *but* '*being* Mendicants, *begg'd all their* Subsistance *from the* Charity *of others. True it* '*is* (*says he*) *they had* Cells, *or* Houses *to dwell in, or rather hide themselves in. So* '*the Foxes have Holes and the Birds of the Air have Nests*) *but all this went* '*for nothing, seeing they had no Means belonging thereunto.* ——— ——— *It will* '*be objected* (*continues* Fuller) *that many* Convents *of* Friers *had large and ample* '*Revenues, as it will appear by perusing the Catalogue in* Speed's *Tables.— I* (*says he*) '*have nothing to return in Answer hereunto, save only that* olim vero non fuit sic, '*From the* Beginning (*of the Institute of the Friers*) it was not so; *these Additi-*'*ons of Lands unto them are of a later Date, and, believe it, not of their Seeking, but* '*their Benefactors casting upon them.*' *So* Dr. Fuller, *in his* Church-History, Book the 6th. Page 269. *Now, the Reader may please to observe that* Fuller *here speaks of the* Friers *in General, as comprehending all the* Four Orders of the Mendicants: *But I have to do with only the* Franciscans, *shall account for such Houses of theirs as seem to have enjoy'd Rents, and now go on to their Convents*; *In the Treating whereof, if it is sometimes necessary to make Repetitions of Things already mention'd, I hope it may be excused.*

The Franciscans, by their Profession, are incapable of any Propriety: *Their Rule declares them* Pilgrims in this World, *without any* Right *to House or Home*; *and therefore the impartial Reader cannot reasonably be scandalized if some of them are said to have* surrender'd *the Convents which they had no strict Right to, were none of their own, but belong'd to the Commonalty, or their Founders, who gave Way to the Times. Other Religious Men had a* Right *to their Dwelling-Places, which the Franciscans had not*; *their hard Circumstances in that Juncture crave Compassion, rather than Censure.*

An

An Alphabetical *INDEX*

Of the Towns and Places where heretofore ſtood the Convents belonging to the Engliſh Franciſcan Province; intermix'd with ſome Convents in *France* built by the *Engliſh*, and ſeeming to have had ſome Dependance upon the Provincial of *England*; with a Mark upon ſuch of them as (at the Suppreſſion) were reckon'd to have Rents, and ſuch as had none, but ſubſiſted wholly upon the Alms of Benefactors.

A

1 *Aleſbury*, in *Buckinghamſhire*; Valued at 3*l.* 2*s.* 5*d.* for the Houſe and its Site. No Revenues of Lands. *Page* 37. *N.* 1.

2 *Angleſey*, an Iſland of *Wales*, *LLanvais*, near *Beau-maris*, ſubſiſted upon Alms, and had no Valuation put upon it at the Diſſolution. *P*, 37. *N.* 2.

B

3 *Bedford*, the County Town; valued at no more than 5 *l.* So, no Rents. *Page* 26. *N.* 3.

4 *Berwick*, in *Northumberland*; No Rents were here accounted for. *Page* 31. *N.* 7.

5 *Beverley*, in *Yorkſhire*. No Valuation recorded as put upon this Convent. *Page* 16. *N.* 5.

6 *Bodmin*, the County Town of *Cornwal*. No Revenues of Lands. *Page* 23. *N.* 9.

7 *Boſton*, in *Lincolnſhire*. No Rents, or Lands accounted for to this Houſe. *Page* 15. *N.* 4.

8 *Bourdeax*, in *France*, the Franciſcans Convent built by the King of *England*, &c. *Page* 41. *N.* 1.

9 *Bridgenorth*, in *Shropſhire*. Valued at 4 *l.* for Buildings &c. No Rents. *Page* 32. *N.* 3.

10 *Bridgewater*, in *Somerſetſhire*. Valued at 120*l.* 19*s.* 1*d.* Yearly Revenues. *Page* 21. N. 3.

11 *Briſtol* in *Gloceſterſhire*, Not rated; no Lands, or Rents belong'd to this Houſe. *Page* 20. *N.* 1.

12 *Brougham*, or *Brough*, in *Weſtmoreland*. No Valuation regiſtred: No Rents. *Page* 38. *N.* 3.

13 *Bury St. Edmunds*, or *Babewel*, in *Suffolk*. No Valuation mention'd: No Rents. *Page* 18. *N.* 4.

C

14 *Caerdiffe*, in *Wales*: Not rated: No Rents. *Page* 23. *N.* 8.

15 *Caermarthen*, in *Wales*. Valued at 174 *l.* 8 *s.* in *Speed*'s Catalogue; which ſeems to be a Miſtake; as may be ſeen, *Page* 22. *N.* 6.

16 *Cambridge*, the County Town. No Valuation upon Record: No Rents. *Page* 16. *N.* 1.

17 *Canterbury*, the *Conventuals* here are rated at 39 *l.* 12 *s.* 8 *d. ob.* But the *Observants* have no Valuation put upon them. *Page* 7. *N.* 2.

18 *Carliſle*, the County Town of *Cumberland*. No Valuation accounted for. Ro Rents. *Page* 30. *N.* 5.

19 *Cheſter*, the County Town. Not rated, *Page* 36. *N.* 6.

20 *Chicheſter*, in *Suſſex*. Not rated. *Page* 14. *N.* 7.

21 *Colcheſter*, in *Eſſex*. No Rents. *Page* 18. *N.* 3.

22 *Condom*, in *Aquitania*, built by an Engliſh Nobleman. *Page* 41. *N.* 2.

23 *Coventry*, in *Warwickſhire*. No Revenues, or Rents of Lands; lived upon Alms. *Page* 33. *N.* 5.

D

24 *Doncaſter*, in *Yorkſhire*. No Rents. *Page* 15. *N.* 2.

25 *Dorcheſter*, the County Town of *Dorſetſhire*. Not rated in *Speed*'s Catalogue. *Page* 23. *N.* 7.

26 *Dumfreiſe* in *Scotland*. Not rated. *Page* 30. *N.* 3.

27 *Dundee*, in *Scotland*. No Rents. *Page* 30. *N.* 2.

28, *Dunwich*, in *Suffolk*. No Rents. *Page* 19. *N.* 5.

E

29 *Exeter*, the County Town of *Devonſhire*. Rated at 102 *l.* 12 *s.* 9 *d.* in *Speed*'s Catalogue; but theſe Rents belong'd to the *Black Canons*, for whom it was endow'd after the Friers left it. *Page* 21. *N.* 5.

G

30 *Gloceſter*, the County Town. No Valuation accounted to this Friery. *Page* 21. *N.* 2.

31 *Grantham*, in *Lincolnſhire*. Not rated. *Page* 29. *N.* 8.

32 *Greenwich*, in *Kent*. No Rents. *Page* 38. *N.* 4.

33 *Greenwich*, *Aliens*. No Valuation. *Page* 38. *N.* 5,

34 *Grimsby*, in *Lincolnſhire*. Not rated. *Page* 16. *N.* 7.

H

35 *Haddington*, in *Scotland*. Not rated. *Page* 30. *N.* 4.

36 *Hamele*, in *Hampſhire*. Not rated. *Page* 40. *N.* 1.

37 *Hartlepoole*, in the Biſhoprick of *Durham*. No Valuation upon Record. *Page* 31. *N.* 6.

38 *Hereford*, the County Town. Rated at 121 *l.* 3 *s.* 3 *d. ob.* But this is ſhew'd a Miſtake. *Page* 21. *N.* 4.

I

39 *Ipſwich*, in *Suffolk*. Not rated. *Page* 20. *N.* 8.

L

40 *Lancaſter*, the County Town. No Rents. *Page* 37. *N.* 8.

41 *Libourne*, in *Aquitania*, &c. *Page* 41. *N.* 3.

42 *Lichfield*, in *Staffordſhire*. No Rents. *page* 36. *N.* 7.

43 *Leiceſter*, the County Town. No Rents. *Page* 29. *N.* 7.

44 *Lewes*, in *Suſſex*. No Valuation, *Page* 13. *N.* 6.

45 *Lincoln*, the County Town. Not rated. *Page* 15. *N.* 3.

46 *Linne*, in *Norfolk*. No Valuation. *Page* 20. *N.* 9.

47 *London*, Valued at 32 *l.* 19 *s.* 0*d.* *Page* 2. *N.* 1.

48 *London*, a 2*d. Convent*. Not valued. *Page* 38. *N.* 6.

49 *Ludlow*, in *Shropſhire*. No Rents. *Page* 39. *N.* 7.

M

50 *Marlborough*, in *Wiltſhire*. Not rated. *Page* 40. *N.* 2.

51 *Maydſton*, in *Kent*. Not rated. *Page* 39. *N.* 8.

52 *Miltoun*, in *Dorſetſhire*. Not rated. *Page* 40. *N.* 3.

53 *Mount Fernand*, in Foreign Parts. *Page* 41. *N.* 4.

N

54 *Newark*, in *Nottinghamſhire: Obſervants*: No Revenues upon Record. *Page* 39. *N.* 9.

55 *Newcaſtle*, in *Northumberland*; firſt *Conventuals*; then *Obſervants*; and laſtly *Conventuals*: But no Valuation recorded. No Rents. *Page* 30. *N.* 1.

56 *Northampton*, the County Town. Valued at 6 *l.* 7 *s.* 4 *d.* for the Incloſure, &c; So no Rents. *Page* 29. *N.* 6.

57 *Nottingham*, the County Town. No Rents. *Page* 29. *N.* 5.

58 *Norwich*, the County Town. No Rents. *Page* 17. *N.* 2.

O

59 *Oxford*, the County Town. Not rated. *Page* 23. *N.* 1.

P

60 *Penrith* or *Pereth*, in *Cumberland*. Not rated. *Page* 39. *N.* 10.

61 *Plimouth*, in *Devonſhire*. Not rated. *Page* 39. *N.* 11.

62 *Pontfract* in *Yorkſhire*. No Value. *Page* 39. *N.* 12.

63 *Preſton*, in *Lancaſhire*. No Value. *Page* 32. *N.* 2.

R

64 *Reading*, the County Town of *Berks*. No Valuation put upon this Houſe. No Rents. *Page* 26. *N.* 2.

65 *Reole*, in *France*, built by the *Engliſh*, &c. *Page* 42. *N.* 5.

66 *Richmond*, the County Town of *Richmondſhire*. No Revenues accounted for. *Page* 31. *N.* 9.

67 *Richmond*, in *Surry*; *Obſervants*. No Rents. *Page* 39. *N.* 13.

68 *Roxborough*, in *Scotland*, belong'd to the Provihce of *England*. Not indow'd *Page* 31. *N.* 8.

S

69 *Salisbury*, in *Wiltſhire*. Not valued. *Page* 14. *N.* 8.

70 *Scarborough*, in *Yorkſhire*. Not rated. *Page* 16. *N.* 6.

71 *Shrewsbury*, the County Town. Not rated. *Page* 32. N. 4.

72 *Southampton*, the County Town of *Hampſhire*. Sometime *Obſervants*. No Value. *Page* 12. N. 4.

73 *Stafford*, the County Town. Valued, at the Suppreſſion, at 35. 13. 10. *Page* 37. N. 9.

74 *Stanford*, in *Lincolnſhire*. Not valued. *Page* 27. *N.* 4.

75 *Stoke. under Hamden- Church*, in *Somerſetſhire*. No Valuation recorded. *Page* 40. *N.* 14.

W

76 *Walſingham*, in *Norfolk*. Not Valued. *Page* 19. *N.* 6.

77 *Ware*, in *Hertfordſhire*. Not rated. *Page* 12. *N.* 5.

78 *Warrington*, in *Lancaſhire*. No Value. *Page* 40. *N.* 15.

79 *Winchelſey*, in *Suſſex*. Not rated. *Page* 12. *N.* 3.

80 *Wincheſter*, in *Hampſhire*. No Value. *Page* 14. *N.* 9.

81 *Worceſter*, the County Town. Not rated. *Page* 32. *N.* 1.

Y

82 *Yarmouth*, in *Norfolk*. Not Valued. *Page* 20. N. 7.

83 *York*, the County Town. Not rated. *Page* 14. *N.* 1.

The

THE Engliſh Franciſcan Provincial had (as 'tis ſaid) *Four*, or more, Convents in *Ireland*, whoſe Names I cannot learn; So cannot make them Part of this Index. The *Obſervants* likewiſe had *Twelve* Convents in *England*, of which Number I have named *Six*; the other *Six* are not named in particular: But, from hence, I gueſs that the Franciſcan Provincial of *England* had, under his Obedience, *Ninety* Convents, or thereabouts, beſides Vicarſhips, Reſidences, and Nunneries.

Theſe Convents were ruled by *Guardians*, or *Wardens*, who were the Immediate Superiours of the ſaid *Convents*; which were divided into ſeveral *Cuſtodies*; a *Cuſtody* being a certain Number of theſe *Convents* under the Government of a Superiour, call'd a *Cuſtos*; who was choſen to that Office (as the *Guardians* to theirs were) by the Plurality of the Votes of the Friers in their *Provincial Chapters*; wherein likewiſe was choſen a *Miniſter Provincial*, under whoſe Obedience and Government were the *Cuſtodes*, *Guardians*, and every Perſon of the whole *Province*.

The Religious Women, or Nuns, of the Order of *Saint Clare*, heretofore in *England*, having not above Six or Seven Houſes whoſe Names are come to my Knowledge, I refer the Reader to the *Appendix* for them; too little being ſaid of them to require an *Index*.

NOTANDUM.

Every one of the Franciſcan Convents had a *Seal* belonging to the Office of the *Guardian* of each Houſe reſpectively: But the Memory of theſe is now loſt, except of theſe following, viz. 1. Of *Greenwich*, where the *Seal* was The *Holy Name of Jeſus*. 2. *London*; *St. Francis*. 3. *York*; *St. Thomas, Martyr*. 4. *Cambridge*; *The Stigma's of St. Francis*. 5. *Briſtol*; *Saint Anthony of Padua*. 6. *Oxford*; *St. Agnellus*, or *Angelus*. 7. *Newcaſtle*; *Saint Francis, with a Croſs in his Hand*. 8. *Worceſter*; *St. Bernardine*. The *Seals* of the other Convents (that heretofore were) I have not found; nor am I certain whether theſe, above mention'd, were the Enſigns and *Seals* of the *Guardians* of the ſaid Convents, or of the *Cuſtos*'s of the named *Cuſtodies*; but I believe they were uſed for *Both*, and only diſtinguiſh'd by the Inſcription on the Rim of the *Seal*; one being the *Seal of ſuch a Cuſtody*, and the other of ſuch a *Convent*: ſeu *Sigillum Cuſtodis &c.* vel *Sigillum Guardiani Conventus, &c.*

THE

THE SECOND PART.

Of the Convents, Churches, &c, of the Franciſcans heretofore in England, *and elſewhere, belonging to the* Engliſh *Province of the Friers Minors.*

BR. *Francis* (a) *Harold*, the Epitomizer of *Wadding*'s Annals of the Friers Minors, writes that when St. *Bonaventure* held a General Chapter of the Order at *Narbone*, in *France*, *Anno* 1258, the Engliſh Province of the Friers Minors (even in thoſe early Days) is there reckon'd to have *Seven Cuſtodies*, viz I. *London*. II. *York*. III. *Cambridge*. IV. *Briſtol*. V. *Oxford*. VI. *Newcaſtle*. VII. *Worceſter*. And *Br. Bartholomew* (b) *de Piſa*, *Anno* 1399, and *Wadding*, *Anno* 1400, enumerate theſe *Seven Cuſtodies* as then compriſing *Sixty Convents*, viz.

I. The Cuſtody of *London* conſiſted of theſe *Nine Convents*, viz. 1. Of *London*. 2. Of *Canterbury*. 3. Of *Winchelſey*. 4. Of *Southampton*. 5. Of *Ware*. 6. Of *Lewes*. 7. Of *Chicheſter*. 8. Of *Salisbury*. 9. Of *Wincheſter*.

II. The Cuſtody of *York* had *Seven Convents*; viz. 1. *York*. 2. *Doncaſter*. 3. *Lincoln*. 4. *Boſton*. 5. *Beverley*. 6. *Scarborough*. 7. *Grimsby*.

III. The Cuſtody of *Cambridge* had *Nine Convents*; viz. 1. *Cambridge*. 2. *Norwich*. 3. *Colcheſter*. 4. *Bury St. Edmunds*. 5. *Donwich*. 6. *Walſingham*. 7. *Yarmouth*. 8. *Ipſwich*. 9. *Lynne*.

IV. The Cuſtody of *Briſtol* had *Nine Convents*; viz. 1. *Briſtol*. 2. *Gloceſter*. 3. *Bridgewater*. 4. *Hereford*. 5. *Exeter*. 6. *Caermarden*. 7. *Dorcheſter*. 8. *Cardiffe*. 9. *Bodmin*.

V. The Cuſtody of *Oxford* had *Eight Convents*; viz. 1. *Oxford*. 2. *Reading*. 3. *Bedford*. 4. *Stanford*. 5. *Nottingham*. 6. *Northampton*. 7. *Leiceſter*. 8. *Grantham*.

(a) *In Fine Partis 2dæ.* (b) *Lib. Conformit.*

VI. The Cuſtody of *Newcaſtle* had *Nine Convents*; viz. 1. *Newcaſtle.* 2. *Dundee.* 3. *Dumfriſe.* 4. *Hadington.* 5. *Carlile.* 6. *Hartlepoole.* 7. *Berwick.* 8. *Roxborough.* 9. *Richmond.*

VII. The Cuſtody of *Worceſter* had *Nine Convents*; viz. 1. *Worceſter.* 2. *Preſton.* 3. *Bridgenorth.* 4. *Shrewsbury.* 5. *Coventry.* 6. *Cheſter.* 7. *Litchfield.* 8. *Lancaſter.* 9. *Stafford.*

To this ſaid Number of *Sixty Convents*, ſeveral others were at laſt added; and the Names and Places of ſome of them are as follow, viz, 1. *Ailesbury.* 2. *Beaumaris.* 3. *Greenwich.* 4. *Greenwich, Aliens.* 5. *Brough.* 6. *London.* 7. *Ludlow.* 8. *Maydſton.* 9. *Milton.* 10. *Newark.* 11. *Penrith.* 12. *Plymouth.* 13. *Pontfract.* 14. *Richmond.* 15. *Stoke under Hamden*, and others, which ſhall hereafter be named.

Theſe Convents were not come to the Knowledge of *Piſanus*, *Anno* 1399, when he writ of the others, and 'tis very probable that ſome of them were not then built: Of the other Convents belonging to this Province I ſhall ſpeak in their Place, and now go to theſe already mention'd; not obſerving an alphabetical Order, or the Date of their being built; But as I find them regiſtred in the Catalogues above named; after which, I will go on to the reſt, giving as good an Account as I can learn of their Site, their Founders, their Benefactors, Interments in their Churches, &c; as alſo which of them are ſaid to have received Rents, and which not, according to *Mr. Speed*, who, at the End of his Hiſtory of the Reign of King *Henry the 8th*, has ſet down a Catalogue which is ſaid to be a true Copy of that which was taken by a ſpecial Commiſſion and given in to that King by the famous Antiquary *Mr. John Leland*, at the Time of the Diſſolution of the Religious Houſes in *England*: There ſeems indeed to be ſome Miſtakes made by the Publiſher of the ſaid Catalogue; but theſe (as far as they relate to the Franciſcans) ſhall be here fairly ſtated, and corrected by *Mr. Weever*, *Doctor Tanner*, and the late Author of a *Summary of the Religious Houſes in England and Wales*, &c. Printed at *London*, in the Year 1717.

I. *A particular Account of the Franciſcan Convents of the Province of* England, *and* firſt *of the great Convent of* London, *and the other Convents of that* Cuſtody.

I. LONDON. When the Franciſcans came firſt to this City, they were placed in a certain Houſe in *Cornhill*, by one *Trevers* (*John Travars* he is call'd by *Stow*, (a) who ſays he was one of the Sheriffs of *London*) who hired the ſaid Houſe for them, and with the Aſſiſtance of ſome other charitable Citizens, caus'd it to be fitted up with Cells conveniently for them: And ſo great was the Edification which theſe Friers gave, that the Citizens, inſpirited with Devotion, ſoon took Care to remove them to a more open and proper Place, in in the Market, or Shambles of *St. Nicholas*, in *Farringdon-Ward Within*; where they built them a famous Convent, whoſe chief Founder was *John Ewin* Mercer, who purchas'd the Ground, and was at a great Part of the Expences of the Buildings,

(a) *Stow's Survey of London.*

Buildings, which he appropriated, or made over to the Commonality of the City (as *Stow* writes) and then entred into the ſame Order of Friers, as a Lay Brother.

William Joyner, Lord Mayor of *London*, built (a) the Quire of the Franciſcan Church, near *Newgate*, which *Stow* calls a Chappel, and adds, that it coſt him 200 *l. Sterling*, and is Part of the Chancel as it now ſtands. *William Walleys*, whom *Stow* calls *Henry Walleis*, Lord Mayor of *London*, built the Nave, or main Body of the Church, which afterwards was pull'd down, and made it as it now is. *William Porter*, Alderman of *London*, made the Chapter-Houſe, and gave ſeveral Veſſels of Braſs for the Kitchin, and alſo built their Offices. *Thomas Felcham* built the Veſtry-Houſe. *Gregory Bokeſley*, or *Rokeſley*, built the Dormitory. *Bartholomew de Caſtello*, or *Caſtle*, built the Refectory. *Peter de Haliland*, the Infirmary; and *Roger Bond*, Herald and King at Arms, built the Library and the Studies.

Queen *Margaret*, ſecond Wife to *Edward the Firſt*, began the Quire of their New Church, *Anno* 1306; to the Building whereof, in her Life-time, ſhe gave 2000 *Marks*, and 100 *Marks* more by her laſt Will and Teſtament. *John Britaine*, Earl of *Richmond*, built the Body of the Church, to the Charges of 300 l. and gave many rich Jewels and Ornaments to be uſed in the ſame. *Mary de St. Paul*, Counteſs of *Pembroke*, gave 70 l. *Gilbert de Clare*, Earl of *Gloceſter*, gave twenty great Beams of Timber out of his Forreſt of *Tunbridge*, in *Kent*, and 20 l. Sterling in Money. *Elianore*, Lady *Spencer*, and *Elizabeth de Burgh*, Counteſs of *Olſer*, Siſter to *Gilbert de Clare*, Earl of *Gloceſter*, gave great Sums of Money towards the Work, as alſo did divers Citizens, as *Arnold de Tolinea*, or *Toliman*, gave 20 l. Sterling. *Robert*, Lord Baron *Liſle* gave 300 l, and afterwards became a Frier Minor here. *Bartholomew of Almaine* gave 50 l. *Elizabeth*, Queen, Mother to *Edward the* 3*d* gave 70 l. *Philippa*, Queen, Wife to *Edward the* 3*d* gave 62 l. This Work was finiſh'd in the Space of twenty one Years, viz. *Anno* 1337.

The Windows of this Church were made at the Expence of divers Perſons. The Vault, or arch'd Roof of the Quire, was made of Wainſcot, by many Benefactors, at the Coſt of 200 *Marks*; and the Painting of the Church, alſo by ſeveral, at the Charges of 50 *Marks*. The Lady *Margaret Segrave*, Counteſs of *Norfolk*, was at the Expences of making new Seats or Stalls in the Quire, to the Value of 350 *Marks*, about the *Year* 1380. Their Water-courſe, Conduit-head, and Water-houſe were given them by *William Tayler*, King *Henry the* 3*d's* Shoemaker, ſays *Leland*, *Stow* ſays *Tailor*.

Richard Whittington, Knight, and Lord Mayor of *London*, *Anno* 1429, built the Library, 129 *Foot* long, and 31 *Foot* broad, wainſcoted all about, having in it 28 Desks and eight double Settles of Wainſcot; which, in the Year following, was wholly finiſh'd in building; and within three Years after, furniſh'd with Books, to the Charges of 556 *l.* 10. *s.* whereof the ſaid *Richard Whittington* bare 400 l. and the reſt was born by Doctor *Thomas Winchelſey*, a Frier here: And for the

(a) *Collectan. Vol.* 1. *pag.* 108 & 109.

writing out of Br. Doctor *de Lyra*'s Works, in two Volumes, to be chain'd there, 100 Marks. So *Leland* and *Stow*, in the Places above quoted.

Notandum. It may be preſumed that this Br. Doctor *Winchelſey* procured the ſaid Sums of Money from certain Benefactors who were willing to contribute to ſo good a Work: Which is all that can be mean'd by his being ſaid to have *given* ſo much.

The Franciſcan Church here was dedicated to the Honour of God (as all Churches are) and *St. Francis* was the Title and ſpecial Patron thereof; And it contain'd in Length 300 *Foot*; in Breadth 89 *Foot*; and in Heigth, from the Ground to the Roof, 69 *Foot* and 2 *Inches*.

This Convent, at the general Suppreſſion, was rated at 32*l.* 19*s.* 10*d.* as 'tis valued in *Speed's* Catalogue; which is ſo very inconſiderable, that it cannot reaſonably be accounted any more than a Ground-Rent ariſing afterwards from the Site of the Buildings and the Ground within the Precincts of the Incloſure; Now an Hoſpital for the Education of *Blue-coat-Boys*: And, wou'd to God none of the other Religious Houſes had been worſe uſed.

This Church (ſays *Mr.* (a) *Weever*) has been honour'd with the Sepulture of *Four Queens*, *Four Dutcheſſes*, *Four Counteſſes*, *One Duke*, *Two Earls*, *Eight Barons*, and ſome *Thirty five Knights*; and in all, from the firſt Foundation unto the Diſſolution, *Six hundred Sixty and three Perſons of Quality* were here interr'd.

In the Quire were nine Tombs of Alabaſter and Marble, inviron'd with Barrs or Strikes of Iron; and Seven Score Grave-Stones of Marble, in divers Places: All which were pull'd down, taken away, and ſold for *Fifty Pounds*, or thereabouts, by Sir *Martin Bowes*, Mayor of *London*, *Anno* 1545. The reſt of the Monuments are now wholly defaced, not one remaining at this Day, ſave ſuch which are of later Time. So *Weever*, *Ibidem*.

Some of thoſe who have Patience enough to read over theſe *Collections* may perhaps deſire to know who the Perſons were that here found their Places of Burial, and therefore I will now give the Names of ſome of them, as they are related in *Stow's Survey of London*, omitting the Date of their reſpective Deaths, which may be found in that Author.

The now defaced Monuments in this Church were theſe: *Firſt*; *in the Quire*; of Queen *Margaret*, Daughter of *Philip* the Hardy, King of *France*, and Second Wife to *Edward the Firſt* of *England*, Foundreſs of this Church. *Iſabel*, Queen, Wife to *Edward the Second* of *England*. *Joan of the Tower*, Queen of *Scots*, Wife of *David Bruiſe*, Daughter to *Edward the Second* of *England*. *William Fitzwaren*, and *Iſabel*, his Wife, ſome time Queen of the *Iſle of Man*. *Iſabel*, Daughter to *Edward the 3d*, wedded to the Lord *Couſe*, of *France*, afterwards created Earl of *Bedford*. *Eleanore*, Wife to *John*, Duke of *Britain*: This *John* I take to be the Father of *John Britain*, Earl of *Richmond*, above mention'd, who built the Body of this Church, at the Expence of 300 *l*, who (as *Weever* ſays) was *John de Dreux*, Second Son of *John* Duke of *Britaine*, by *Beatrice*, his Wife, Daughter of *Henry the Third*. Sir *Robert Liſle*, Baron; the Lady *Liſle*; and *Margaret de Rivers*, Counteſs

(a) *Funeral Monuments, in the Dioceſs of* London. *pag.* 388.

teſs of *Devonſhire*: All under one Stone. *Roger Mortimer*, Earl of *March. Patar*, Biſhop of *Carbon*, in *Hungary*. *Gregory Rockſley*, Lord Mayor of *London*. Sir *John Devereux*, Knight. *John Haſtings*, Earl of *Pembroke*. *Margaret*, Daughter of *Thomas Brotharton*, Earl Marſhal: She was Dutcheſs of *Norfolk*, and Counteſs Marſhal, and Lady *Segrave*. *Richard Havering*, Knight. *Robert Triſilian*, Knight, Chief Juſtice. *John Philpot*, Knight, Mayor of *London*, and the Lady *Jane Stamford*, his Wife. *John*, Duke of *Burbon* and *Angue*, Earl of *Claremond* and *Montpencier*, and Baron *Beangen*; who was taken Priſoner at *Agencourt*, and held Priſoner for the Space of eighteen Years. *Robert Chalons*, Knight; and *John Chalons*. Sir *Nicholas Brembar*, Mayor of *London*. *Elizabeth Nevil*, Wife to *John*, Son and Heir to *Ralph* Earl of *Weſtmorland*, and Mother to *Ralph* Earl of *Weſtmorland*, and Daughter of *Thomas Holland*, Earl of *Kent*. *Edward Burnel* Son to the Lord *Burnel*.

In Allhallows Chappel:

James Fines, Lord *Say*, and *Helenore* his Wife. *John Smith*, Biſhop of *Landaff*. *John*, Baron *Hilton*. *John*, Baron *Clinton*. *Richard Haſtings*, Knight, Lord of *Willoughby* and *Wells*. *Robert Liſle*, Son and Heir to the Lord *Liſle*.

In our Lady's Chappel.

John Giſors, of *London*, Knight, and Lord Mayor. *Humphrey Stafford*, *Eſqr*, of *Worceſterſhire*. *Robert Bartram*, Baron of *Bothel*. *Ralph Barons*, Knight. *William Apleton*, Knight. *Reynold de Cambrey*, Knight. *John Butler*, Knight. *Adam de Howton*, Knight. *Reinfrede Arundel*, Knight. *Bartholomew Caſter*, Knight. *Thomas Covil*, *Eſqr*; and *Thomas Beaumond*, Son and Heir to *Henry* Lord *Beaumond*.

In the Apoſtle's Chappel.

Walter Blunt, Knight of the Garter, and Lord *Mountjoy*, Treaſurer of *England*, Son and Heir to *T. Blunt*, Knight, Treaſurer of *Normandy*; and *E. Blunt*, Lord *Mountjoy*. *Alice Blunt*, *Mountjoy*, ſome time Wife of *William Browne*, Mayor of *London*, and Daughter of *H. Kebel*, Mayor; and *John Blunt*, Knight; and *Rowland Blunt*, *Eſqr*. *Anne Blunt*, Daughter of *John Blunt*, Knight, Lord *Mountjoy*; and *Elizabeth Blunt*, Wife of *Robert Curſon*, Knight. *William Blunt*, Eſqr, Son and Heir to *Walter Blunt*, Captain of *Gwynes*. *John Blunt*, Lord *Mountjoy*, Captain of *Gwynes* and *Hames*. *Bartholomew Burwaſh*, and *John Burwaſh*, his Son. *Nicholas Cliſton*, Knight; and *Francis Chape*. *John Dinham*, Baron, ſome time Treaſurer of *England*, Knight of the Garter. *Eleanore*, Dutcheſs of *Buckingham*. Sir *T. Greene*, Knight, and *Thomas Malory*, Knight. Sir *Allen Cheiny*, Knight. Two Sons of *Allayne* Lord *Cheiny*; and *John*, Son and Heir to the ſame. Lord *Allayne Cheiny*, Knight, and *Allayne Cheiny*, Knight. *John Robſart*, Knight of the Garter. *Walter Wrotſley* Knight, of *Warwickſhire*, and *Robert Bradbury*. *Thomas Yong*, a Juſtice of the Bench. *John Baldwin*, Fellow of *Grays Inn*, and common Sergeant of *London*. Sir *Stephen Jennings*, Mayor. *Thomas a Par*, and *John Wiltwater*, ſlain at *Barnet-Field*. *Robert Elkenton*, Knight. *Nicholas Poynez*, Eſqr; *John Water*, alias *Yorke*, Herald. *John More*, alias *Nory*, King of Arms, and *George Hopton*, Knight.

Between the Quire and the Altar.

Ralph Spiganel, Knight. *John Moyle*, Gentleman, of *Grays-Inn*. *John Cobham*, a Baron of *Kent*. *William Huddy*, Knight. *John Mortaine*, Knight. *John Deyncort*, Knight. *John Norbury*, *Eſqr*, high Treaſurer of *England*, and *Henry Norbury*, his Son, *Eſqr*. *John Southlee*, Knight. *Thomas Sackvile*, Knight. *Thomas Lucy*, Knight. *Hugh Parſal*, Knight. *Alexander Kirketon*, Knight. *Thomas Malmaynas*, *Eſqr*, and *Nicholas Malmaynas*. *Robert de la Rivar*, Son of *Maurice de la Rivar*, Lord of *Tormertor*.

In the Nave, or Body of the Church.

William Paulet, *Eſqr*. Sir *Bartholomew Emſield*, Knight. Sir *Bernard St. Peter*, Knight. Sir *Ralph Sandwich*, Knight, Cuſtos of *London*.

Beſides many others nam'd by *Stow*, in his *Survey of London*, who concludes his long Catalogue, ſaying, *All theſe, and five times ſo many more have been buried there, whoſe Monuments are wholly defaced.* So *Stow*.

Notandum. I do no where find that the Friers here had any Lands; nor do's *Leland* (a) ſay they enjoy'd Rents; but, ſpeaking of this Church, he writes, that, at the Time of its Suppreſſion, *it was reckon'd to ſpend yearly (diſpendere annuatim)* 32 l. 19 s. which ſeems to have Reference to the Expences of its Reparations rather than to the Maintenance of the Community of Friers, who might be ſupported by the Charity of free Givers, or from ſome Fund rais'd by their Benefactors for that Purpoſe: And, that the Friers here did ſubſiſt after this Manner, ſeems very plain, by the not mentioning of any Lands or Revenues; as will appear hereafter. In the mean time the curious Reader may ſee much more of this Convent and Church in *Steven's Monaſticon*, *Vol.* 1.

This Houſe was ſuppreſs'd or ſurrender'd (by the Warden Br. *Thomas Chapman*, DD. and 25 Friers, *Burnet* (b) ſays) on *the 12th Day of November* 1539; The Ornaments and Goods being taken to the King's Uſe, the Church, was ſhut up for a time, and uſed for a Store Houſe for Goods taken Prizes from the French. So *Stow*, as above quoted; who goes on thus, viz.

In the *Year* 1546, *on the 3d of January*, it was again ſet open; on which Day preach'd, at *St. Paul's Croſs*, the Biſhop of *Rocheſter*, where he declared the King's Gift thereof to the City, for the relieving of the Poor; which Gift was granted by *Patents*, and an Agreement was made between the King and the Mayor and Commonality of *London*, by which the ſaid Gift of the *Gray Friers Church*, with all the Edifices and Ground, the Fratry, the Library, the Dortor and Chapter-Houſe, the great Cloiſter and the Leſſer; Tenements, Gardens, and vacant Grounds, Lead, Stone, Iron, *&c*, was confirm'd.

Notandum. This was the proper Place and Time, to have mention'd the Friers Lands, or Rents, if they had poſſeſs'd any: But not one Word is ſaid of any ſuch Thing, but only of their Buildings, Gardens, &c; all which were valued at no more than 32*l.* 19*s.* 00*d.* although their Incloſure was large and their Offices many. This Value was ſo inconſiderable, that the King, deſigning to make

(a) *Collectan. Vol.* 1. *part.* 1. *pag.* 108. *and* 109. (b) *Hiſt. of Reformation, part.* 1. *Book.* 3.

make this a Pariſh Church, was forced to endow it with the Addition of *St Bartholomew's Hoſpital*, in *Smithfield*, lately valued at 305 *l.* 6 *s.* 7 *d*, and ſurrender'd to his Majeſty, and the Church of the ſame, the Lead, Bells, and Ornaments of the ſaid Hoſpital, with all the Meſſuages, Tenements, and Appurtenances; as alſo the Pariſhes of *St. Nicholas* and of *St. Evin*, and ſo much of *St. Pulchers* Pariſh as is within *Newgate*; which were all made into one Pariſh, in the *Church of the Franciſcans*, now call'd *Chriſt Church, founded by King Henry the Eighth. A very odd Foundation* (ſays *Stevens*) *to let Two Churches of Four ſtand, ſubverting the other Two, and a good Hoſpital, and to call himſelf a Founder*! But his Majeſty moreover gave 500 *Marks* yearly for ever, in Land, for the Support of this New Pariſh.

In the *Year* 1552, began the Repairing of the *Gray-Friers-Houſe*, for poor fatherleſs Children: And, *in the Month of November*, the Children were taken into the ſame, to the Number of almoſt 400, and upon Chriſtmaſs-Day, they all appear'd in one Livery of *Ruſſet Cotton*, 340 *in Number*; And, at *Eaſter* next, they were in *Blue* at the Hoſpital, and ſo have continued ever ſince. So *Stow*, *Ibidem*.

From hence may be conjectured what a numerous Community of Friers heretofore dwell'd in this Houſe, which is large enough to hold *four hundred Boys*, beſides many other Perſons, as Maſters, Directors, Servants, and others.

I will conclude this Article of the Franciſcan Convent here with *Mr. Fuller*, (a) who (as 'tis his Way) makes himſelf merry with a Joke upon the poor Friers, Thus, 'They have a ſtrong Fancy that *Chriſt-Church*, in *London*, ſhall 'once be theirs at the *next return of Times*. The Beſt is, being to go *bare-foot* by 'the *Rules* of their Order, they are well provided *to wait for dead Men's Shoos*.' So that Author.

Now, who cou'd have thought that a grave Doctor wou'd have been guilty of ſuch a Levity as to offer to obtrude upon the World a Notion that the Friers are ſo very ſilly as to harbour ſuch an ungrounded *Fancy*? But it is plain the Doctor only aim'd to bring in the merry Conceit of *barefooted Friers waiting for dead Men's Shoos*: So he has lugg'd it in by Head and Shoulders; whilſt the poor well-meaning Friers, contented under the Auſterities of a devout, penitential Life, and abſtracted from all worldly Views, give themſelves no Leiſure to harbour any ſuch airy and groundleſs Fancies; they know full well that they are but Pilgrims on Earth, and their main Buſineſs is to aim at that laſting Abode prepared for them in Heaven.

II. CANTERBURY. The Franciſcans that firſt came into *England*, were *Bd. Br. Agnellus de Piſa*, their Provincial, and his Companions; who, being come to *Canterbury*, were charitably harbour'd and entertain'd, for two Days, by the *Benedictine Monks*, in the Priory of the *Holy Trinity*; after which, they were taken in at a certain Hoſpital, call'd *the Poor Prieſts Hoſpital*; where they continued no longer than whilſt a Part of the School belonging to this Houſe was fitted up for their Reception; where being placed, they very much edified the Boys (as *Wood*

(a) *Church Hiſtory, Book the 6th, page* 366.

Wood (a) ſays) with their religious Comportment, and (ſome of them being *Engliſh*) inſtructed the Youths in the way of Piety. Here ſome of them ſtaid to build their firſt Convent; in Order whereunto, one *Alexander*, the Provoſt, or Maſter of the abovemention'd *Poor Prieſts Hoſpital*, gave a Spot of Ground, ſet out with a convenient Houſe and a decent Chappel, or Oratory, which, by his Care and charitable Endeavours, were there built for them. Here that good Man placed the ſaid Friers; And, This (as *Weever* (b) ſays) was the firſt Convent of the Friers Minors that ever was in *England*, and was held as *Wood* (c) ſays, in the Name of the Corporation, or Community of *Canterbury*, for the Uſe of the ſaid Friers; They being, by their Profeſſion, incapable of any Dominion, or Right to any Thing. How long it was before this Convent was built I cannot find; But ſo very religious and exemplary were the Lives and Manners of theſe good Men, that they gain'd the Eſteem of all Perſons, and were much in the Favour of *Stephen Langton*, at that time Archbiſhop of *Canterbury*, of Dr. *Henry Langton*, that Prelate's Brother and Archdeacon, of *Henry* Lord *Sandwich*, and chiefly of a certain Noble Counteſs, living, I preſume, retired in ſome Monaſtery, becauſe ſtyled, by *Eccleſton*, *Domina Incluſa de Bagington*: Theſe were their firſt great Benefactors and Patrons. See *Wood*, as above quoted; though this Convent in our Annals, is ſaid to have been built by King *Henry the Third*. In this Houſe the Friers lived many Years, encreaſing, almoſt daily, in Number, as well as in Reputation: And, amongſt the reſt of their Admirers, they were in great Favour with a certain devout and worthy Citizen (as *Mr. Somner* (d) ſays) of a flouriſhing Family then in *Canterbury* (as ſtill in the County) one *John Digg*, or *Diggs*, then an Alderman, who, in the *Year* 1270, purchas'd for them the Iſland in *Canterbury* call'd *Bennewith*, and the Place at the Gate of *Stour-Street*, and in due Time remov'd the ſaid Friers thither. So *Somner*, *Ibidem*; who adds, that this *John Digg* was alſo an Alderman twelve Years before, and one of the Bailiffs of the City of *Canterbury* three Years after; and that *Weever*, by Miſtake, calls him Sir *John Diggs*; and farther ſays, this Iſland was call'd *Binnewith* from the Saxon words *Binnan*, *Within*, and *With*, an *Iſland*, or *between the Water*, becauſe lying and inclos'd within, or between the double Channel of the River *Stour*, bounding it on each Side; whence the *Land-book* of *Cenulph the Mercian*, who gave that Ground heretofore to the Church, deſcribes it lying *inter duos gremiales Rivos Fluminis quod dicitur Stour*.

But, to return; This was one of the topping Convents the Franciſcans had, and there was (as the Place ſtill has) a double Way, or two Gates to it; the one call'd the *Eaſt-Gate*; the other the *North-Gate*; *That*, in *Stour-Street*, in *All-Saints Pariſh*; *This*, in the *High-Street*, in St. *Peter's Pariſh*.

Here *Mr. Somner* (e) is very ſevere upon the poor Friers on the Score of ſome ſmall Parcels of Ground lying within their Incloſure, as if they had wrongfully detain'd them from the Monks of *Chriſt-Church*, to whom they really belong'd. The

(a) *Antiq. Oxon*, *Lib.* 1. *pag.* 68. (b) *Funeral Monum. page* 134. (c) *Antiq. Oxon. Ibidem.* (d) *Antiquities of Canterbury*; *page* 100. (e) *Ibidem*, *page* 102.

The Reader ſhall firſt hear his hard Reflections, and afterwards the real Truth of the Matter; and then he may better judge of it. The Caſe (ſays *Somner*) was this, viz. 'The Friers being here ſeated, and many Houſes and much Ground 'of the Fee of *Chriſt-Church* Monks lying within the *Ambitus* or Precinct of 'their Monaſtery, They, it ſeems, made bold to uſurp them as their own, be-'cauſe within the Confines of their Seat, and ſo *de facto* made themſelves abſo-'lute Lords and Poſſeſſors of the *Iſland*. The Monks, ſeeing the common Peo-'ple much inclin'd to favour the Friers and not willing to incur theirs, leſt it 'might bring with it the People's Diſpleaſure alſo, make a Vertue of as it 'were a Neceſſity; and to ſhew themſelves as forward in Charity towards them 'as the common People, after the Friers (by their Connivance 'tis like) had 'been a pretty while in Poſſeſſion without paying or yielding to the Monks their 'accuſtom'd Rents and Service which their *quondam* Tenants were bound to pay, 'remit to them by Compoſition (*Anno* 1294) all the Arrerages and Duties 'paſt, *gratis*, or *intuitu Charitatis*, as they phraſe it, and for the future make 'them an Abatement of almoſt the Moitie of the Rent; as the Compoſition 'will ſhew; which I here propoſe, tranſcrib'd from the Records of the Cathe-'dral. So *Somner*.

Now, before I rehearſe the mention'd Deed, I beg leave to make a ſhort Digreſſion in Favour of the Franciſcans; whoſe whole Rent for the Premiſſes was no more than *Five Shillings and one Farthing* yearly, according to the Cuſtom of all former Tenants to the ſame: But (as *Somner* ſtates the Caſe) here is an unjuſt Poſſeſſion indeed; an Uſurpation with a Vengeance: The Monks ſee themſelves robb'd, but dare not for their Lives cry out *Stop-Thief*; nay are glad to come off with a Releaſement of all the Arrears, and to ſign an Agreement to be contented for the future with a Part of the uſual Rents: that is, with *Three Shillings per Annum*, inſtead of *Five Shillings and one Farthing*. But, obſerve the Caſe rightly ſtated.

The Truth of the Story I take to be this; viz. The Friers here paid no Rent for ſeveral Years for the Grounds lying within the Precinct of their Incloſure; but did not *uſurp them as their own, or, de facto, make themſelves abſolute Lords and Poſſeſſors of the Iſland*, as *Somner* writes; but only made uſe of the ſaid Grounds dependant on the Conceſſion of the two late Archbiſhops, *Robert Kilwarby*, and *John Peckham*, who requir'd no Rent from the Friers, and who had an unqueſtionable Right to remit the Rent if they thought fit; at leaſt for their own Time; as, *de facto*, they did; and where is the Wonder? both theſe Prelates (though ſome call the firſt a *Dominican*) were profeſs'd *Franciſcans*, and had been Provincials of their Order, and now having the *Power*, they alſo had the *Will* to be kind to their *quondam* Brethren, and to let them have a ſmall Share of what they had a Right to for the Support of their Dignity as Abbots of the Monaſtery; eſpecially with the Conſent of the Monks, by whom it was freely granted, as it plainly appears by this Covenant, whereby they forgive the Arrears to the Fri-

Somner's Antiquities of Canterbury, page 103.

ers; which is alſo confirm'd by their requiring no more than ſuch an eaſy Rent for the future as *Three Shillings per Annum.*

Kilwarby was elected Archbiſhop *Anno* 1272, ſoon after the Friers had the *Iſland*; And *Peckham* ſucceeded him in 1278, and departed this Life *Anno* 1292, two Years before this Agreement was made; and it cannot reaſonably be preſum'd that the Monks wou'd have forborn ſo long without a Demand of their Rent, had not their Charity to the Friers (and not any Fear from the People) induced them to it. But here follows the afore mention'd Deed of Agreement, tranſlated from the Original *Latin.*

A Compoſition between the *Monks* of *Chriſt-Church*, and the *Friers Minors* at *Canterbury.*

" BE it known to all Men preſent and to come, That on the Feaſt of *St. John*
" *Baptiſt*, in the Year of our Lord 1294, and the 22*d* of King *Edward*,
" this Agreement was made between the Prior and Convent of *Chriſt-Church*, in
" *Canterbury*, on the one Part, and the Guardian and Convent of the *Friers Minors*,
" at *Canterbury* on the other, viz. That whereas ſeveral Tenements were contain'd
" within the Precinct of the ſaid Friers, belonging to the Fee of the ſaid Prior and
" Convent, viz. The Tenement which was once held by *Samuel the Dyer*, for
" which there was due yearly 7 $d\frac{1}{4}$. *Item*; For the Tenement late of *Berenger in*
" *With*, for which 12*d*. *Item*; For the Tenement of the ſame at *Ottemed*, for
" which 5*d*. *Item*; For the Tenement formerly of *Seron de Boctton*, for which
" 6 *d*. *Item*; For the Rent of *Wibert*, formerly Prior of *Chriſt-Church* aforeſaid,
" near *Ottewel*, for which 12*d*. *Item*; For the Tenement of *Stephen*, the Son of
" *Lewen Samuel*, for which 18 *d*; the aforeſaid Prior and Convent have remitted
" and quitted Claim for ever to the ſaid Friers and their Succeſſors, of all the
" Arrears due to them for the ſaid Tenements for Charity. Yet ſo, that the
" ſame Friers and their Succeſſors ſhall, for the future, by their Attorneys,
" duely cauſe to be paid yearly to the aforeſaid Prior and Convent, in their
" Treaſury, 3 s. of yearly Rent for all the ſaid Tenements, viz. the one half at
" *Eaſter*, and the other half at the Feaſt of *St. Michael*, in lieu of all Services
" and ſecular Demands to them the Prior and Convent on the Account of the
" ſame Tenements appertaining. And if it ſhall happen that the ſaid Attorneys
" (*Syndicks*) ſhall be deficient in the Payment of the ſaid yearly Rent twenty Days
" after they ſhall be call'd upon, it ſhall be lawfull for the ſaid Prior and Con-
" vent and their Officers to diſtrain all the aforeſaid Tenements for the Arrears
" that ſhall be behind of the ſaid yearly Rent. In Teſtimony whereof the Seal
" of *Chriſt-Church* aforeſaid, and the common Seal of the ſaid Friers are alter-
" nately affixt to this written Inſtrument. Given at *Canterbury*, the Day and Year
" aforeſaid.

Here again *Mr. Somner* is very ſcrupulous in Behalf of the ſaid Friers, becauſe (as he ſays truly) they are clearly, by their Rule, debarr'd of all *Propriety*, and therefore he did not ſee how This cou'd ſtand with the Purity of their Founder's Preſcripts, or their own Vow of Poverty. But, under Favour, a Frier of this Order will reply, that this was not a *Legal*, but only a *Penal* Convention, and that this Deed gave them no ſtrict *Right* to the Premiſſes, but only laid them under

under the *Penalty* of forfeiting the Advantages which the Monks had ſo charitably given them, in caſe their Spiritual Friends or Benefactors ſhou'd not pay to the ſaid Monks the Rent demanded.

But, to make the Caſe of the Friers yet more intelligible, let the Reader ſuppoſe that ſome poor Man or other is permitted to have a Houſe and Garden as long as the Pariſh ſhall continue to pay a ſmall Rent to the Owner, in Behalf of the poor Creature, who has nothing of his own. The poor Man has no *Right* to the Houſe by dwelling in it; no *Propriety* in the Garden by his digging in it; but muſt turn out whenſoever his Benefactors will no longer pay for his Houſe-room. Here is no *Propriety*; but only a bare *Uſe*, dependent on the free Charity of others. The like is the Caſe of the Franciſcans in all they poſſeſs: they have no *Right* to Houſe or Home, but live upon the good Will of others in the Places where they abide, and muſt turn out when the *Proprietors* will have it ſo done. But I return again to *Somner* (a) and his Friers here.

As for Benefactors to this Houſe, ſays he, I find theſe: One *William Woodland*, of *Holy Croſs Pariſh*, *Anno* 1450, by his Will, gave *Five pounds* towards the Reparation of the Church, and *five Marks* beſide to the Repairing of their Dormitory. *Hamon Beale*, a Citizen, and in his Time twice Mayor of *Canterbury*, choſe their Church for the Place of his Burial, as *Iſabel* his Wife had formerly done, and gave *Forty Shillings* in Money to the Convent. Indeed (to be ſhort) almoſt every teſtate dying Man of the City and neighbouring Parts, of any Worth remember'd theſe Friers. So *Somner*: Who alſo adds, that Br. *Richard Martin*, heretofore Guardian of this Convent, and at laſt Suffragan Biſhop to the Archbiſhop here, gave conſiderably to this Houſe; as may be ſeen in the *Firſt Part of theſe Collections*, under the *Year* 1498.

There is an authentick Record (ſays (b) *Somner*) of many worthy Perſonages, and of worſhipfull Families that have been here interr'd, the Catalogue of whom *Weever* (c) has collected and delivers; but under a wrong Title, ſaying, they were buried in the *White*, whereas he ſhou'd have ſaid the *Gray* Friers, as I can make good, to the Satisfaction of any that make a Doubt thereof. So *Somner*; whoſe Authority on this Occaſion, is confirm'd by *Weever* himſelf, who calls them *Friers Obſervants*, and ſays, that Religious Houſe was founded by one *John Diggs*; which cannot be truly ſaid of any other than the Franciſcans here; So that 'tis plain the Word *White* was a Miſtake; and therefore here follow the Names of the Perſons buried here; viz.

Bartholomew, Lord *Badleſmore*, Steward of the Houſehold to King *Edward the Second*: Sir *Giles Badleſmore*, Knight, his Son: Dame *Elizabeth* Lady of *Chilham*: Sir *William Mauſton*, Knight: Sir *Roger Mauſton*, his Brother: Sir *Thomas Brockhall*, Knight, and the Lady *Joan*, his Wife: Sir *Thomas Brockhall*, Knight, Son to the former, and Lady *Editha*, his Wife: Sir *Falcon Payferer*, Knight: Sir *Thomas Dayner*, Knight: Lady *Alice* of *Maryms*: Lady *Candlin*: Sir *Alan Pennington* of —— in *Lancaſhire*, Knight, who coming from the Wars beyond Seas, died

(a) *Antiq. of Canterbury*; *page* 105; *Ex Regiſtro Cantuarienſi.* (b) *Antiq. of Canterbury*: *page* 104. [c] *Fun. Mon. p.* 238.

died in this City: Lady *Ladrie* of *Valence*: Sir *William Truſſell*, Sir *William Baloyle*, Sir *Bartholomew Aſhburnham*, Knights; and Sir *John Montenden*, Knight, *a Frier of this Houſe.*

Mr. Weever (a) ſays, this Houſe &c, at the Suppreſſion, was valued at 39l. 12s. 8d. *ob*; yearly Revenue; but he ſpeaks of the Convent founded by *John Digg*, *Anno* 1270, the Site whereof was eſteem'd to be worth ſo much; and *Speed*, in his Catalogue, means the ſame Convent as founded for, or given to the Franciſcans *Obſervants* (by King *Henry the 7th*) who had no temporal Eſtate, but lived wholly upon Alms; as I believe the others formerly here alſo did, notwithſtanding Mr. *Weever*'s Valuation; which I take to amount to no more than that the Site of this Houſe and the Ground within the Incloſure were afterwards Let for that Rent; And I am confirm'd in this Opinion by *Speed*'s putting no Value upon it. The Title, or Patron of this Convent was *Saint Francis.*

III. Winchelsey, in *Suſſex.* Here was a Convent of Franciſcans, and it is reckon'd the *Third* in the *Cuſtody* of *London*, as appears in the Catalogues of the Order; from whence I infer, that it was built before the *Year* 1399; but by whom, or under what Title, I find not: However, it ſeems certain that this Houſe was not endow'd; For if it had enjoy'd any temporal Eſtate, *Leland*, *Speed*, or ſome other Engliſh Writer wou'd have thought it worth his while to have let the World know it; whereas they make no Mention of any ſuch Thing; nor indeed is this Convent ſo much as named by any of them that I have yet ſeen.

IV. Southampton, the County Town of *Hampſhire.* 'Here (ſays (b) *Le-*'*land*) was a College of Gray Friers, in the South-Eaſt Part of the Town, tou-'ching to the Town-wall, between the Eaſt and the South-Eaſt Gates.'

King *Henry the Third* began to build this Convent for the Friers Minors about the *Year* 1225; and King *Henry the Seventh* afterwards gave it to the Franciſcans *Obſervants*, or elſe built them a new one in the ſame Town; and for that Reaſon *Speed* ſays, this King was the *Founder* of the Franciſcans here: But he accounts for no Revenues; So it may reaſonably be ſuppoſed that this Houſe, from the firſt to the laſt, ſubſiſted by the Charity of the People, without any temporal Endowments of Lands contrary to the ſtrict Rule of *St. Francis.* The Title here was *St. Mary.*

V. Ware, in *Hertfordſhire.* Here was a Convent of Franciſcans, which is mention'd by *Mr. Weever* (c) by Miſtake, thus, at the North-end of this Town 'was a Friery, whoſe Ruins, not altogether beaten down, are to be ſeen at this 'Day; It was founded by Baron *Wake*, Lord of this Town, about the Reign of 'King *John*, dedicated to St. *Francis*, and ſurrender'd on the *9th of May*, *the 26th* '*of Henry the Eighth.*' So *Weever.*

But this cannot be; For, King *John* died before *St. Francis*; and the Franciſcans did not come into *England* till three or four Years after his Reign; and therefore *Weever* either miſtakes the Name of the King that ruled when this Houſe

[a] *Funeral Monuments, page* 239. [b] *Itinerar. Vol.* 3. *pag.* 75. [c] *Fun. Monum. page* 544.

Houſe was built, or it was firſt founded for ſome other Order, and afterwards given to the Friers Minors, as ſome others were. The Author of the *Summary of Religious Houſes* makes mention of a Priory of *Aliens* here; and perhaps this was given to the Franciſcans when King *Henry the Fifth* ſent all the *Aliens* out of his Kingdom, and then the Friers might give it the Title of their Patron *St. Francis*. But theſe are no more than Conjectures: And I take the true Account of the Franciſcan Convent here to be given by *Mr. Chauncy*, in his *Hiſtory of the Antiquities of Hertfordſhire, page* 208, as it here follows.

'About the 18*th Year of the* Reign of King *Henry the Third*, and of our 'Lord 1233, *Margaret*, Counteſs of *Leiceſter*, and Lady of the Manour of *Ware*, 'founded a Monaſtery for Franciſcan Friers, in the North Part of the 'Town of *Ware*, dedicated the ſame to *St. Francis*, and gave the Tithes of the 'Church there, and of that of *Thunderick*, to the Maintenance of them and 'their Houſe; which they enjoy'd till the 9*th of May Anno* 1534, *the* 26*th of* '*Henry the* 8*th*, when that Houſe was, after the Manner of that Time, ſurren-'der'd into the Hands of the King, who convey'd it from the Crown to *Thomas* '*Byrch*, who held it in the Time of *Edward the Sixth*, by the yearly Rent of '*three Shillings*. Afterwards it was ſold to *James Stanley*, Citizen and Scrivener of '*London*. So *Chauncy*, as above quoted.

Here are no Rents accounted for more than of *three Shillings*, and certain Tithes mention'd, which I preſume were not more than to bear the Charges of the Repaires of their Church and Convent, if ſo much; for no Rents are accounted for by *Leland*, *Speed*, and others. They lived upon Alms. It may be here obſerv'd, that both theſe Writers, viz. *Weever* and *Chauncy*, agree in aſſerting that the Franciſcans were expell'd out of their Convent at *Ware* in the 26*th Year* of the Reign of King *Henry the Eighth*, viz. *Anno* 1534; which was *four Years* before any other Religious (but the *Obſervants*) were turn'd out. I cannot think theſe two Hiſtorians were miſtaken in the Calculation of the Year; and therefore conclude, that the Friers of this Houſe were more zealous than ordinary in oppoſing the King's Supremacy, or were reckon'd *Obſervants*, and ſuffer'd with them: Which is not unlikely: However, here were buried *Thomas Heton*, and *Joan*, his Wife: *Joyce* ——— : *William Litlebury*, and *Elizabeth*, his Wife; &c. So *Weever*, as above quoted. The Lord *Wake* (a) might be the firſt Founder of this Houſe, and *Margaret*, Counteſs of *Leiceſter*, the Rebuilder, Repairer, or a great Benefactreſs; and thus both theſe Accounts are reconciled; allowing for *Mr. Weever's* Miſtake in the Date of its firſt Foundation.

VI. Lewes, in *Suſſex*. The authentick and receiv'd Catalogues (of 1399 and 1400) of Convents Regiſter'd by the Order, reckon the Franciſcan Houſe here as the 6*th* Convent in the *Cuſtody* of *London*; which is all I can find of it. This Houſe may reaſonably be ſuppos'd to have enjoy'd neither Rents, nor temporal Income otherwiſe than Alms from the free Charity of Benefactors; for had not the Friers here ſubſiſted wholly by Alms, ſome of our Engliſh Writers wou'd have diſcover'd their Funds, and told us of their Revenues; whereas none of them

(a) *Angelus a Sto. Franciſco, Maſon, in Catalogo Conventuum.*

them has named their Title, or Patron, or even thought the Place worth the being mention'd for a Reſidence of Minorites.

VII. CHICHESTER, in *Suſſex*. Here, *Mr. Speed* ſays, there was a Convent of Gray Friers, Title, *St. Peter*: But he names not the Founder, or makes any Valuation of the Premiſſes, or Account of Rents: So I preſume the Friers of this Place lived wholly upon the Alms of Benefactors.

VIII. SALISBURY, in *Wiltſhire*. King *Henry the Third* (ſays (a) *Leland*) granted to the Friers Minors a Plat of Ground whereon to build a Convent at *Salisbury*, vulgo *Sarum*. Their Church there was built by a certain Citizen call'd *Richard Pende*; *Pude*, *Leland* writes it, mark'd as here ⁂. Afterwards the Citizens alſo of that Place removed the ſaid Friers from *Old Sarum* into the City of *Salisbury*, where they built them a Convent, whereof the principal Founder was ——— Biſhop of *Salisbury*. So *Leland*, who tells us not the Name of this Biſhop; but ſays, the Friers Minors continued here untill the Diſſolution of Religious Houſes. *Saint Francis* was the Title, or Patron of this Convent, and no Rents are here accounted for by *Leland*, in *Speed*'s Catalogue: And hence may be concluded that the Friers of this Houſe lived upon the Alms of Benefactors.

IX. WINCHESTER, in *Hampſhire*. King *Henry the Third*, was the chief Founder of this Convent here, about the *Year* 1249. And *Leland* (b) deſcribes the Situation of it, ſaying, 'Entering into *Wincheſter* by the Eaſt-Gate, there was hard within 'the Gate, on the right Hand, an Houſe of Gray Friers.' The Title, or Patron here was *St. Francis*, and the Friers had no other Subſiſtance than from the free and great Charity of their Benefactors; as may be gather'd from *Speed*'s Catalogue, where no Valuation is put upon this Houſe.

Edmund, Earl of *Kent* (ſays (c) *Leland*) was buried in the Franciſcan Church in *Wincheſter*, in the Beginning of the Reign of King *Edward the Third*: This Earl, buried here, *Anno* 1328, was *Edmund Woodſtock*, the King's Uncle, beheaded by the Procurement of Queen *Iſabel*, the King's Mother, and the Lord *Roger Mortimer*, Earl of *March-Wales*; which *Mortimer* was alſo condemn'd and hang'd the Year following. So *Stow*, *abridg'd*.

II. *Of the Convents of the* Cuſtody *of* York.

I. YORK. Here was a Convent of Franciſcans, not far from the Caſtle, the Title, or Patron whereof I cannot learn: But the Friers here had no Lands, or Revenues: their Subſiſtance was wholly from the Charity of the People. *Henry Lacy*, Earl of *Lincoln* (as *Leland* (d) writes) and one *Nunny*, his Almoner, were great Benefactors to this Houſe; and the ſaid *Nunny* was at laſt buried at that Convent, in *York*; which I have Reaſon to believe was built before the *Year* 1290, as is inſinuated by *Fran. a Sta. Clara*, (e) from the Annals of the Order. *Burnet* (f) ſays, this Convent was ſurrender'd on the 27*th of* Novem-

ber

(a) *Itin. Vol.* 3. *page* 61. & *Collectan. Vol.* 2. *page* 341. (b) *Itin. Vol.* 3. *page* 70. (c) *Collect. Vol.* 1. *part.* 2. *p.* 477. (d) *Itin. Vol.* 1. *page* 27. (e) *In Supplem. Hiſt. Min.* (f) *Itin. Vol.* 1. *page* 30.

ber, in the 30*th Year* of the Reign of King *Henry the* 8*th*, by the Warden and fifteen Friers; there being at that Time in the Houſe, five Novices. No Valuation, or Rents are reckon'd to this Convent.

Notandum. What Credit the Account of theſe *Surrenders* may deſerve, I leave to be determin'd by the Reader, when I have told him that *Burnet* himſelf (from whom they are drawn) ſays *Some of the Surrenders of the Begging Friers had no Seals to them*; *perhaps* (ſays he) *they had none.* As if ever there was any Religious Houſe without a *Seal.* And again he ſays, ſome of the Surrenders (as that of *Bedford*, and that of *Stamford*) are inroll'd in the Augmentation Office; but the Originals are loſt. See his *Third Book of the firſt Part of his Reformation*: *Pages* 145, *&c.*

II. Doncaster, in *Yorkſhire.* All that I can find of the Franciſcan Convent here, is from *Leland*, who mentions no Title, or Revenues; but ſays, 'Here 'was a Houſe of Gray Friers, at the North-End of the Bridge, containing 'three Arches of Stone.' From *Davenport*, (a) who ſays, this Houſe was built in the *Year* 1290; and from *Burnet Ibid*; who adds, that it was *ſurrender'd* by the Warden, Six Friers, and *Three Novices*, on the 20*th of November*, in the 30*th Year* of the Reign of King *Henry the* 8*th*, that is, *Anno* 1539. No Rents are here mention'd.

Notandum. This is another Objection againſt the Authority of theſe *Surrenders*, viz. That *Burnet* brings in the *Novices* as Subſcribers, or Parties concern'd; whereas *They* cou'd have no Pretence to interfere, or Right to be named in an Act of this Nature. And, for this and many other Reaſons, I conclude, that what this Author is pleas'd to call *Surrenders*, were no more, in plain Engliſh, than that the Friers were forcibly turn'd out of their Convents, and the Fact is ſet off with a canting Form of a *Surrender*, drawn up for the Purpoſe, and recorded as a voluntary Act of the poor Friers, with the Names of ſome of them then forced out of their reſpective Houſes.

III. Lincoln, the County Town. '*Reginald Miller*, a wealthy Merchant and 'Citizen of *London*, was Founder of the Gray Friers here. *Henry Lacy*, Earl 'of *Lincoln*, and one *Nunny*, a Prieſt, and Chaplain to that Earl, were notable 'Benefactors to this Houſe.' So (b) *Leland.* This Earl and his Almoner are the ſame Perſons that were (afterwards, as I take it) great Benefactors to the Franciſcans at *York.* *Mr. Speed* reckons (c) one *John Pickering* of *Stampwike* as a Joint-Founder, or conſiderable Benefactor of this Houſe, the Title whereof was *St. Francis*: But no Lands, or Rents are mention'd by him, *Leland*, or any other Writer I can meet with. They lived upon the charitable Alms of well diſpos'd Chriſtians.

IV. Boston, or *St. Botolph's* Town, in *Lincolnſhire.* Here was a Convent of Franciſcans, ſupported by the charitable Contribution of well dispos'd Chriſtians. *Leland* (d) writes of this Place thus, viz. 'Here were Four Colleges of Freres; 'Merchants of the Stiliard coming by all Parts by Eſt were wont greatly to 'haunt

(a) *In Supplem. Hiſt. Min.* (b) *Itin. Vol.* 1. *page* 27. (c) *Catalogue.* (d) *Itin. Vol.* 6. *page* 44.

'haunt *Boſton*; And the Gray Freres took them in a Manner for Founders of 'their Houſe; and many Eſterlings were buried there. There lay alſo at the 'Gray Friers ſome of the *Mountevilles*, Gentlemen; and Six or Seven of the '*Withams*, Gentlemen alſo. So *Leland*, who, in another Place, ſays, (a) 'The '*Tilneys* were taken for the Founders of the three or four Houſes of Friers at '*Boſton*." Whence I infer, that they were either Founders, or great Benefactors of the Gray Friers in that Town. No Rents are here mention'd; No Valuation accounted for: The Friers here lived wholly upon Alms.

V. BEVERLEY in *Yorkſhire*. The Convent of the Franciſcans, or Gray Friers here 'was (as *Leland* (b) ſays) of the Foundation of the noble Family of the '*Huthomes* of *Scarborough*, near *Leckingfield*: The laſt Earl of *Northumberland* 'ſave one in the Reign of *Henry the Seventh* ſtrave for the Patronage of it.' So *Leland*. One *John de Hightmede* is mention'd, by *Speed*, as a principal Benefactor to this Convent, the Title whereof is not named, or any Lands, or Revenues accounted for; the Friers here ſubſiſting wholly upon Alms.

VI. SCARBOROUGH, in *Yorkſhire*. Here was a Convent of Franciſcans, built in the *Year* 1290, as *Davenport* (c) ſays; It is regiſtred in the Catalogues of the Order as the *6th* Convent in the *Cuſtody* of *York*. *Leland* alſo writes, that there was a Houſe of Grey Friers in this Town; And *Stevens*, *page* 26. of the *Appendix to his Second Volume of his Monaſticon*, has a Copy of a Grant, from the Knights *Hoſpitalers of St. John of Jeruſalem*, to the ſaid Convent, of a Meſſuage, or Piece of Ground in the Town of *Scarborough*; which I gueſs was either for the Building of their Houſe, or Church, or for the Enlarging of their Incloſure there: The ſaid Grant is dated on St. *Barnaby*'s Day, in the *Year* 1300. But, I find nothing of any Valuation put upon this Place; and therefore ſuppoſe the Friers here ſubſiſted wholly upon Alms, without any Endowment of Rents, or ſettled Income.

VII. GRIMSBY, in *Lincolnſhire*. The Franciſcan Convent here was not endow'd; otherwiſe we ſhou'd have hear'd ſomewhat of its Valuation; whereas I find it not named but in the Catalogues of the Convents of the Order; unleſs it is in *Burnet*'s Collection of Records, where he ſays, this Friery was ſuppreſs'd, or *ſurrender'd* by the Warden and Friers, on the *9th of October*, in the *30th Year* of the Reign of *King Henry the 8th*; that is, *Anno* 1539. The Founder and Title of this Houſe are not recorded, nor any Rents mention'd by any Author I have ſeen. The Friers here lived upon Alms.

III. *Of the Convents in the* Cuſtody *of* Cambridge.

I. CAMBRIDGE, the County Town. King *Edward the Firſt* was the chief Founder of the Franciſcans in *Cambridge*; For, although they had a ſmall Reſidence there from the Time of their firſt coming into the Nation, yet it was this King that gave them more Room by building them a topping Convent, in the Place where *Sydney Hall* now ſtands. Of this Convent *Aſcham*, in his

(a) *Itin. Vol.* 7. *part.* 2. *page* 126. (b) *Itin. Vol.* 1. *page.* 40. (c) *In Supplem. Hiſt. Min. ex Annalibus Ord. Minorum.*

his Epiſtles, ſpeaks thus, viz. 'The Houſe of the Franciſcans is not only the 'Grace and Ornament of the Univerſity, but alſo has in it great Conveniencies of 'holding the Aſſembles and doing all the Buſineſs of that learned Body; which 'is ſo true, that (as *Parker* ſays) Convocations were commonly held here, Scho- 'laſtick Exerciſes perform'd, and the *Veſperiæ* and Inauguration of Graduats and 'Doctors ſolemnis'd in this Church, for the Largeneſs of it.' The Title, or Patron-Saint of this Houſe was *St. Francis*; and I find no mention made of 'any Rents, in *Leland*, *Speed*, or any other Writer. *Burnet* ſays, this Convent 'was *ſurrender'd* by the Guardian and twenty three Friers; but he confeſſes that this *Surrender had no Date*; which ſtill confirms me in the Opinion that theſe *Surrenders* of his amount to no more than a *violent Expulſion*; as certainly they were in regard of the Franciſcans, who had no Propriety (even in Common) or Right to *Houſe*, or *Home*; ſo cou'd not contend when diſpoſſeſs'd.

Notandum, King *Richard the Second* writ to the Univerſities of *Oxford* and *Cambridge* in Behalf of the Friers Minors, forbidding all his Subjects, both here and throughout the whole Kingdom, under ſevere Penalties, to ſpeak diſreſpectfully of the ſaid Friers Minors, or their State of Life, or to miſinterpret, or depretiate the Privileges and Favours granted them by the Apoſtolick See, and the Kings of *England*; and declaring, that his Majeſty, both for himſelf and his Succeſſors, takes upon himſelf the *Protection and Defence* of the ſaid Friers and their Privileges, as alſo of their Houſes, and whatſoever they poſſeſs, and commanding all his Subjects to treat them kindly, &c. This Letter was dated, at *Weſtminſter*, *on the* 13*th of February*, *in the* 7*th* Year of his Reign, viz. *Anno* 1383, ſign'd by the King, under his private Signet, and directed to the Chancellors of both Univerſities, and to the Sheriffs, Mayors, Bailiffs, and to all other Officers, and to all his Subjects of the whole Nation: And the *Charter* of King *Henry the Fourth* recites this *Royal Letter*, and confirms it, by a Brief, or Writ, under the private Signet, given at *Weſtminſter*, *Anno* 1401. An authentick Copy of this Letter may be ſeen in *the* 27*th and* 28*th Pages of Steven's Appendix* to the 2*d Volume of his Additions to Dugdale's Monaſticon*.

II. Norwich, the County Town of *Norfolk*. The Convent of Franciſcans, or Gray Friers here was founded by *John de Haſtyngford*; of which Foundation (ſays (a) *Weever*) I find no farther. *Mr. Speed* names the ſame Founder, and adds, that the Title of this Houſe was *St. Francis*; But he ſays not one Word of any Rents belonging thereunto; So it may reaſonably be preſum'd that the Friers here lived wholly upon Alms as they ought. *Mr. Willis*, in his *Hiſtory of Abbeys*, *Vol.* 2. *page* 329, gives the following Dimenſions of this Church.

The Length of the Choir of the Church of the Friers of *St. Francis* at *Norwich* contains 60 Paces. The Length of the Interſpace of the Belfry, the Quire Door, and the Gates of the Nave of the Church, contains 24 Paces. The Length of the Nave of the Church from the Weſt to the firſt Gates Eaſtward, contains —— Paces, and contains 35 Rods, or 150 Foot. The Breadth of the ſaid Church contains 32 Paces. The Length of the Cloiſter on the Side of the

(a) *Funeral Monuments*, *page* 805.

Chapter-Houſe contains 61 Paces: But the aforeſaid Breadth of the Church, from the Weſt to the firſt Gates of the Church, contains 35 Rods, that is, 105 Feet, by my Meaſure with a Rod three Foot long. The Length of the Nave of *St. Francis*'s Church at *Norwich*, from the Weſt End of the Choir to the Weſt Window, contains 82 Paces: the Breadth 32 Paces. So *Willis*; *literally tranſlated from the* Latin.

III. COLCHESTER, in *Eſſex*. The moſt Illuſtrious 'Robert, Lord *Fitzwater*, 'in the *Year* 1309, founded here a Convent for Friers Minors (ſays (a) *Weever*) 'into which Order and Houſe he enter'd himſelf *Anno* 1325, and then there 'took upon himſelf the Habit of a Religious Votary, wherein he ſpent the 'Reſt of his Days. "*Anno* 1309 (ſays the Book of *Dunmow*) *Robertus Filius Wal-*"*teri, Cuſtos de Eſſex, Fundamentum poſuit Eccleſiæ Fratrum Minorum de Colceſtria:* 'And in the Catalogue of ſuch Emperours, Kings, Princes, and other potent 'Perſonages which, from the Beginning, have enter'd into this Religious Order, 'this *Robert* is reckon'd for One: Theſe are the Words, "*Frater Dominus Ro-*"*bertus Fitzwater, Baro, Fundator Conventus Colceſtriæ, intravit Ibidem Ordinem* "*Anno Domini* 1325. So *Weever*, *Page* 613, who concludes this Article with a great Miſtake, when he ſays, this Convent, at the Suppreſſion, was valued at 113 l. 12 s. 8 d. of yearly Revenues; For, *Weever* there takes the *Canons of St. Auguſtine* for theſe Friers, as any Man may plainly ſee that will take the Pains to look into *Speed*'s *Catalogue*, and the late *Summary of Religious Houſes*, under the Title *Colcheſter*, where (in both theſe Authors) he will find the ſaid *Canons* endow'd with the mention'd Revenues, to one Penny; and not one Word of the Friers Minors, or their Income; For they lived here wholly upon Alms, and had no Rents.

'Whether this Religious Houſe was within the Walls of this Town, or 'without, I cannot find; (ſays (b) *Newcourt*) but am apt to believe, that the 'Houſe beyond the Caſtle, near the *Eaſt-Gate*, within the Walls, now commonly 'call'd the *Friers*, ——— may be this Houſe of *Gray-Friers*; for after the 'Suppreſſion, I find, that, in Queen *Elizabeth*'s Time, one *William Watſon* held 'all that Site call'd the *Gray Friers* in *Colcheſter*, of the Queen, *in Capite*, by 'Knights Service, and died ſeiz'd thereof, 15*to. Eliz*: *John Watſon* being then 'his Son and Heir, who, the ſame Year, held, by like Service, all that Meſ-ſuage call'd the *Gray Friers* in *Colcheſter*, by his Livery: And, in the 24*th of Eliz*; the Queen pardon'd *William Watſon*, for that he had acquired the Site of *Le-Grey Friers*, in *Colcheſter*, without Licence.

IV. BURY ST. EDMUNDS. Many Inſtances might be given to prove how greatly the Franciſcans were admir'd, reſpected, and beloved by all Ranks of People: Amongſt others, it may be reckon'd for one, that they were admitted into the Town of *St. Edmund's Bury*, by a Grant from the Pope, by a Command from the King, and by the unanimous Deſire of the People, Notwithſtanding all the Oppoſition made by the Abbot and Monks of that Town. The Caſe was determin'd by a ſolemn Proceſs, or Law Suit, in the Reign of King *Henry the* 3*d.* and

(a) *Funeral Monuments*, *page* 805. (b) *Vol.* 2. *page* 167. *and Stevens*, *Vol.* 1. *page* 156.

and the Sentence given, with a general Applause, in Favour of the Friers; and, in the *Year* 1258, (as (a) *Leland* writes) the said Friers Minors took Possession of a certain Place in *St. Edmunds*; but, because the Monks pretended that this was contrary to the Liberties and Privileges of that Church, at length, in the *Year* 1263, they prevail'd that the Friers shou'd withdraw themselves out of the Town, and they were put into Possession of a Place assign'd them beyond the *Four Crosses*, and then the House was pull'd down which the Friers had left.

The Franciscans, being thus remov'd from their former Residence, had a Convent built for them at a Place call'd *Babewel*, near *St. Edmund's Bury*, whereof *Mr. Weever* writes thus, 'Here some time stood a Monastery of Gray Friers, 'first founded by Master *Adam de Lincoln*, who gave the Foundership to the 'Honour of *Clare*; *St. Clare*, I presume, *Mr. Weever* (b) must mean.

Here lay buried Sir *William Trumpington*, and Dame *Anne* his Wife: *Nicholas Drury*, and *Jane* his Wife; and *Margaret Peyton*. So *Mr.* (c) *Weever*, who says not one Word of any Endowments of Rents; and therefore it may be presum'd the Friers here lived by the Charity of well dispos'd Christians.

V. Dunwich, in *Suffolk*. Here (says (d) *Weever*) were two Houses of Friers (*Gray*, and *Black*) very fair Churches and Building, wall'd round about with a Stone Wall, with divers fair Gates; as yet there may be seen. The Gray Friers were of the Order of *St. Francis*, and call'd the *Friers Minors*. So *Weever*; who, in another Place, (e) adds, that the Gray Friers House here was founded first by one *Richard Fitz John*, and *Alice* his Wife, and afterwards by King *Henry the 3d*, of which I (says he) have no further Knowledge. Here lay interr'd the Bodies of Sir *Robert Valence*: *Dame Ideu* of *Ilketishal*: Sir *Peter Mellis*, and Dame *Anne*, his Wife: Dame *Bert*, of *Furnivall*: ——— *Austin*, of *Cales*, and *Joan* his Wife: *John Falleys*, and *Beatrix* his Wife, and *Augustine* his Son ——— *Walexenes*: Sir *Hugh Dernford*: *Catharine*, Wife of *William Phellip*: *Margaret*, Wife of *Richard Phellip*, and *Peter Codum*; and the Heart of Dame *Hawise Ponynges*. So (f) *Weever*; who also (g) says *Dunwich* heretofore was a Bishop's See (which was afterwards remov'd to *Norwich*) and was a very large City, till the greatest Part of it was unfortunately drown'd by the Breaking in of the Sea. But to return. There was also a *Chappel of St. Francis* in *Dunwich*, which was pull'd down when (as *Mr.* (h) *Weever* expresses it) all the Houses of Religion were put down. No Rents mention'd reckon'd to this House.

VI. Walsingham, in *Norfolk*. The Franciscan Residence here was founded by King *Edward the 3d*, who, in the *Year* 1345, procured Leave of Pope *Clement the 6th* to build a Convent for the Friers Minors in the Town of *Walsingham*; which, at that time, was a famous Place of Devotion and pious Pilgrimage in Honour of God and the B. Virgin *Mary*. So *Fran. a Sta. Clara*, (i) who, says, the Title here was *St. Mary*: But no Rents are found accounted for as belonging to this House, which therefore may reasonably be suppos'd to have subsisted wholly from the Charity of devout Christians.

(a) *Itin. Vol. 6. page* 25. *Vide etiam Hist. Min. pag.* 14. (b) *Fun. Monum. page* 760. (c) *Ibid.* (d) *Ibid. page* 718. (e) *Page* 721. (f) *Ibidem*, (g) *Ibidem.* 717. (h) *Ibid, pag.* 719. (i) *Hist. Min. pag.* 7.

VII. YARMOUTH, in *Norfolk.* The Franciſcan Convent here was founded by Sir *William Gerbrigge*: Title, *St. Francis.* So (a) *Weever* and *Speed*, who mention no Rents hereunto belonging; yet the Place (it ſeems) was not altogether deſpicable; For, Sir *William Dugdale* (b) ſays the Franciſcan Convent at *Yarmouth*, with its whole Site and Circuit of Incloſure, was given to *Thomas Cromwel*, Vice-Gerent and Viſitor-General, who obtain'd from the King (*Henry the* 8*th*) a ſpecial Grant thereof, with all the Buildings thereunto belonging. So *Dugdale.*

VIII. IPSWICH, in *Suffolk.* The Convent of the Gray Friers here was founded by the Lord *Tiptoth*; as *Weever* (c) ſays; who adds, that he cou'd find no farther Account of it than of its Foundation; But that there lay buried Sir *Robert Tiptoth*, Knight, and Dame *Una*, his Wife: The Heart of Sir *Robert Veere*, the Elder: *Margaret*, Counteſs of *Oxford*, Wife of Sir *Robert Veere*, the Younger, Earl of *Oxford*: Dame *Elizabeth*, Wife of Sir *Robert Vfford*, Daughter of the Earl of *Warwick*: Sir *Robert Tiptoth*: *Robert Tiptoth*, Eſquire: *Elizabeth Vfford*: *Elizabeth*, Lady *Spenſer*, wedded to Sir *Phellip Spenſer*, Daughter of Sir *Robert Tiptoth*: *Phellip*, *George*, *Elizabeth*, Children of Sir *Phellip Spenſer*: *Joan*, Daughter of Sir *Hugh Spenſer*: Sir *Robert Wareſham*, and Dame *Joan*, his Wife: *John*, Son of Sir *William Claydon*: Sir *Thomas Hardell*, Knight: Dame *Elizabeth*, Wife of Sir *Walter Clopton*, of *Hadley*: Sir *William Laynham*: Sir *Hugh Peach*: and Sir *Hugh Peach*; and Sir *John Lovelock*, Knights: Item, the Heart of Dame *Petronill Vfford*: Dame *Beatrix Botiler*: Dame *Aveline Quateſeld*: Dame *Margery*, Aunt to Sir *Robert Vfford*; and Dame *Alice*, Widow of Sir *John Holbrok.* So *Mr. Weever*, *Ibid.* *Mr. Speed* reckons one *Robert Tilbot* as a prime Benefactor to the Franciſcan Convent at *Ipſwich*; the Title whereof was *St. Francis*: But he ſets down no Valuation of the Premiſſes; he accounts for no Rents here.

IX. LINN, in *Norfolk.* The Franciſcan Convent here was founded by one *Thomas Felleſcham*; Title, *St. Francis.* No Rents mention'd by *Speed*, or others, as belonging to this Houſe; which was built before the *Year* 1264; For, about that Time, Br. *John Stanford*, one of their Provincials, was buried in it; as has been already ſaid, in the *firſt Part of theſe Collections.* *Burnet* ſays, this Convent was ſurrender'd by the Warden and Nine Friers, *on the firſt of October*, in the 30*th* Year of the Reign of King *Henry the Eighth.*

Sir *Henry Spelman*, in his *Hiſtory of Sacrilege*, gives ſeveral Inſtances of God's Judgments upon the Purchaſers and Poſſeſſors of this Place and other Religious Houſes (or the Site of them) in *Linn*; which the curious Reader may find in that Author.

IV. *Of the Convents in the* Cuſtody *of* Briſtol.

I. BRISTOL, in *Gloceſterſhire.* Of this Houſe I find no more (the Dimenſions of the Church excepted) than that it was the Head Convent of this *Cuſtody*, as the Catalogues of the Order ſhew; And, that *Leland* (d) ſays, the Gray Friers Houſe was on the *right Bank of Frome Water*, not far from *St. Bartholomew*'s Hoſpital. But nothing is recorded of any Revenues enjoy'd by the Friers

(a) *Fun. Monum. page* 863. (b) *In his Baronage, Vol.* 2. (c) *Funeral Monuments, page* 750. (d) *Itin. Vol.* 7. *part.* 2. *page* 74.

Friers here: So I preſume they had none; but lived upon Alms. *Mr. Willis* (a) ſays, the Church and Convent of the Friers of *St. Francis*, at *Briſtol*, ſtood in *Lewenyſme-Street*, in the Pariſh of *Saint James*, and that the Choir of the Church contain'd in Length 28 Rods, or 50 Paces: The Breadth of the Quire contain'd Nine Rods, or 18 Paces: The Length of the Nave of the ſaid Church, with the two great Wings, contain'd 27 Rods, or 52 Paces. The Breadth of the Belfry Square Tower contains 4 Rods, or 7 Paces. There are four Arches in the North-Iſle of the ſaid Church, and as many in the South. So *Willis*.

II. Glocester, the County Town. The Gray Friers College (ſays (b) *Leland*) ſtood within the Town, not far from the South-Gate. This Place, ſays he, is now turn'd to a Brew-houſe: One of the Lords *Berkley* was the Founder of it. So *Leland*; who neither makes mention of the Titular Patron Saint, nor of any temporal Endowments. In this Convent lived the famous Br. *Ralph Maidſton*, after he had reſign'd the Biſhoprick of *Hereford*, and here alſo he departed this Life, in the general Eſteem of Sanctity; as may be ſeen more fully in the *firſt Part* of this Work, under the *Year* 1239.

III. Bridgewater, in *Somerſetſhire*. The Patron here was *St. Francis*: Founder not mention'd. The Friers of this Houſe ſeem'd to have receiv'd Rents, as it appears in *Speed*'s Catalogue, where this Houſe, at the Suppreſſion, was valued at 120 *l.* 19 *s.* 1 *d.* To which all that can be ſaid, is, that this was one of the Motives of the Reforming of the Order; which was at laſt effected by the more zealous Friers, who wou'd not accept of any Abatements of the primitive rigorous Obſervance of their Founder's Rule, notwithſtanding the Condeſcenſion of ſome Popes, who diſpenſed with them in ſome particular Caſes of *Poverty*; as I preſume it was here done.

IV. Hereford, the County Town. This City had Six Gates, whereof that which ſtands to the Weſt is call'd the *Friers-Gate*, from the Gray Friers Houſe ſtanding without: It was founded by Sir *William Pembruge*, (*Pembrigge*, or *Pembrung*) Knight. The Biſhop of *Hereford* gave them ſome Lands. (perhaps for the enlarging of their Incloſure) Here lay buried ſome of the two honorable Families of the Lords *Chandois*, and *Cornwalles*. So (c) *Leland*; who, in another Place, (d) ſays, here alſo lies *Owen Meredith*, alias *Tuder*, Father of *Edward* Earl of *Richmond*, and Grand-Father to King *Henry the Seventh*, buried in a Chappel, in the North-Side of the Body of the Church. *Speed* calls the Founder of this Convent *Henry de Pembrigge*, Title *St. Guthlak*; and he adds, that, at the Suppreſſion, it was valued at 121 *l.* 03 *s.* 3*d. ob.* Whereas the Author of the *Summary of Religious Houſes* reckons the ſaid Revenues to a *Benedictine Nunnery* here; which makes me believe there is a Miſtake in *Speed*'s Catalogue, in this Point, and that the Friers here were not endow'd with Lands.

V. Exeter, the County Town of *Devonſhire*. The Franciſcan Convent here was founded by *Gilbert*, and *John Long*, Son of one *John Long*, Merchants; Title, *St. John Baptiſt*. This Houſe (ſays (e) *Leland*) ſtood betwixt the North and the Weſt

(a) *Hiſt. of Abbeys*, *Vol.* 2. *page* 326. (b) *Itin. Vol.* 4. *page* 60. (c) *Itin. Vol.* 4. *part* 2. *page* 66. (d) *Vol.* 8. *part* 2. *page* 67. (e) *Itin. Vol.* 3, *page* 38.

Weſt Gates, near the Town Wall; now a plain Vacant Ground, call'd *Ferenhay*, or *Frerenlay*. *Bytten*, Biſhop of *Exeter*, remov'd thence the Gray Friers, and built them an Houſe a little without the South-Gate. So (a) *Leland*. It is reported, by *Godwyn*, that the Biſhop who was Predeceſſor to this *Thomas Bytten*, or *Bitton*, in the See of *Exeter*, by name *Peter Quivil*, had promis'd the King (*Edward the Firſt*) that he wou'd remove the ſaid Friers from the Town to a more wholſome Place without the South-Gate, and that the ſaid Prelate, in Order thereunto, had deſir'd the Warden of the Convent (*Deodatus* by name) to look out for a proper Place; but that the King had not been long gone from *Exeter* before the Biſhop chang'd his Mind, and utterly refus'd to perform his Promiſe, and forbad the ſaid Friers to build within his See, or Liberty. *Quivil* was made Biſhop of *Exeter*, *Anno* 1281. But I go on with *Godwyn*, who ſays, 'Some 'time after, the Biſhop kept a great Feaſt, upon the Sunday next before *St. Fran-* 'cis's Day, and, among others, there was preſent with him one *Walter Winborne*, 'one of the King's Chief Juſtices of the Bench, who was preſent when the Bi- 'ſhop, at the King's Requeſt, promis'd to further and help the Franciſcans. 'He now, in their Behalf, did put the Biſhop in Mind thereof, and requeſted 'him to have a Conſideration both of his own Promiſe, and their Diſtreſs. The 'Biſhop, miſliking this Motion, waxed angry, and did not only deny to yield 'thereunto, but wiſhed himſelf to be *choaked* what Day ſoever he did conſent 'unto it. It fortuned that the ſame Week, and upon *St. Francis's Eve*, the 'Biſhop took a certain Syrup to drink, and in too haſty ſwallowing thereof, his 'Breath was ſtopped, and he forthwith died, *Anno* 1292. So *Godwyn*, in his *Catalogue* of Biſhops; who, there alſo, adds, that the Franciſcans, or Gray Friers of this City imputed his Death to his hard Dealing with them. However, *Quivil's* Succeſſor, *Thomas Bitton*, was more favourable to theſe Friers, and built them a Convent, as is already above ſaid.

Notandum. The Author of the *Summary of Religious Houſes* &c, printed at *London*, *in* 1717, makes mention of a Priory of *Canons of St. Auguſtine*, dedicated to *St. John*, in *Exeter*; which I take for no other than the Houſe which the Friers had left, and was afterwards endow'd for the ſaid *Canons*, being, at the Suppreſſion, valued at 102 l. 12 s. 9d; and *Speed* values the ſaid Houſe at that ſame Rate, and under the Name of *Franciſcans*, becauſe (as I gueſs) it was firſt built for theſe Friers, and they had heretofore lived therein; whereas the ſaid Franciſcans, at the Suppreſſion of Religious Houſes, were not in *Exeter*, but in their Convent out of the South-gate of that City: And I cannot find any Valuation put upon that Houſe, and therefore ſuppoſe the Friers there had no Revenues; but according to their Rule, lived wholly upon Alms, or manual, or ſpiritual Labours.

VI. Caermarthen, in *Wales*. Here once was a Convent of Franciſcans: But, what *Mr. Speed* means by his placing of theſe Friers, and a Priory of *Auguſtinian-Canons* under one Line, from *Leland*, I cannot gueſs; except the former were in Time removed from hence out of Town, and ſucceeded here by the

(a) *Ibidem.*

the ſaid *Canons*; as I believe they were; becauſe this Houſe, at the Suppreſſion, was valued at 174l. 8s. 00 d., belonging, I preſume, to the *Canons* above mention'd, and not to the Friers.

VII. DORCHESTER, the County Town of *Dorſetſhire*. The Franciſcan Convent here, was (as an Author (a) ſays) chiefly founded by the Anceſtors of Sir *John Chediok*, Knight. Mr. *Speed* ſays, the Title here was *St. Francis*; and he accounts not for any Revenues belonging to this Houſe: But, the Reader may find, under the *Year* 1485, in the firſt Part of this Work, that the Friers of this Convent accepted of the yearly Rents, or Profits, of certain Mills, made over to them by Sir *John Byconill*, Knight; whereby they gave great Offence to others of their Brethren, who ſtood up for the primitive ſtrict Obſervance of the Rule of St. *Francis*, and wou'd not (as theſe had done) accept of any Relaxations, although granted by the Popes themſelves, as this is ſuppos'd to have been.

VIII. CAERDIFFE, in *Wales*. The Founder of the Franciſcan Convent here, is not named in any Author I can find; nor are any Revenues mention'd as belonging to this Houſe, whereof the Title was *St. Francis*. This I take to be *Leland*'s (b) *Cairtaphe*, the principal Town of *Glamorganſhire*; where, he ſays, the Gray Friers had a Houſe in the biggeſt Suburb of the Town, call'd *Crokerton*; which is all I can find of it.

IX. BODMIN, in *Cornwall*. 'Here (ſays (c) *Leland*) was a good Place of Gray 'Friers, in the South-Side of *Bodmin-Town*. One *John*, a Merchant, of *London*, 'was the Beginner of this Houſe; and *Edward*, Earl of *Cornwall*, augmented it. 'There lay buried, in the Gray Friers Church, Sir *Hugh*, and Sir *Thomas Be-* 'verelle, Knights, and Benefactors to the Houſe.' So *Leland*; who mentions not the Titular Patron-Saint, or any Revenues belonging to this Friery. Whence it is very plain, that there is a Miſtake in *Speed*'s *Catalogue*, where the Monaſtery of *St. Petrok*, in *Bodmin*, is ſaid to have been firſt poſſeſs'd by *Black-Canons*, and afterwards by the Gray Friers; which Monaſtery was founded firſt by King *Adelſtan*, *Anno* 936, afterwards by a Noble Man, call'd *Algarus*, with the Help of *William Wareweſt*, Biſhop of *Exeter*, *Anno* 1124; and afterwards, King *John* was a Benefactor: Which does not agree with the Account I have here given, from *Leland*, of the Friers Convent in *Bodmin*: And therefore I take the Error in *Mr. Speed* to be corrected by the late Author of the *Summary of Religious Houſes*, who ſays, The Monaſtery of *St. Petrok*, in *Bodmin*, belong'd firſt to the *Benedictine Monks*, and laſt of all to the *Black Canons*: So not to the *Gray Friers*.

V. *Of the Convents in the* Cuſtody *of* Oxford.

I. OXFORD, the County Town. The Franciſcans here were firſt harbour'd in a Houſe Let them by one *Richard Millar*, who was ſo charitably affected towards them, that, about a Year or two after their coming to that Town, he made over the ſaid Houſe, and Out let to the Corporation of *Oxford*, for the Uſe of the ſaid Franciſcans. This Place was ſoon after enlarg'd with other Donations; for, one *Thomas Walonges* gave them a Plat of Ground, and Doctor *Richard*

[a] *Angelus a Sto. Franciſco*, [*Maſon*] *in Catalogo Conventuum.* [b] *Itin. Vol.* 4. *page* 73. [c] *Itin. Vol.* 2. *page* 62.

Richard Mepham another, and *Agnes*, the Relict, or Widow of *Guy*, a Third; beſides other Largeſſes of the ſame Nature beſtow'd by theſe laſt named Perſons, as is ſaid more fully in the *firſt Part of theſe Collections*, where the Reader may find a true Copy of Two Grants from King *Henry the 3d*, who then reſided at *Oxford*, and was the chief Founder of the Convent, which he order'd to be built about the Diſtance of a Stones-caſt from their firſt poor Houſe, and as near as poſſible to his Royal Court: The King himſelf put his Hand to the Work, was the firſt Man that broke Ground for the Building, and gave his Command for a Gate to be made through the Wall of the City, that he might have a free Communication with the Friers in this new Convent, which was rais'd, not only by the Charity, but alſo by the manual Aſſiſtance and Labour of ſeveral Great Men, who, laying aſide all Grandeur and diſtinguiſhing Characters, ſerv'd the Maſons with Stones and Mortar, with a wonderfull Humility. So (a) Mr. *Wood*, who alſo ſays, (b) the Franciſcans lived and flouriſh'd in this Houſe from the *Year* 1228, till the *Year* 1539; Whence 'tis plain that this Convent was finiſh'd before, or in the ſaid *Year* 1228. The Church here was ſo little at firſt, that it was call'd a Chappel only; but it afterwards was much enlarg'd and beautified by *Richard*, King of the *Romans* (Brother to King *Henry the Third*) and his Queen *Beatrix*, and others, interr'd afterwards therein: For in this Church lay buried many Illuſtrious Perſons (as *Mr. Wood* (c) ſays) amongſt whom the *Firſt Place* ſeems due to Br. *Agnellus de Piſa*, their firſt Miniſter Provincial, famous for the Sanctity of his Life and the many Miracles ſaid to have been wrought by him, both whilſt living, and at his Tomb after his Deceaſe: 2. *Beatrix de Falkeſton* (or *de Fameſtaiz* Queen of the *Romans*, his third Wife, buried before the High Altar, near the Heart of her ſaid Husband, *Richard*, King of the *Romans* and *Allemania*, which was here alſo honorably depoſited, under a ſumptuous Pyramid of wonderful fine Work. 3. The famous Doctor, Frier *Roger Bacon*. 4. *William Golafrey*, *Eſqr*, Son of *John Golafre*, Knight. 5. *John Golafre*, Knight: Beſides many other Perſons of Note and Diſtinction, whoſe Marble Tombs were a great Ornament to this Church, which alſo was much frequented by a numerous Concourſe of People, who came from all Parts out of Devotion (as may be preſum'd) to the Tomb of the Holy Brother *Agnellus de Piſa*, where Almighty God was pleas'd to work many Miracles.

The Chief Benefactors to this Convent, were King *Henry the 3d*, and his Brother *Richard*, King of the *Romans*, and his Queen; The Abbots of *Abbington* and *Oſney*, and *Ralph Maydſton*, Biſhop of *Hereford* (the Three laſt afterwards Franciſcans) and others already mention'd; beſides whom, *Mr. Wood* (d) reckons the Family of *Golafreys*, and ſays, the Names of very many others are not to be recover'd; but that the Warden and the Monks of *Durham-College*, in *Oxford*, gave to the Franciſcans of that Town fifty Shillings yearly; the firſt Giver of which Charity he cou'd not find out: And, that King *Henry the 8th* (after the Example of his Anceſtors, or Predeceſſors, as *Wood* ſuppoſes) gave them, *ad placitum*, the Sum of fifty Marks yearly, from the firſt Year of his Reign, to the

(a) *Antiq. Oxon. Lib.* 1. *pag.* 70. [b] *Ibid. pag.* 80. [c] *Ibid. p.* 79. [d] *Antiq. Oxon. Lib.* 1. *pag.* 80.

the Diſſolution of this Houſe; whoſe main Income, he ſays, was from Legacies left them by dying Perſons. The Title of this Convent was *St. Francis*; and no Revenues of Lands are here accounted for in *Speed's Catalogue*: Whence I conclude, that the Friers here ſubſiſted by the Means above mention'd, with the Addition of other Alms and Gifts of well diſpos'd Chriſtians.

The Franciſcan Convent at *Oxford* was diſſolv'd in the *Year* 1539, and the Friers entirely turn'd out of Doors, to Experience (as *Wood* (a) writes) the utmoſt Hardſhips of the Beggary by them profeſs'd. Their Guardian, at this ſad Time, was Br. *Edward Baskervyle*, a Doctor of Divinity. The Buildings, with their Courts, and a pleaſant Grove, about five Acres in Compaſs (viz. the Iſland given them by King *Henry the* 3*d.*) were Let to *William Freer* and *John Pye*, Aldermen of *Oxford*, for twenty Shillings *per Annum*, to be paid to the King. The Cloiſter, or Place of Burial, with a Plat of Ground inclos'd therein, was alſo Let to *Richard Gunter*, Alderman of *Oxford*, for three Shillings and Six pence Yearly Rent. The Orchard, or Garden call'd *Paradiſe*, with another Garden call'd *Boteham*, or *Bateham*, was likewiſe let to *William Thomas*, alias *Plomer* of *Oxford* for 6*s.* 8*d. per Annum.* The Rents aforeſaid continued to be yearly paid to the King untill the 36*th* Year of his Reign (viz. 1545) when his Majeſty ſold the Premiſſes to *Richard Andrews* and *John Howes*; of whom the above-named *Richard Gunter* and his Wife *Joane* bought them all not long after; And then down went the Trees, and the Graſs-Plats were every where trodden out of all Form: Nay, the Church it ſelf was entirely pull'd down, and the Stones, and Statues, and the very Monuments of the Dead eſcap'd not, but were wholly demoliſh'd, taken away, and diſpos'd of, for any Uſe that cou'd make the Sale of them bring in a Penny. So *Mr. Wood*, *Ibid*: Who goes on with the following melancholly Apoſtraphe, *viz.*

Go now, yee Great Commanders of Armies, and Lords of the Earth: Go, and engrave your Names and Trophies on Marble Pyramids, and Monuments of Braſs: In vain you boaſt of your conquer'd Nations; In vain you labour to perpetuate, to future Ages, the Memory of your Conqueſt and Triumphs; For, not the leaſt Remembrance had now remain'd of you, Great Men, who heretofore were the Glory and Ornaments of paſt Ages (both for Feats of Valour, Proofs of Learning, and Marks of Sanctity) had not your Names and Acts been recommended to Poſterity rather by Writings, than by Inſcriptions: *Mors etiam Saxis, Nominibuſq; venit.* Nay, had the learned Works of our Anceſtors been ſpared, it had been tolerable; But theſe alſo being deſtroy'd, Men ſo die that future Ages can by no Marks learn that ſuch Perſons ever had a Being in this World. But I go on.

This Convent of the Friers Minors was in the South Suburb of *Oxford*, Situated without the Little-South-Gate, commonly call'd Water Gate, where now a Brewer (ſays *Wood*) and a Tanner, beſides other People, live; And the Gardens and Grove belonging thereunto, ſituated on the Weſt-Side of the Convent, or ſaid College are now call'd by the Name of *Paradiſe Garden.* This College was one of the moſt famous Places for learned Friers in the Chriſtian World; and therein did *Roger Bacon* ſometimes live, the Miracle

(a) *Ibidem, pag.* 80.

of his Age for Learning; and here alſo he died in the Habit of a Franciſcan: The *Subtile Doctor*, *John Duns Scotus*, that Prodigy of his Time, did alſo heretofore live, and ſtudy, and teach in this Houſe, which was a Nurſery of Learning, wherein Pope *Alexander the Fifth* and many other eminent Men, already ſpoken of, had their firſt Education.

The Buildings here, were, according to the Mode of thoſe Times, ſtately and magnificent, their Church large and decent, their Refectory, Cloiſter, and Libraries, all proportionable thereunto. This I write from *Mr. Wood*, who alſo adds, that all that is now remaining of theſe Edifices, is a little, old, and decrepit Building (the lower Windows touching the Ground) which while we were Freſhmen, (ſays he) Tradition told us 'twas *Roger Bacon*'s, and *Thomas Bungey*'s Study: The Ruins of this College are going to Ruin, and almoſt lodg'd in Obſcurity. So *Mr. Wood*, in a Manuſcript of his own Writing quoted by *Stevens*, in the firſt Tome of his *Monaſticon*, who, from the ſame Author, ſays, Br. *Agnellus* was the firſt Guardian of this Convent, and after him Br. *William Eſsbye*, then Br. *Adam de Mariſco*, after him Br. *Herveus de Saham Anno* 1285, who was alſo Chancellor of our Univerſity; (ſays *Wood*) then Br. *John de Codington*, *Anno* 1300; as alſo *Br. John de Ochampton Anno* 14°. *Edw.* 3. with others, the Liſt of whom, being imperfect, is here broke off by *Mr. Wood*.

To what has been ſaid, I have only to add the following Dimenſions from *Mr. Willis's Hiſtory of Abbeys*, *Vol.* 2. *Page* 33. I give them as I find them, though to me they are unintelligible. However, take them, thus; viz.

The Length of the Choir of the Church of *St. Francis*, at *Oxford*, 68 Paces. The Length from the Choir-Door to the Weſt-Window, contains 90 Paces; and thus the whole Length contains 150 Paces. The Length of the Nave of the Church on the Eaſt Side *(this certainly ought to be the North Side, ſays Stevens)* contains 28 Paces. The Length of the Nave of the Church on the South Part to the North Gate, contains only 90 Paces: And there were *Ten Chappels* in the North Iſle of the Church. The Breadth of the North Church contains 20 Paces. The Breadth of each Chappel contains 6 Paces: And thus the Breadth of the whole Nave of the Church on the North Side, with the *Ten Chappels*, contains 26 Paces, and each Chappel contains in Length ſix paces, and in Breadth ——— Paces: And each Glaſs Window of the ſaid *Ten Chappels*, contains three Days glazed. So *Willis*, as he is faithfully tranſlated by *Stevens*: *p.* 137.

II. Reading, the County Town of *Berkſhire*. Here was a famous Convent of Franciſcans, furniſh'd with a good Library, as I find in *Mr. Wood* (a) and others: But cannot learn who was the Founder here, what was the Title of the Houſe, or that it had any Endowment of Lands; and therefore preſume the Friers here ſubſiſted wholly upon Alms. That old Building which now is *Bridewell*, or the *Houſe of Correction*, in *Reading*, I take to have heretofore been a Part of the Franciſcan Convent there.

III. Bedford, the County Town. 'The very original Foundreſs of the Gray 'Friers at *Bedford* (ſays (b) *Leland*) was *Mabil Pateſhul*, Lady of *Bletteſho*, where 'now Sir *John St. John* dwells, and of *Stoke*, as ſome ſay, in *Lincolnſhire*, four Miles

(a) *Collectan. Vol.* 3. *page* 57, & *alibi*. (b) *Itin. Vol.* 5. *page* 91.

'Miles on this Side *Grantham*, and this *Stoke* belongs now to *Mr. St. John*. This 'Mabil was buried here, on the South-Side of the High Altar, under an 'Arch, with this Inſcription upon a flat Stone, *Hic jacet Domina Mabilla Pate-'ſhulle, Domina de Bletteſho, prima Fundatrix hujus Domus.* There was alſo buri-'ed, on the North-Side of the High Altar, under a plain Stone, one of the 'Lord *Mowbrays*: And one Queen *Elenore* right afore the High Altar, under a 'flat Stone of Marble, with an Image of plain Plate of Braſs encrown'd. *Richard 'Haſtings*, Eſqr, Chamberlain to *Edward the 3d*, was buried on the North-Side 'of the Quire, in a low Tomb. Sir *Richard Irenceſter*, as it is ſaid, made the 'Body of the Church of the Gray Friers here. *Blake St. John*, of late Time, 'was buried in the Quire by *Haſtings*. Theſe Friers ſtand flat in the North-'Eaſt of the Town.' So *Leland*, *Ibidem*. This Foundreſs is call'd *Margaret de Patteſhal* in *Speed's Catalogue*, where the Title, or Patron-Saint, is not named, or any Rents mention'd; for, this Place, at the Suppreſſion, is valued at no higher a Rate than *five Pounds*; which may reaſonably be ſuppos'd to be what the Site was let for when ſuppreſs'd. *Burnet* ſays, this Houſe was ſurrender'd on *the 3d of Octob.* 1539, by the Warden: but this is one of the *Surrenders* which he ſays are enroll'd in the Augmentation Office; but the Originals are loſt. They lived upon Alms here.

IV. Stanford, in *Lincolnſhire*. The Franciſcan Convent in this Town was heretofore the Reſidence of many eminent Friers, famous for both Vertue and Learning, and living wholly upon the Charity of the People; as may be ſuppos'd by its having no Valuation put upon it at the Suppreſſion; and therefore it ſeems ſomewhat ſtrange that ſuch a Stir was made about the Surrendering of this Place: But the Convents that were not endow'd were, it ſeems, to fare no better than the Monaſteries that enjoy'd large Poſſeſſions; and there was a *Form* to be uſed, to give a better Face to the Procedure. *Mr. Fuller* (a) deſcribes the previous Diſpoſitions to ſuch-like *Surrenders* thus, viz. "*Sanders* ſays, that the King "ſent a large Inſtrument to every Monaſtery, fairly ingroſs'd in Parchment, en-"joining them all to ſubſcribe, ſign and ſeal the ſame with their Seal Conventual, "upon the Pain of his Diſpleaſure." — It was alſo preſs'd upon the ſaid Monks, 'Friers, and Nuns that they being obnoxious to the King's Anger, This *might 'and wou'd* be done without their Conſent; So that it was better for them, *Rebus 'ſic ſtantibus*, or in the preſent Poſture of Affairs, to make a Vertue of Neceſſity; 'the rather becauſe this Complement conduced nothing to the King's Right (on 'whom the Parliament had already beſtow'd theſe Abbey-Lands) but might add 'much to their own Advantage, as being the Way whereby their Penſions might 'the more eaſily be procur'd, largely allotted, and ſurely ſatisfied unto them. 'The Premiſſes made ſuch Impreſſions on the Parties concern'd therein, that 'fearing the Lag wou'd be look'd upon with bad Eyes, they ran as it were a 'Race in their Reſignations who ſhou'd be firſt and foremoſt therein. However 'they uſed ſeveral Forms. So *Dr. Fuller*.

Now, the poor Franciſcans having no *Right* to any Thing, and nothing to loſe but a dwelling-Place and the Alms of the People, and cou'd not reaſonably ex-

(a) *Church Hiſtory, Book the 6th, pages* 319 *and* 320.

pect any Penſions to be ſettled upon them; yet (as 'tis confidently reported) the Friers of the Convent of St. *Francis*, at *Stanford*, were ſo bamboozled by theſe amazing Circumſtances, that they ſubſcrib'd to a ridiculous *Form* of a *Surrender*, on the 8*th of Octob*: 1539, as their Brethren of the Convent of *Coventry* had done three Days before them. *Burnet* (as often quoted) makes mention of the *Guardian only* as ſubſcribing to the *Surrender*, the Original whereof (as he adds) is loſt; But *Fuller* (a) gives the following Names of the Friers who, he ſays, were Subſcribers at *Stanford*; viz.

Br. *John Schemy*, Guardian.

Br. *John Robards.*	Br. *John Jarman.*
Br. *John Chadworth.*	Br. *John Yong.*
Br. *Richard Pye.*	Br. *John Lovell.*
Br. *John Clarke.*	Br. *William Tomſon.*
Br. *John Quoyte.*	

The *Form* of this pretended *Surrender* the Reader ſhall have, from Sir *William Dugdale*, when I come up to the Convent of *Coventry*: In the mean Time, there are three Things which (as *Stevens* (b) writes) are worthy to be conſider'd. 'First, 'Whether this, and ſeveral other ſuch like Reſignations were not entirely for-'ged, without the Conſent or Knowledge of any of the Parties therein nam'd. 'Secondly, That if ſuch Perſons did ſo far comply as to ſubſcribe to ſuch Reſig-'nations, 'tis almoſt out of Diſpute that they were compell'd to it through Fear 'and Dread, as well for their Reputation, as Life, well knowing that no Me-'thods, though ever ſo infamous, were ſpared to defame them; and that the 'King wou'd uſe no Moderation towards them if they oppos'd him. *Thirdly*, 'That it is certain there were very few Monaſteries of Franciſcans, and parti-'cularly that of *Stanford* (which is known to have been very large) that con-'tain'd ſo few as ten Friers, the Number of Subſcribers above; So that it will 'appear, that if ever ſuch Inſtruments were ſubſcrib'd at all, the ſame was not 'done by one Fourth Part of the Perſons concern'd. Theſe Particulars are all 'the more probable in the Franciſcans, becauſe all our Hiſtorians agree that they 'were the boldeſt in oppoſing of King *Henry the* 8*th*, wherein they out-did all 'other Religious Orders; for which they were (in Part) the firſt ſuppreſs'd; 'and even before their total Suppreſſion, above two hundred of them were im-'priſon'd throughout all *England*.' So *Stevens*; who alſo, from a certain Manuſcript, gives this farther Account of this Convent; viz. 'It was ſeated a "little Way out of *Stanford*, on the Eaſt-Side of it, and North of *St. Leo-"nard's* Monaſtery; but when, or by whom founded, I have not been able to "find, nor any other Particulars concerning the ſame, beſides what follows. "In the Town-Coffer of *Stanford*, is preſerv'd this Memorial: That in the "48*th Year* of King *Edward the* 3*d*, *William de Stone*, Guardian of the Friers "Minors, and the Convent of the ſame in *Staunford*, did make an Exchange of "a Fountain at *Stacyes Milne*, call'd *Eſtwellſheved*, with the Town of *Stanford*, "*John Brown* being then Alderman, for another Fountain lying in what is now "call'd *Emblen's Cloſe*, juſt oppoſite to them, whereby the Water was convey'd "to them by leaden Pipes, at an eaſy Charge." So *Stevens*, *Ibid. p.* 156. V.

(a) *Church Hiſtory, Book the 6th, page* 320. (b) *Additions to the Monaſticon, Vol.* 1. *page* 157.

V. NOTTINGHAM, the County Town. The Franciſcan Convent here was founded by King *Henry the Third*, Title *St. Francis*, as in *Mr. Speed*, who accounts for no Revenues belonging thereunto. This Houſe, according to *Iſaacſon's Chronological Table*, was built in the *Year* 1250; and ſtood (as *Leland* (a) ſays) towards the Weſt-part of the Town, and not far from the Caſtle. *Burnet* (b) adds, that this Place was *ſurrender'd* by the Warden and Seven Friers, on the *5th of Feb.* 1539. In plain Engliſh, they were turn'd out of Doors; and having no Right to any Thing, as poor Friers, 'twas to no propoſe for them to aim at ſtanding it out with the King.

VI. NORTHAMPTON, the County Town. The Franciſcans had a Houſe built here for them immediately after their firſt coming into the Nation: But their Number encreaſing ſo that this Place was too little for them, they found Friends that (about the *Year* 1228) founded them a much better in the Pariſh of St. *Giles*; Whereof *Leland* (c) ſpeaks thus, viz. "The Gray Friers Houſe in *North-*'*ampton* was the beſt built, and the largeſt Houſe of all the Places of the Fri-'ers, and ſtood a little beyond the chief Market-Place, almoſt by flat North. 'The Site and Ground whereon it ſtood belong'd to the City; whereupon the 'Citizens were taken for Founders of it. There lay two of the *Salysberies* bu-'ried in this Houſe of Gray Friers; and as I remember (ſays *Leland*, *Ibid.*) it 'was told me that one of the *Salysberie's* Daughters was Mother to Sir *William* '*Par* and his eldeſt Brother. So *Leland*.

Saint Francis was the Title of this Convent, as it appears in *Speed's Catalogue*, where it is rated at no more than 6 *l.* 17 *s.* 4 *d*: whence it may be ſuppos'd to have been wholly ſupported by the Charity of the People. In this Convent it was that the famous Abbot of *Canon Regulars*, of *Oſney*, was cloath'd in the Habit of *St. Francis*, in the *Year* 1235, as may be ſeen more fully in the *firſt Part* of this Work, under the ſaid Year. *Burnet* ſays, this Houſe was *ſurrender'd*, on the 28*th of Octob.* 1539, by the Warden and ten Friers. *Mr. Willis* ſays, on the 20*th of Octob.* and that the Name of that laſt Guardian was *John Windlowe*. *Hiſt. of Abbeys*: *Vol.* 2. *p.* 160.

VII. LEICESTER, the County Town. The Franciſcan Convent here ſtood at the End of the *Hoſpital* of *Mr. Wigeſton*: *Simon Monteſort*, as I learn'd (ſays (d) *Leland*) was the Founder thereof: And here were buried King *Richard the Third* (upon whoſe Tomb *Baker's Chronicle* makes ſeveral curious Remarks) and a Knight call'd *Mutton*, ſometime Mayor of *Leiceſter*. So *Leland*, *Ibidem*. The Title here was *St. Francis*, as in *Speed's Catalogue*, where no Revenues are accounted for as belonging to this Houſe; which therefore may reaſonably be ſuppos'd to have ſubſiſted wholly upon Alms.

Burnet ſays, this Convent was ſurrender'd *on the* 10*th of Novemb.* 1539, by the Guardian (Br. *William Gyles* by Name) and Seven other Friers.

VIII. GRANTHAM, in *Lincolnſhire*. This Convent is in the common Catalogues of the Order; and Br. *Francis a Sta. Clara*, (e) *Davenport*, ſays, it was built in the *Year* 1290; which is all I can find of it: which ſeems to be a good Proof that it had no temporal Endowments o make it conſiderable enough to be taken Notice

(a) *Itin. Vol.* 1. *p.* 86. (b) *Hiſt. Reform. Book* 3. *page* 145, *&c.* (c) *Itin. Vol.* 1. *page* 7. (d) *Itin. Vol.* 1. *page* 12. (e) *In Supplem. Hiſt. Min.*

tice of by our Engliſh Raters of Church Revenues: *Nor is the Title, or Patron Saint named.*

VI. *Of the Convents in the* Cuſtody *of* Newcaſtle.

I. Newcastle, in *Northumberland.* 'The Convent of Gray Friers here 'ſays (a) *Leland*) was of the Foundation of the *Cairluelles*, originally Merchants 'of the ſame Town, and afterwards Men of Land. The *Thirgilles*, of the *Wold* 'of *Yorkſhire*, have now, by Heirs-general, *Cairluelles* Lands. So *Leland*, *Ibid.* The *Obſervants* had a Convent in this Town, whereof *Leland* ſpeaks, (b) ſaying, 'The *Obſervant* Friers Houſe ſtood by Pandon-Gate, and was a very fair Thing.' King *Henry the Seventh* placed the *Obſervants* in this Seat; But whether it was a new Houſe built for them by that King, or the old Convent of the *Conventuals*, reſign'd to them by his Majeſty's Command, I do not find; but believe it was the latter; and that the ſaid *Conventuals* again took Poſſeſſion of it when the *Obſervants* were turn'd out of this, as well as out of all their other Houſes, by King *Henry the* 8*th Anno* 1534: And that which confirms me in this Opinion, is, that *Burnet* ſays, this Houſe was *ſurrender'd*, in the 30*th Year* of the Reign of King *Henry the* 8*th*, by the Warden and eight Friers, two Novices; which was five Years after the *Obſervants* were ſuppreſs'd and violently expell'd out of all their Houſes.

The Title here, or Patron-Saint, was *St. Francis*, and no Valuation was put upon this Houſe at the *Suppreſſion*, as may be ſeen in *Speed's Catalogue*; whence it may be ſuppos'd to have ſubſiſted by the Charity of good Chriſtians.

In this Convent, the famous *Subtile Doctor*, *John Duns Scotus*, was firſt cloathed in the Habit of a Franciſcan, and he lived and died in that State, a true Frier Minor.

II. Dundee, in *Scotland.* Here was a Convent belonging to the Engliſh Province of Franciſcans, and in the *Cuſtody* of *Newcaſtle*, as it is reckon'd in the common Catalogues of the Convents of the Order. Who was the Founder of this Houſe, I find not, nor what Saint the Patron, or that it had any Revenues; and therefore conclude it was ſupported by Alms.

III. Dumfris, or Dunfreise, in *Scotland.* This Convent was under the Obedience and Juriſdiction of the Engliſh Provincial, and in the *Cuſtody* of *Newcaſtle*; which is all I can find recorded of it; except that *Robert Bruce*, Earl of *Karrick*, caus'd a certain Gentleman of Note, call'd *John de Redecomyn*, to be murder'd in the Church of the Friers Minors in *Dumfriſe*, for his Fidelity to the King of *England*; and he gave him the firſt mortal Wound before the Altar, *Anno* 1305. So (c) *Wharton.*

IV. Hadington, in *Scotland.* This Convent alſo belong'd to the Franciſcan Province of *England*, and was one of the Nine Houſes in the *Cuſtody* of *Newcaſtle*, as appears in the common Catalogues of the Order; where neither Title, or Rents are mention'd.

V. Carlisle, the County Town of *Cumberland.* This Convent is regiſter'd as the other; and *Leland* (d) ſays, there were Gray Friers at *Cairluel*: And this is

(a) *Itin. Vol.* 6. *page* 46. (b) *Itin. Vol.* 8. *part* 2. *page* 40. (c) *Anglia Sacra. part* 1. *pag.* 514. (d) *Itin. Vol.* 7. *part.* 1. *page* 48.

is all I can find of this Houſe; and therefore preſume the Friers here ſubſiſted by the Means of Alms, which made them ſo inconſiderable in the Eyes of the World, that they are not mention'd otherwiſe than that once there were ſuch Perſons in the World, living at *Carlile*, and turn'd out thence at laſt.

VI. HARTLEPOOL, in the Biſhoprick of *Durham*. Here again the Franciſcan Convent had been forgotten, but that it appears in the common Catologues of the Order. If the Friers of this Houſe had liv'd upon Rents, they wou'd have been entitled to a Place in *Speed's Catalogue*; but not appearing there, they may be ſuppos'd to have ſubſiſted wholly upon the Charity of their Benefactors, as moſt of their Religious Brethren of the Province of *England* heretofore zealouſly did.

VII. BERWICK, on the Borders of *Scotland*. Here was a Convent of Franciſcans, which may reaſonably be ſuppos'd to have enjoy'd no Rents of Lands, becauſe no mention is made of it, or of them, in *Speed's Catalogue*, or elſewhere, unleſs it is in the common Catalogues of the Order, where it is named one of the Convents of the *Cuſtody* of *Newcaſtle*; which is all I can find of it, except a Charter of King *Edward the Third* of *England*, confirming an Allowance of twenty Marks yearly, ſettled on the Friers of this Convent of *Berwick*, by the Kings of *Scotland*: This Gift is declar'd to be beſtow'd as a *free Charity*, and a pure *Alms*, for the Support of theſe poor Friers; as may be ſeen by the Tenor of the Charter it ſelf, in the 2*d*. *Volume of Steven's Monaſticon, page* 25 *of the Appendix*.

VIII. ROXBOROUGH, in *Scotland*. This is the fourth *Scots* Convent in the *Cuſtody* of *Newcaſtle*, and heretofore under the Juriſdiction and Obedience of the Provincial of *England*, and Part of the Engliſh Franciſcan Province: Which is all I can find recorded of it.

IX. RICHMOND, in *Richmondſhire*. Of this Convent *Leland* (a) writes thus, viz. 'At the Back of the *French Gate*, ſtood the Houſe of the Gray Friers, a 'little without the Walls: Their Houſe, Meadow, Orchard, and a little Wood 'are wall'd in: Men go from the Market-place to it by a Poſtern-Gate. There is 'a Conduit of Water at the Gray Friers, elſe there is none in *Richmond*. Not 'far from the Friers Wall, is a Chappel of *St. Anthony*.' So *Leland*, who, in another (b) Place, ſays, ſeveral of the Families of the *Scroopes*, of the *Pleſſyes*, and 'of the *Frankes* were buried at the Gray Friers, in *Richmond*.' But he mentions no Rents belonging to them, or to their Convent; Whence it may be concluded that the Site of their Houſe, and what lay within the Precinct of their Incloſure was all the temporal Eſtate thoſe poor Men had; So that their main Support was from Alms.

Burnet ſays, this Houſe was ſurrender'd, by the Warden and fourteen Friers, on the 19*th of January*, 1539; and I think it may, with Truth, be added, that theſe *Surrenders* (if there really were any ſuch) were only deſign'd for Formſake, and to quiet the People, then much diſturb'd *at theſe ſurprizing Methods of Proceeding*.

VII.

(a) *Itin. Vol.* 5. *page* 96. (b) *Itin. Vol.* 8. *part* 2. *page* 46.

VII. *Of the Convents in the* Cuſtody *of* Worceſter.

I. WORCHESTER, the County Town. 'The Gray Friers Houſe (ſays (a) 'Leland) ſtood in a Low Mariſh Ground, in the Suburb, without St. 'Martin's-Gate, and was of the Foundation of the Earls of *Warwick*.' And I gueſs, from ſome Circumſtances, that the Building of this Convent was begun about the Year 1227. *Speed's Catalogue* mentions not the Title, nor is there any Valuation put upon it at the Suppreſſion; whence it may reaſonably be ſuppos'd that theſe Friers had no Rents, but ſubſiſted wholly by the Charity and Alms of the People.

II. PRESTON, in *Lancaſhire*. 'The Gray Friers Houſe (ſays (b) *Leland*) in 'the North-Weſt Side of the Town, was ſet in the Soile of a Gentleman 'dwelling in the Town it ſelf of *Preſton*, and whoſe Name alſo was *Preſton*; and 'a Brother, or Son of his confirm'd the firſt Grant of the Site of the Houſe: 'And one of theſe Two was afterwards a Man of great Poſſeſſions, and Viſcount 'of *Gurmaſton*, in *Ireland*, as I heard ſay.' So *Leland*, who, moreover adds, that 'Divers of the *Preſtons* were buried in this Convent: But the Original and 'great Builder of this Houſe was *Edward* Earl of *Lancaſter*, Son to King *Henry* 'the 3d. Sir *Robert Holland*, that accus'd *Thomas* Earl of *Lancaſter* of Treaſon, 'was a great Benefactor to this Houſe, in which he at laſt was buried. There 'alſo lay in the Gray Friers at *Preſton* divers of the *Shirburns*, and *Daltons*, 'Gentlemen.' So *Leland*, *Ibidem*. The Patron-Saint is not here nam'd; nor was this Convent thought worth the being placed in *Speed's Catalogue*; which ſeems to be a good Inſtance of its Poverty, and its not being endow'd with Rents of Lands.

III. BRIDGENORTH, in *Shropſhire*. The Franciſcan Convent here was founded by *John Talbot*, Earl of *Shrewſbury*, Couſin and Heir to *Ralph Strange*: Title *St. Francis*. This Place, at the Suppreſſion, was valued at no more than 4 l. as it appears in *Speed's Catalogue*; which I take to be what the Site of the Convent was Let for when ſuppreſs'd, and not any Rent belonging to the Friers, who therefore may be preſum'd to have liv'd, to the Rigour of their Rule, upon Alms.

IV. SHREWSBURY, the County Town of *Shropſhire*. Of this Convent *Leland* (c) writes thus, viz. The Gray Friers here were founded by the *Charletons*. Here lay the 'Lady *Charleton*, whom they took as their Foundreſs: And this Houſe ſtood 'upon the *Severne Bank*, a little above the Bridge of five Arches. One Doctor '*Francis*, a Frier, of late Days, rebuilt (almoſt) a great Part of this Friers 'Houſe.' So *Leland*, who, in another (d) Place, ſays, 'The chief of the 'Lords *Charletons* were the Founders of the Gray Friers in *Shrewsbury*;' Where-'as, in *Speed's Catalogue*, one *Geffrey*, Lord *Powis*, is reckon'd the Founder here, becauſe, as I preſume, he was a Notable great Benefactor to this Place. The Title, or Patron-Saint of this Convent was *St. Francis*, and no Revenues of Lands are accounted for as belonging hereunto: For, although one of the Friers, nam'd above, is ſaid to have *rebuilt* a Part of the Houſe, yet that Way of Speech imports

(a) *Itin. Vol.* 4. *part* 2. *page* 85. (b) *Itin. Vol.* 4. *page* 12. (c) *Itin. Vol.* 4. *part* 2. *page* 78. (d) *Vol.* 8. *part* 2. *page* 84.

imports no more here than that it had Intereſt enough with certain Benefactors to prevail upon them to repair the decaying Buildings.

V. Coventry, in *Warwickſhire*. The Reader ſhall have this whole Article from Sir *William* (a) *Dugdale*, who writes thus. "When the Franciſcans firſt fix'd in *Coventry*, they had no Charter of Foundation for their Houſe there; nor indeed any formal Grant in Writing of the Place whereon it ſtood; which is no wonder, ſays he, conſidering, that, being not endow'd with Lands, they wholly liv'd on the Charity of others. And, as for their Habitation here, with the Church; 'tis certain that the Structure of both was wholly made at the Coſt of good People: So great a Reſpect did the World, in thoſe Days, bear towards them, by reaſon of their devout and auſtere Lives: For it appears, that, in the *Year* 1234, *the 9th of Henry the 3d*, *Ralph Fitz Nicholas*, then Sheriff of *Warwickſhire*, in his Accounts, makes mention of Shingles allow'd by the King for covering their Oratory here, and deliver'd out of the Woods at *Kenilworth* for that Purpoſe. The Ground whereon this Houſe was built was allow'd unto them by *Ranulph*, the laſt of that Name, Earl of *Cheſter*, out of his Mannour of *Cheylesmore*, as is evident. It ſeems that theſe Friers had afterwards alſo many good Benefactors; For, ſo fair a Church as that has been, by the View of the Steeple yet ſtanding, cou'd not be built without very great Coſt: But that the ſame Structure was made in *Edward the Third*'s Days, I (ſays *Dugdale*) am inclin'd to believe, partly for the Form of its Fabrick, and partly becauſe I find that *Edward*, Prince of *Wales* (commonly call'd the *Black Prince*) by his Charter, bearing Date the *14th of December*, the 32th of *Edward the 3d*, gave Leave to theſe Friers (of whom, as the Grant expreſſeth, he was a Patron) for to take ſo much Stone out of his Quarry at *Cheyleſmore*, as they ſhou'd have Occaſion for, to uſe about their Building and Walls; And likewiſe Liberty to have a Poſtern from their Manſion into the Park, to carry out any of their Convent that might be ſick, or Infirm; ſo that they were to go no farther than the ſaid Quarry; the Key of which Door was to be always kept by the Warden of the ſame Friers, or his Subſtitute, and no other to paſs that Way but ſuch as were ſick. And as I (ſays *Dugdale*) am of Opinion that then was the Time of its Building, (ſo do I imagine that ſome of the *Haſtings* (now Earls of *Huntington*) were good Benefactors thereto, in regard that divers of them lay buried in a Chappel of the ſame Church, and ſome in the very Habit of Friers Minors: So great an Eſteem had they of this Order." Thus the famous Antiquary Sir *William Dugdale*, who goes on with an Account of the Arms of the *Haſtings's*, the *Cantilupes*, the *Valences*, and the *Spenſers*, which heretofore were in the Windows of a Chappel of this Church, call'd *Haſtings's Chappel*, and then he gives the following Inſcriptions which were there in Latin, and are (in plain Engliſh) thus, viz. The Lord *Henry de Haſtings*, with the Lady *Joane* his Wife, the Daughter of *William de Cantilupe*, and Siſter to *St. Thomas of Hereford*; and *John de Haſtings*, their Son, with *Iſabel* his Wife, the Daughter of *William de Valence*, Earl of *Pembroke* and *Wexford*, buried in the Habit of the Friers Minors; At whoſe right Hand lies *Joan de Huntingfeld*, Daughter of the ſaid *John* and *Iſabel*: Item, *Robert de*

(a) *Antiq. of Warwickſhire, pages* 113, *and* 115, *and* 116.

Shoteſbrook, a moſt valiant Eſquire, heretofore Standard-Bearer to the ſaid Lord *Henry*, and afterwards his Seneſcal, or Steward of his Houſe. And here alſo lay *John*, *Edmund*, and *Henry*, the Sons of the Lord *William de Haſtings*, Son of the Lord *John de Haſtings*; and *John de Huntingfeld*, the Son of *William de Huntingfeld* and the Lady *Joan* his Wife. So *Dugdale*, who alſo ſays, *John de Haſtings*, above, departed this Life on the 9th of *March* 1312, and *Iſabel* his Wife, on the 3*d of Octob.* 1305, which was before *Edward the* 3*d* came to the Throne, and cannot be reconcil'd to his aſſerting that this Church was built in the Reign of that King, unleſs it be by ſaying, thoſe Interments were made in ſome Chappel here built before the Main Body of this Church was begun: But I go on with *Dugdale*, who adds, that this Order of Friers was very much eſteem'd and reverenced by all Sorts of People is evident enough; for whoſoever ſhall take Notice of ſuch Bequeſts as by the Teſtaments of moſt Men and Women were made in ancient Time, may find, that, as they ſeldom neglected to give more or leſs to one or other Religious Houſe of this Rule, So, if they were Perſons of Quality, they did frequently make choice of their Sepultures in them. So *Dugdale*, who again goes on. Before the Suppreſſion of Monaſteries, this City was very famous for the Pageants that were acted therein upon *Corpus Chriſti Day*, which occaſion'd very great Confluence of People thither from far and near, and was of no ſmall Benefit thereto; which Pageants being acted with mighty State and Reverence by the Friers of this Houſe, had Theatres for the ſeveral Scenes, very large and high, placed upon Wheels, and drawn to all the eminent Parts of the City, for the better Advantage of the Spectators, and contain'd the Hiſtory of the Old and New Teſtament, compos'd in old *Engliſh Rhyme* as appears by an ancient Manuſcript intitled *Ludus Coventriæ*. So *Dugdale*. Theſe Pageants, ſays *Mr. Stevens*, were ſacred Repreſentations, wherein were exhibited the Hiſtories of the Old and New Teſtament, the Perſons therein mention'd being brought upon the Stage, whom the Poet, according to his Fancy, brings in talking to one another, in old Engliſh Metre, compos'd by the Friers Minors, and acted by their Direction, and were both edifying and inſtructive to the People, and were call'd the *Play of Corpus Chriſti*, or the *Play of Coventry*: The whole is a large *Quarto*, and wou'd be too long for this Place: *Stevens* gives a Specimen of this Play, or Plays, in fourteen Pages of his *Monaſticon*, in *Folio*, beginning in *Page* 139 of the firſt Volume of that Work, And the whole Manuſcript is ſtill in the *Cotton Library*, *ſub Effigie Veſpaſian. D. VIII.* But I go on with *Dugdale*, who ſays, The next Thing whereof I am to take Notice, in Relation to this Friery, is King *Henry the Eighth's* Survey in the 26*th Year* of his Reign: At which Time it did appear that *They had no Lands, nor other Poſſeſſions, Spiritual or Temporal*, but only a Liberty in the Country to receive the Charity of good People. This being ſo (ſays *Dugdale*) I expect that ſome may demand why it was not diſſolv'd in the 27*th of Henry the* 8*th* when the Leſſer Houſes went to wrack? Whereunto I anſwer (ſays he) that the Act for that Purpoſe extended only unto *Monks*, *Canons*, and *Nuns*: But if it be ask'd, why theſe were then ſo ſhelter'd from the firſt Storm? the Reaſon, I think, is apparent; viz. *There was nothing to be got by their Ruin, foraſmuch as they had no Endowment of Lands, &c.* ——— which gave theſe poor Friers Liberty to breath

here

here a while longer, in Expectation of their Ruin, viz. till the 30*th of Henry the* 8*th* that all the great Houſes were diſſolv'd; They being then *forced* to ſubſcribe an Inſtrument, whereunto their common Seal is affix'd, —— whereby they ſurrender'd this Houſe into the ſaid King's Hands; as the Copy thereof doth manifeſt. So *Dugdale.*

Before I give the ſaid Copy, I deſire the Reader wou'd be pleas'd to obſerve, that the Friers do not acknowledge any perſonal Crime, nor even ſo much as any Fault, or Misbehaviour, on their own Part; nor do I find that any ſuch Thing was laid to their Charge; And that this canting Form and its ſeveral Clauſes were not Expreſſions of their own Sentiments, but what they, being over-aw'd and baffled, were *forced* to ſubſcribe. I will alſo venture to treſpaſs ſo far upon my Reader's Patience as to make ſome ſhort Remarks thereon, in the marginal Notes. So here follows the Form of *Surrender*, in its old Dreſs and Language, being the ſame, *mutatis mutandis*, as that ſubſcribed by the *Carmelites* and others.

For as moche as We the Warden and Freers of the Houſe of Saynt Francis in Coventre, in the County of Warwick, commonly callyd the Grey Freers in Coventre, doo profoundly conſider, that the Perfection of Chriſtian Livinge dothe not conſiſt in dume Ceremonies, werynge of a Grey Coôt, (1) diſgeaſing our Selfe aftur ſtraunge Faſſions, dokynge, noddynge, and beckynge, in gurdyng our Selves wythe a Gurdle fulle of Knotts, and other like Papiſtical Ceremonies, wherein we hade ben mooſte principally practiſed and (2) miſlyd in Times paſte; but the very tru Waye to pleſe God, and to live a tru Chriſtian Mon, witheout all Ypocriſie, and fayned diſeymulation, is (3) ſincerely declared unto us by our Maiſter Chriſte, his Evangeliſtes, and Apoſteles: Being myndyd hereaftur to followe the ſame, conformynge our Selfe unto the Will and Pleſure of our Supreme Hedde (4) under Gode on Erthe, the Kynges Majeſtie, and not to followe, henſeforth the ſuperſtitius Traditions of ony Forinſecall Potentate, or Peere; with mutual Aſſent and Conſent, (5) doo ſurrendre and yelde up into the Hondes of the ſame, all our ſeide Houſe of Saynt Francis, in the City of Coventre, commonly callyd the Grey Freers in Coventre, wythe alle the Londes, (6) Tenements, Gardens, Medowes, Waters, Pondiards, Fedynges, Paſtures, Commens, Rents, Reverſions, and alle other our Intereſt, Rygbts, or Titles, appertaining unto the ſame. Mooſte humbly beſeechinge his moſt noble Grace to diſpoſe of us, and of the ſame, as beſte ſhall ſtonde wythe his mooſte gracious Pleſure: And further frely to graunte

(1)

The Friers were not ſuch Fools as to have, at any Time, believed that Chriſtian Perfection conſiſts in dumb Ceremonies, or in any outward Dreſs: But this was ſaid for them.

(2)

It is impoſſible that the Friers cou'd be ſo groſly *miſled* as is here expreſs'd in this *Form*, compos'd by others for them.

(3)

None of the Friers cou'd at any time doubt of this Truth: They believ'd that God is to be ſerv'd *in Spirit and in Truth*: But never (before theſe Times) had heard that (4) a Lay Perſon cou'd be the Head of the Church, &c.

(5)

Forced, ſays *Dugdale.*

(6)

This is for Form-ſake: For it was well known that the Friers here had no Lands, Tenements, &c; whatever is ſaid in this Form.

graunte unto every on of us, his (7) *Licenſe, under wretynge and Seeale, to chaunge our Habitts into Secular Faſſion, and to receve ſuche maner of Livenges as other Secular Prieſts commonly be preferred unto. And*

(7) The Friers being no longer to be allow'd to go in the Habit of their Order, are made here to aſk they may wear the Dreſs of Secular Prieſts.

We alle faithfully ſhall pray unto Almighty Gode long to preſerve his mooſte noble Grace wythe Increſe of moche Felicitie and Honor. And, in Witneſs of alle and ſingular the Premiſſes, We the ſeide Warden and Convent of the Grey Freers in Coventre, to thes Preſences have putte our Covent Seealle, the fivithe Day of Octobor, in the thirtythe Yeare of the Raynge of our mooſte Soveraynge Lord King Henry the Eyghte: or *Anno* 1539.

John Stafford, Gardian.

Thomas Maller.	*Thomas Aucock.*
Thomas Sanderſon.	*Mathew Walker.*
John Abell.	*Robart Walker.*
John Woode.	*Thomas Bangſit.*
Roger Lilly.	*William Goſnelle.*

This *Form* was made by the King's Orders, and ſent to the Friers here, who are ſaid to have ſubſcrib'd it, fearing (as may be preſum'd) that a Refuſal wou'd exaſperate his Majeſty, and put him upon other more ſevere Methods in the preſent Juncture of Affairs. This Houſe, or Site, was, in the 34*th of Henry the* 8*th*, granted by the King (*inter alia*) to the Mayor, Bailiffs, and Commonalty of this City and their Succeſſors for ever. So *Dugdale*, who alſo (*Page* 113) ſays, The Place where this *quondam* Religious Houſe ſtood, is very well known to all that have obſerv'd any Thing of *Coventry* in regard the Spire-Steeple, which was Part thereof, is yet ſtanding, giving Occaſion to Strangers that paſs through the Town, to think there is ſtill a Church in that Place. So Sir *William Dugdale*.

The Ground-Floor of this Belfry, or Steeple, is at this Time made uſe of for a Barn, and the Publiſher of theſe Collections has ſeen a Tasker threſhing in it. Thus it fares with the poor Remainder of this once famous Convent of Franciſcans heretofore in *Coventry*.

VI. Chester, the County Town. The Franciſcan Convent here ſeems to have been firſt built for ſome other Religious Order; becauſe *Mr. Speed* reckons King *John* for the Original Founder of it; whereas that King was dead before the Friers Minors came into *England*: And therefore I ſuppoſe this Houſe was afterwards left by its firſt Poſſeſſors (perhaps *Aliens*, ſent away by *Henry the* 5*th*) and being beſtow'd upon the Franciſcans, had then the Title of *St. Francis* given to it, but no Lands, or Revenues.

VII. Lichfield, in *Staffordſhire*. 'There was an Houſe of Gray Friers in 'Lichfield (as (a) *Leland* writes) in the South-Weſt Part of the Town. *Alex-* 'ander, Biſhop of *Lichfield*, gave firſt certain free Burgages in the Town for to 'ſet this Houſe on, and was the firſt Founder of it. There comes a Conduct of 'Water out of an Hill, brought in Lead to the Town, and has two Well-heads 'in the Town; one in the Eaſt-Wall of the Friers Cloſe, on the Street-Side, 'another about the Market-Place.' So *Leland*. This Biſhop was *Alexander de Savensby* (*Gavensby*, *Speed* calls him, and *Bale Alexander Wendocke*) who was conſecra-

(a) *Itin. Vol.* 4. *part* 2. *pag.* 92.

ſecrated (a) Biſhop *Anno* 1224, and died *in* 1238, having built the Franciſcan Convent in *Lichfield* about the *Year* 1229, or ſooner: Which Convent, at the Suppreſſion, was found to have no Lands, or Revenues. The Title here was *St. Francis.* But what *Mr. Speed* means by this his Expreſſion, viz. *Gray Friers, and lately Canons, in St. Chadde, the Cathedral Church,* in *Lichfield,* I cannot find out; but ſuppoſe it is ſome Blunder, or Miſtake of the Printer, which I leave to others to correct.

VIII. LANCASTER, the County Town. The Franciſcan Convent here ſtood near the River, and not far from the Bridge: The Founder and Title are not now known: But the Site of this Houſe belong'd to *Mr. Dalton* of *Thirnham* in the *Year* 1714, and was let to one *Henry Weſtby,* a Miller and Gardiner, who had been Tenant there for many Years, at the Rent of three pounds *per Annum,* with a Houſe. The old Wall of this Incloſure is yet ſtanding, and good; but little elſe remains, nor cou'd I then, upon Enquiry, learn that the Friers Houſe here ever had any Lands, or Revenues belonging to it.

IX. STAFFORD, the County Town. 'The Gray Friers here were at the End 'of the Town, beyond the River.' So (b) *Leland*; which is all that he ſays of this Houſe, the Title whereof was *St. Mary,* as appears in *Mr. Speed's Catalogue,* where it is valued at 35 *l.* 13 *s.* 10 *d.* But whether that is a Computation of certain Rents receiv'd by the Friers of this Place, or the Rents its Site was Let for after they were turn'd out, I know not.

Theſe are the Franciſcan Convents of the Province of *England,* reckon'd and regiſtred by *Bd. Br. Bartholomew de Piſa, Anno* 1399, and by Br. *Luke Wadding,* the Annaliſt of the whole Order, in the *Year* 1400: Beſides which ſaid Convents, there are many more, not then come to their Knowledge, and ſome of them perhaps not then built, belonging to the ſaid *Seven Cuſtodies* reſpectively, the Names and Account whereof (as far as I can inform my ſelf of them) the Reader may pleaſe to take as they here follow.

I. AILESBURY, in *Buckinghamſhire.* Friers Minors, founded by *Edith,* Daughter of *Frewald,* ſays *Speed*: Title *St. Francis.* This Place, at the Suppreſſion, was rated at 3 *l.* 2. *s.* 5*d,* which I take to be the Valuation of the Site of the Houſe after the Friers were turn'd out, and not any Rents receiv'd by them. *Leland* (c) adds, that the Houſe of the Gray Friers in this Town ſtood towards the South, and was founded about the Time of King *Richard the Second.* This Convent, as *Burnet* ſays, was ſurrender'd by the Warden and Six Friers, *on the firſt Day of October,* in the 30*th Year* of the Reign of King *Henry the* 8*th, Anno* 1539.

II. ANGLESEY, an Iſland of *Wales.* 'There was a Convent of Franciſcans 'near *Beau-maris,* call'd *Llanvais* (as *Leland* (d) writes) whereunto the Kings 'of *England* were the principal Benefactors, both for the Sanctity of theſe 'Friers, and for that a Daughter of King *John,* a Son of the King of *Den-* 'mark, the Lord *Clifford,* and many Barons, Knights, and Noblemen, kill'd 'in

(a) *Godwyn's Catalogue of Biſhops.* (b) *Itin. Vol.* 7. *part* 1. *page* 24. (c) *Itin. Vol.* 4. *part* 2. *page* 100. (d) *Collectan. Vol.* 1. *page* 53.

' in the *Welch* Wars, were therein intomb'd.' Another Author (a) ſays, The Franciſcans were in ſuch great Eſteem, and ſo numerous, that there was a famous Monaſtery of theirs in the fartheſt Part of *Wales*, near *Beaumaris*, at *LLanvais*, and that ſome Ruins of the Walls of this famous Convent remain yet to be ſeen, and almoſt the whole Church entire, though now applied to prophane Uſes; And, that the Kings of *England* ſupplied the Friers of this Place with Alms neceſſary for their Maintenance; and that, after the Suppreſſion of this Houſe, ſome few of the moſt noted and ſumptuous Tombs were remov'd from the ſaid Friery to the Pariſh-Church of *Beaumaris*, where my Author (b) ſays, they remain'd in *Camden*'s Days. *Mr. Speed* ſays, the Title here was *St. Francis*; but he accounts for no Revenues; Nor can I find what was allow'd by the ſaid Kings towards the Support of theſe Friers: But, this Monaſtery being much ruin'd by the Wars, King *Henry the fifth* repaired the ſame, and appointed, that there ſhou'd be always *Eight Friers* in it, of which Number *Two* were to be of the Nation of *Wales*, on the Account of their getting Neceſſaries for their Maintenance, or as the Words of the Charter run, *Quorum quidem octo Fratrum Volumus quod Duo ſint de Natione Wallenſi, ratione Victus ſui & aliorum ad Suſtentationem ſui neceſſariorum adquirendorum.* So the King's Charter, dated *Anno* 1414; to be ſeen, *Page the* 25*th*, of *Stevens's Appendix* to the *Second Volume* of his *Monaſticon*: Where *Note*, that this *Place* is call'd *Llamayſi*; but is the ſame with this *LLanvais*.

III. Brougham, or *Brough*, in *Weſtmorland*. ' Here was a Convent of Gray ' Friers,' as *Leland* (c) writes; which is all I can find of it: Whence it may reaſonably be ſuppos'd to have ſubſiſted wholly upon Alms, which made it ſo inconſiderable as not to be reckon'd worth the being taken more Notice of.

IV. Greenwich, in *Kent*, ' Here (as *Weever* (d) writes) ſometime ſtood a ' Houſe of *Obſervant Friers*, who came hither about the latter End of the ' Reign of King *Edward the* 4th (who died *Anno* 1483) at whoſe Hands they ' obtain'd a Chantrie, with a little Chappel of the *Holy Croſs*: A Place yet ' extant in the Town. And King *Henry the 7th* built for them an Houſe ad- ' joyning to his Palace, which is there yet to be ſeen.' So *Weever*. Theſe *Obſervant*-Franciſcans had no Rents any where.

V. Greenwich ' Here in this Town (ſays (e) *Weever*) was another Mo- ' naſtery of Friers Minorites, *Aliens*, founded by King *Edward the Third* and Sir ' *John Norbury*, Knight. This Houſe was otherwiſe diſpos'd of by King *Henry* ' *the Fifth*, who, on the Occaſion of his making War with *France*, expell'd all ' the *Aliens* his Kingdom.' So *Weever*. *Speed* adds, that this Houſe was founded *Anno* 1376, by the ſaid King and Knight; Title *St. Dominick*; but he accounts for no Lands, or Revenues.

VI. London. The Franciſcans had a *ſecond Convent* built for them in *London*, by a Collection of Alms for that Purpoſe, made by *Robert Kilwarby*, Archbiſhop of *Canterbury*, in the Reign of King *Edward the Firſt*. In *Godwyn's Catalogue of Biſhops*, you may find, that *Kilwarby* was conſecrated *Anno* 1272, and died within

ſix

(a) *Fran. a Sta. Clara, Hiſt. Min. pag.* 7. (b) *a Sta. Clara, Ibidem.* (c) *Itin. Vol.* 8. *part* 2. *page* 57. (d) *Fun. Mon. p.* 339. (e) *Ibidem.*

ſix Years after. *Richard Smith*, (a) Biſhop of *Calcedon*, writes of *Kilwarby* thus, viz. This great Man was a *Franciſcan Frier*, as *Godwyn* ſays rightly (although *Bale* makes him a *Dominican*) and Provincial of their Order in *England*, and built the *Gray Friers* Houſe in *London*, and finally was a Cardinal. So *Smith*. This Houſe (if I miſtake not) ſtood in *Smithfield*, and ſubſiſted wholly upon Alms: And this I take to be the Convent whereof *Burnet* (b) ſpeaks under the *Year* 1556, when he ſays, Queen *Mary* built a Houſe for the Franciſcans in *London*, and had begun another Houſe of Franciſcans alſo, the Year before, at *Greenwich*. So *Burnet*; meaning (I preſume) that the ſaid Queen then repair'd, or rather re-built thoſe two Convents.

VII. Ludlow, in *Shropſhire*. Of this Convent (c) *Leland* ſays, 'The Gray-'Friers Church was a fair and coſtly Thing, and ſtood without *Corn-Gate*, by 'North, almoſt at the End of that Suburb: One ——— *Ludlowe*, a Knight, 'Lord of *Stoke-Caſtle*, or *Pyle*, towards *Biſhop's Caſtle*, was the Original Founder 'of it: *Vernon*, by an Heir-general afterwards Owner of *Stoke*, was ſometimes 'taken as Founder of this Houſe.' So *Leland*, who makes no mention of either Title, or Rents belonging thereunto.

VIII. Maydston, in *Kent*. Here formerly was a Convent of Franciſcans, founded by King *Edward the Third* and his Brother *John*, Earl of *Cornwall*, about the *Year* 1331. So (d) *Fran. a Sta Clara*, who alſo (e) adds, that the Pope gave the Friers Leave to accept of the ſaid Convent; no mention is made of either Title, or Revenues.

IX. Newark, in *Nottinghamſhire*. Here was a Convent of Franciſcan-*Obſervants* founded by King *Henry the Seventh*, without any Revenues: The ſaid King built this Houſe from the Foundations (as our Hiſtorians agree to ſay) and alſo placed the *Obſervants* at *Newcaſtle*: But whether his Majeſty built them a New Convent there, or only repair'd the old one of the *Conventuals*, and ſettled the *Obſervants* therein, I cannot certainly reſolve, as I have already ſaid.

X. Penrith, or Pereth, in *Cumberland*. Here was a Convent of Gray Friers, as *Leland* (f) bears Witneſs: And that is all I can find of it: No Title named; No Rents recorded.

XI. Plymouth, in *Devonſhire*. Here formerly was a Convent of Franciſcans; Title *St. Francis*; as it appears in *Speed's Catalogue*; where no Revenues are accounted for at the Suppreſſion of this Houſe.

XII. Ponteract: 'A fair, large Market-Town in *Yorkſhire*, wherein there 'was a Place of Gray Friers.' So (g) *Leland*; who mentions not the Title; nor are there any Rents recorded as belonging to this Houſe.

XIII. Richmond, in *Surry*. The Franciſcan Convent here was built, for the *Obſervants*, by King *Henry the Seventh*, near to his Royal Palace. This King alſo placed ſome of the *Obſervants* at *Canterbury*, and at *Southampton*: And for that Reaſon *Speed* reckons him the Founder of thoſe two Convents: But it does not appear plainly to me that the ſaid King built them New Convents in thoſe Places;

(a) *Prudential Ballance, page* 220. (b) *Hiſt. of Reformation, part* 2. (c) *Itin. Vol.* 4. *part* 2. *page* 75. (d) *Hiſt. Min. pag.* 7. (e) *In Supplem. Hiſt. Min.* (f) *Itin. Vol.* 7. *part.* 1. *page* 49. (g) *Itin. Vol.* 5. *page* 84.

ces; but only ſettled them in the Houſes that before were inhabited by the *Conventuals*: Although ſome Writers affirm, that he built ſix Convents new, for the *Obſervants*: But be this as it will, the *Obſervants* had no Rents, either here or in any other of their Houſes.

XIV. STOKE, *under Hamden-Church*, in *Somerſetſhire*. The Franciſcans had here a Convent, whereof *Leland* (a) ſpeaking, ſays, "*William Eruer*, Junior, 'made the Gray Friers: *Botreaux's* Heart buried at the Gray Friers; and the 'Lady *Botreaux* there alſo buried." So *Leland*, who, in another (b) Place, adds, "All I can find of this *Botreaux*, is, that my Lord of *Huntendune* has a Place call'd 'the *Park*, where *Botreaux* had a fair Mannour-Caſtle, ſix Miles, by South, from 'Botreaux. This Town, call'd *Botreaux*, is eighteen Miles from *Harteland*." So *Leland*, who mentions no Revenues belonging to this Convent, of which I take the Lord *Botreaux* to have been a great Benefactor.

XV. WARRINGTON, in *Lancaſhire*. *Leland* (c) ſays; There was a Houſe of ——— Friers at *Warrington*; and I believe theſe were *Gray Friers*, becauſe that Author goes abruptly from an Account of the *Gray Friers* at *Preſton*, to theſe, as if of the ſame Inſtitute; And it is farther confirm'd by *Br. Fran. Davenport*, who ſays, there was a Convent of *Franciſcans* at *Warrington*: But I find nothing of the Founder, the Title, or of any Revenues of this Place.

Beſides the Convents already mention'd, its probable *there* were ſeveral others more, *viz.*

I. HAMELE, in *Hampſhire*. Here *Br. Angelus a Sto. Franciſco*, (d) *Maſon*, ſays, there was a Convent of *Franciſcans*; whom *Speed* calls *Gray Monks*, Title *St. Andrew*; But he accounts for no Rents.

II. MARLBOROUGH, in *Wiltſhire*. 'At *Marleberi*, ſays (e) *Leland*, there was a Houſe of Friers; in the South-Side of the Town." He does not, in expreſs Terms, ſay, theſe were *Gray* Friers, though 'tis probable they were: 'Tis not certain; ſo I leave it dubious.

III. MILTOUN, in *Dorſetſhire*. 'This (ſays (f) *Leland*) was a privileged Mayor-'Town, not far from *Weymouth*; and here was a fair Houſe of Friers, in the 'Eaſt-Part of the Town; And the chief Houſe of the *Rogers*, in *Dorſetſhire*, 'was the Founder and Patron thereof." So *Leland*, who does not ſay, they were, or were not Franciſcans, though 'tis probable they were.

OVer and above all theſe named, there were ſome other Convents which ſeem to have heretofore belong'd to the Franciſcans in *England*: Theſe I will here omit, and now take a Step beyond the Seas, in Queſt of ſome Franciſcan-Houſes there, wherein the Province of *England* ſeems to have had an Intereſt. Some of our Kings of *England* heretofore were in Poſſeſſion of ſeveral Provinces of *France*; and it is very probable that, during the Government of the *Engliſh* there, the Franciſcans of their Nation had divers Convents in thoſe Parts, eſpecially in the Dukedome of *Aquitania*, now call'd *Guienne*, in the Poſſeſſion

(a) *Itin. Vol.* 3. *pages* 91 & 92. (b) *Ibidem. page* 95. (c) *Itin. Vol.* 4. *page* 12. (d) *In Catalogo Conventuum; in Line Certam. Seraph.* (e). *Itin. Vol.* 7. *part.* 2. *page* 67. (f) *Itin. Vol.* 3. *p.* 52.

ſeſſion of the *Engliſh* for about three hundred Years. Theſe Countries came to the Crown of *England*, as Dukes of *Aquitania*, in the Right of *Eleanore*, the Daughter and Heireſs of *Lewis the 7th* of that Houſe: She was firſt married to the King of *France*, and, in 1152, to *Henry*, afterwards, the *Second of England*, by whom this Dukedom was moſt firmly annex'd to the Crown of *England* (which alſo had ſome Right, and Poſſeſſion too, before this time)a nd ſo continued untill wreſted from it by *Charles* the *7th of France*.

This *Henry the 2d* was the Son of *Geffrey Plantagenet*, and *Mawd* the Empreſs, the Daughter of *Henry the Firſt*: He came to the Crown of *England Anno* 1154, having been married to *Eleanore* of *Aquitaine* in the *Year* 1152, and was the firſt King of *England* that (on this footing) was Duke of *Aquitania*; And King *Henry the 6th* was the Laſt. But I go on to the Franciſcans and their Convents here built chiefly by the *Engliſh*.

I. Bourdeaux, the Capital City of *Guienne*. The Franciſcan Church in this City was (a) built by King *Edward the Third* of *England*. Whereof take the following Account. The Magiſtrates and Corporation of *Bourdeaux*, in the *Year* 1230, built a Convent for the Friers Minors, and a Church, which, being run up in haſt, prov'd too little: However it ſtood for above an hundred Years, and the good Friers were contented with its Meanneſs and Poverty. I find indeed, that, in the *Year* 1247, a certain devout Inhabitant of the ſame City (call'd *Peter*) was ſo charitable that he beſtow'd upon them a Piece of Ground for a Place of Burial, and whereon to make a much larger Church; yet the old one, I preſume, was only enlarged till King *Edward the 3d* built them one New, to the Honour of God and *St. Edward the Confeſſor*, about the *Year* 1360, or ſooner: And this Convent was alſo much enlarg'd and beautified by other Kings of *England*, as appears in the *Annals of the Order*, under the *Year* 1247. So *Br. Fran. a Sta. Clara*, (b) *Davenport*. This Houſe was (I preſume) inhabited chiefly by the *Engliſh*, during the Time that our Kings govern'd here, and its very probable that this and other Convents built in theſe Countries by the *Engliſh*, made a Part of the Franciſcan Province of *England*.

II. Condom, in *Aquitania*. Here was a Convent of Franciſcans built, in the *Year* 1291, by *John*, Earl of *Condom*, an Engliſh Man; as a knowing Author (c) writes, from the Annals and Records of the Order. And here, for the better underſtanding of what is ſaid, the Reader may pleaſe to know, that *Aquitania*, which was heretofore poſſeſs'd by our Kings, is now divided into Eleven Parts, viz. *Bourdelois*, *Bazadois*, *Condomois*, *Armagnac*, *Bearn*, *Gaſcogne*, *Baſques*, *Bigorre*, *Comminges*, *Baionne*, and *Albret*. So the *Geographical Dictionary*, begun by *Edmund Bohun*, Eſquire, and finiſh'd by *John Auguſtine Bernard*, ſometimes Fellow of *Brazen-Noſe College* in *Oxford*; under the Word *Gaſcoigne*. The Fourth Edition, printed at *London*, *Anno* 1695.

III. Libourne, in *Aquitania*. Here alſo was a Convent of Franciſcans, built by King *Edward the Firſt* of *England*, before the *Year* 1287; as the Annaliſt of the Order writes. So *Fran. a Sta. Clara*, *Davenport*: *Ibidem*.

IV. Mount-Fernand, in the Territories (as I take it) of *Aquitania*. The Franciſcan Convent *Montis Fernandi* was built by a certain Engliſh Gentleman,

(a) *Fran. a Sta. Clara, in Hiſt. Min. pag.* 7. (b) *Ibidem.* (c) *Fran. a Sta. Clara, in Supplem. Hiſt. Min.*

William Fitzherbert by Name, in the *Year* 1236: as 'tis recorded in the *Annals of the Order*, under the ſaid Year.

Moreover, I find three Charters of King *Edward the* 3*d* of *England* in Favour of the Franciſcans of a certain Convent, call'd the Convent of *St. Macharius*, in the Dioceſs of *Bourdeaux*; By the *Firſt* he grants to the Guardian and Friers of that Houſe *twenty Shillings* (of the Coin of that Country) *per Week*, as a pure Alms, revocable at his Will and Pleaſure. Dated at *Weſtminſter* 22. Febr. Anno Regni 12*mo.* that is, 1338. The *Second* is dated *on the* 12*th of July*, *Anno* 1248, being the 22*d Year of his Reign*, wherein he continues and confirms the ſaid Charity to the Franciſcans of the Convent of *St. Macharius*, and gives expreſs Orders for the Payment of the Arrears of this Allowance, which, it ſeems, then amounted to the Sum of one hundred and twenty Livers, of the Coin of *Bourdeaux*. By the *Third Grant* his Majeſty again renews the ſame Donation to the Franciſcans of *St. Macharius*, in Conſideration of the great Poverty of that Country, occaſion'd by the Wars, recommending himſelf, at the ſame Time, to their Prayers &c. Theſe Charters, or Grants, may be ſeen in the 26*th and* 27*th Pages* of *Mr. Stevens*'s *Appendix* to the *Second Volume* of his *Monaſticon*.

V. La Reole, in *Aquitania*. Here was a Convent of Franciſcans built by ſome of the Kings of *England*, Who (as the *Annaliſt of the Order* writes) were the Founders of all the Religious Houſes and Convents in this Town: And King *Henry the* 3*d* (as another (a) Author ſays) expended vaſt Sums of Money in theſe Parts on the like Occaſions; And therefore it is no Wonder that Br. *Sertor Waleys*, or *Fortanerius*, and many other eminent Franciſcans of the Engliſh Nation were ſettled in *Aquitania*, nor that ſeveral great Men of the ſame Nation and Order were found reſiding heretofore in *Normandy*, *Picardy*, and other Provinces of *France*, during the Time that the Kings of *England* were in Poſſeſſion of them; when it ſeems moſt likely that the Convents of the Countries here ruled by the *Engliſh* belong'd to the Province of *England*, which furniſh'd them with Men of Parts for their Superiours of the ſaid Houſes. So much for *France*. Add to all this, that the Franciſcan Province of *England* heretofore had ſome Convents in *Ireland*, viz. *Four*; in the Province of *Ulſter*, as a certain (b) Author writes; whereof the Reader may find more ſaid in the *Firſt Part* of theſe *Collections*, and atteſted by the ſaid Author, who had converſed with ſome Franciſcans of that Nation in Diſcourſe upon that Subject.

Now I have follow'd the *Engliſh* Franciſcans to my utmoſt deſigned Length: Their Men are dead and gone, their Houſes deſtroy'd, or *turn'd over to Strangers*, and the ſmall Remainder of the Friers of that Nation and Inſtitute remember that *St. Francis* (c) commanded them to *not appropriate to themſelves either Houſe, or Place, or any other Thing*; *But to live in this World as Pilgrims and Strangers, ſerving God in Poverty, and in Humility*. So, that *Poverty* is their *Portion* on Earth; Vertue and Learning, their Study; the Service of God and their Neighbour, their Practice; to the End that, in the Obſervance of the Holy Goſpel, which they have ſolemnly promis'd to God, they may, through the Merits of Chriſt, obtain eternal Glory.

THE

(a) *Fran. a Sta Clara, in Hiſt. Min. pag.* 29. (b) *Idem, in Supplem. Hiſt. Min.* (c) *Chapter the* 6*th. of the Rule of St. Francis.*

THE

APPENDIX

CONCERNING THE

English *NUNS*,

OF THE

ORDER of St. *CLARE*.

AND

Their Houſes heretofore in *ENGLAND*.

A Voice of Lamentation is heard out of Sion;
How are we ſpoil'd, and exceedingly conſumed!
Becauſe We have forſaken the Land; becauſe our Dwellings are caſt down.
JEREMY, Chap. 9. Verſe 19.

Anno Domini 1726.

THE PREFACE.

SAINT *FRANCIS*, *having founded the* Friers Minors, *did also institute a* Second Order, *of Religious Women, which was approved by the Popes,* Innocent the Third, *and* Alexander the Fourth, *and made them subject to the* Friers Minors. Saint CLARE *was the First Person of this Institute, and from her that Order takes its Denomination: She was born of honourable Parents at* Assisium *in* Italy, *and was admitted to the Order, by* St. Francis *himself, on the* 19th of March, Anno 1212, *and was soon follow'd by many others, for whom* St. Francis *wrote a Rule, full of Austerities and penitential Mortifications; especially in Matters of Holy Poverty; which was so severe, that Pope* Gregory the Ninth *abated somewhat of its Rigour; whose mild Condescension (rejected by* St. Clare *and others) was accepted by some: And this was the Rise of that Diversity of Observance practised amongst those who are call'd* Clareſſes, *or* Minoreſſes, *of whom Some, heretofore in* England, *enjoy'd Revenues of Lands, and others wou'd not admit of any such Endowments, but depended wholly on the Providence of God, and the Charity of the People, for their Maintenance. Pope* Innocent the Fourth, *observing that this Institute was too hard for many, was pleas'd to dispense with the Professors of it in several Points of the Rigour of holy Poverty; and his Successor,* Alexander the Fourth, (a) *approved and confirm'd the Institute of the* Clareſſes *of a less rigorous Observance, began by St.* Isabel, (*Sister to St.* Lewis *King of* France) *and afterwards call'd* Urbanists, *from Pope* Urban the Fourth, *who (between the* Years 1261 *and* 1265) *made several Regulations amongst them, and granted them divers Privileges, as may be seen in the* Annals of the Friers Minors.

Saint Clare *departed this Life* Anno 1253, *and was canonized two Years after, by Pope* Alexander the 4th.

The Clareſſes *heretofore in* England, *seem, for the greatest Part, to have been* Urbanists, *because most of them receiv'd Rents. But I now go to a particular Account of All I know of Them, or of their Houses, which is indeed too little to require a longer Preface.*

See *Tossinian. Hist. Seraph. Lib.* 1. *Fol.* 132 *and* 133. (a) See *Adrien Schoonenbeek's Court Description des Ordres des Femmes & Filles Religieuses. In hand.*

OF THE
ENGLISH NUNS, &c.

OUR Engliſh Hiſtorians write ſo very little of the Religious Women of the Order of St. CLARE, that I believe they had not many Monaſteries in *England*. A knowing (a) Author aſſerts indeed, that they had ſeveral Houſes, both endow'd, and not endow'd; But I cannot find more than Four, or Five of the Former, and but One or Two of the Latter. The Revenues of the firſt recommended ſome Remembrance of them to Poſterity, and the Poverty of the others made them ſo inconſiderable in the Sight of the World, that they were not judg'd worthy of a Place in the Common Catalogues of Religious Houſes. However, the Reader may pleaſe to take All I can find written of them, as follows.

II. LONDON, *Without Aldgate*. Here was a famous Monaſtery of *Clareſſes*, or *Minoreſſes* (the Place to this Day call'd *The Minories*) built in the 21th Year (b) of the Reign of *Edward the Firſt*, viz. *Anno* 1293, to the Honour of God, and the Memory of St. *Mary*, and St. *Francis*, by the Lady *Blanch*, Queen of *Navarre*, and her Husband *Edmund*, Earl of *Lancaſter*, *Leiceſter*, and *Darby*, Son of King *Henry the 3d*, and Brother to King *Edward the Firſt*. One *Simon Fitz-Mary*, heretofore Sheriff of *London*, is, by Mr. *Speed*, reckon'd a great Benefactor to this Houſe, the Situation &c. whereof (c) *Mr. Stow* deſcribes thus; From the Weſt Part of the Tower to *Algate*, being a long continual Street, amongſt other ſmaller Buildings in that Row, there was ſometime an Abbey of Nuns, of the Order of St. *Clare*, call'd the *Minories*; the Length of which Abbey contain'd fifteen Perches and ſeven Foot, near unto the King's Street, or Highway, as appears by a Deed, dated *Anno* 1303. A Plague of Peſtilence being in this City, in the *Year* 1515, there died in this Houſe, of Nuns profeſs'd, to the Number of 27, beſides other Lay-People that were Servants in the Houſe.

In the Place of this Houſe of Nuns, there are now built divers fair and large Store-Houſes for Armour, and Habilements of War, with divers Work-Houſes ſerving to the ſame Purpoſe. There is alſo a ſmall Pariſh-Church for the Inhabitants of the Cloſe, call'd *Holy Trinity*. Near adjoyning to this Abbey, on the South-Side thereof, was ſometime a Farm belonging to the ſaid Nunnery, upon which the Farmer, in *Stow*'s Days, liv'd like a Gentleman.

Note, That this Farm appears to be the ſame lately call'd *Goodman's Fields*, ſince built into handſome Streets; for *Stow* ſays it belong'd to one *Goodman*, and was by him let out to Grazing.

Beſides this Farm, another Author (d) ſays, that this Houſe, was endow'd with the Poſſeſſion of the Church of *Hertingdon*, and all its Revenues, which were an Advowſon belonging to, and in the Gift of their Founder, *Edmund*, Earl of *Lancaſter*, Brother to King *Edward*. So *Fran. a Sta. Clara*, *Ibidem*, who adds, that this Monaſtery was favour'd with ſeveral great Privileges from the Popes, and was call'd *The Houſe of Grace of St. Mary*, as it appears in the *Annals of the Friers Minors*: And that Queen *Elizabeth*, Mother

(a) *Fran. a Sta. Clara*, *in Hiſt. Min. pag.* 18. (b) *Tanner's notitia monaſtica.* (c) *Survey of London*, *page* 118. (d) *Fran. a Sta. Clara*, *in Supplem. Hiſt. Min.*

Mother of King *Edward the 3d*, died in this Order, and was buried in the Franciſcan Church in *London*. This Monaſtery, at the Suppreſſion, was valued to diſpend yearly 418*l.* 8*s.* 5*d.* and was ſurrender'd by Dame *Elizabeth Savage*, the laſt Abbeſs thereof, unto King *Henry the Eighth*, in the *30th Year* of his Reign. So (a) *Leland*, (b) *Weever*, and *Speed*. The Two Charters of King *Edward the Firſt*, Licenſing the Founding, and Endowing of this Nunnery, are to be ſeen in *Page 26 of Stevens's Appendix to the 2d Volume of his Monaſticon*.

In the *Year* 1294, and by his ſaid Majeſty's (*Edward the Firſt*) Licence and Authority, there was another Monaſtery built and endow'd, in *Cambridgeſhire*, for the Nuns of the Order of *St. Clare*, who were ſent for, from out of foreign Parts (out of *France*, I believe) by the Foundreſs; as it appears in *Dugdale's Monaſticon*, where the King's Grant, or Charter, may be ſeen at large. *Tanner* ſays, it was founded in the *22d Year* of this Reign, that is, *Anno* 1294, though others will have it *Anno* 1293: But of this Houſe, take the following Account.

III. WATERBECHE, in *Cambridgeſhire*. *Dionyſia de Monte Caniſo*, or *Monchenſay*, Lady of *Aneſty*, in the County of *Cambridge*, began, in the *Year* 1293, or 1294, to build a Church and many Offices for the Uſe of the Siſters of the Order of *St. Clare* (to the Honour of *St. Mary*, ſays *Mr. Tanner*) in her Manour of *Waterbeche*, which ſhe beſtow'd upon the ſaid Siſters: And of this Monaſtery Siſter *Joan de Nyvernis* (or *de Nevers*) was the firſt Abbeſs. So (c) *Leland*, who alſo gives the Names of the Witneſſes to this Donation, which are as follow, viz. *William*, Biſhop of *Ely*; *Robert de Vere*, Earl of *Oxford*, and *Hugh* his Son; The Lord *Reginald de Argentein*; *Hugh de Walington*, then Sheriff of *Cambridgeſhire*; *Richard de Frevile*; *Henry Colevile*; *William de Crikecot*; *John de Wanthaump*; *Thomas de Scalarijs*; *Henry Lacy*; *Ralph Fitz-Felton*, and *Simon de Gradenham*, Eight Knights. This Nunnery of *Waterbeche*, founded by *Dionyſia*, the Lady of *Anſty*, as I have already ſaid, was tranſlated to *Denny* (or *Deneye*) in the ſame County of *Cambridge*, in the *16th Year* of the Reign of *Edward the 3d* (viz. *Anno* 1342) by *Mary de St. Paul*, Daughter of *Guy de Chaſtillon*, Earl of *St. Paul*, Widow of *Aimer de Valence*, Earl of *Pembroke*. Some of the chief Benefactors to this Houſe, were Sir *Philip Tilney*, Knight; Sir *Richard Oglethorpe*, Knight; *John Browne*, and *Walter Godard*. So *Mr. Speed*. But of theſe Benefactors, more hereafter.

Richard Parker, in his *Sceletos Cantabrigienſis*, (d) ſtyles this Foundreſs, The Lady *Mary de Valentia*, Counteſs of *Pembroke*, Baroneſs of *Veiſſer* and *Montenact* (the Daughter of *Guy de Chaſtilion*, Earl of *St. Paul*, in *France*, and *Mary* his Wife, the Daughter of *John the 2d*. Duke of *Britany*, Earl of *Richmond*, by his Wife *Beatrix*, Daughter to King *Henry the 3d*. of *England*) the Third Wife of *Audomarus de Valentia*, Earl of *Pembroke*, who was a Maid, a Wife, and a Widow, in one and the ſame Day, her Husband being unfortunately kill'd, on the very Day of his Marriage, in a Turnament, or Martial Exerciſe, then in Uſe, of running at Tilt. After which ſad Diſaſtre, the Lady, his Widow, conſecrated her whole Life to God, and gave her temporal Eſtate to the Poor and the Church, her ſaid Husband having made her his Executreſs, and left her endow'd with rich Poſſeſſions. So *Parker*, Ibidem. But I go on to the founding of *Denney*.

IV, DENNEY, in *Cambridgeſhire*. *Mr. Tanner* (e) ſays, This Houſe was firſt a Priory of *Benedictine Monks*, ſubordinate to the Abbey of *Ely*, and founded by one *Robert*, who was Chamberlain to *Conan*, Duke of *Britain*, and one *Albericus Picot*, about the *Year* 1160; And, that, afterwards, viz. in the *20th* (others ſay the *16th*) of *Edward the 3d*, it was changed into a Monaſtery of Nuns of the Order of *St. Clare*, by *Mary de St. Paul*, Counteſs

(a) *Collectan. Vol.* 1. *part* 1. *pag.* 107: *and part* 2. *pag.* 356. (b) *Fun. Monum. page* 425. (c) *Collectan. Vol.* 1, *part* 2. *pag.* 442. (d) *See Sceletos Cantabr. in Leland. Collectan. Vol.* 5. *pag.* 199. (e) *Notitia Monaſtica, in Cambridgeſhire.*

Counteſs of *Pembroke*, and was dedicated to God, in Honour of St. *James* and St. *Leonard*, the Houſe of *Waterbeche* being annex'd thereunto. So *Tanner*. *Leland* (a) alſo writes, that *Mary de St. Paul*, Counteſs of *Pembroke*, obtain'd a Grant from King *Edward*, to remove the Nuns, with all their Poſſeſſions and Effects, from *Waterbeche* to the Abbey of *Denny*, whereof She was the firſt Foundreſs, and by that means an Union was made of thoſe two Houſes; And the ſame Author moreover adds, that *Philip Tylney*, Knight; *John Inguldeſthorp*, *John Broue*, and *Walter Goddard* (*Leland* here means *Tylney*, *Oglethorpe*, *Browne*, and *Godard*, as named above) gave the Manour of *Hiſton* to this Abbey of *Denny*, in the Reign of King *Richard the Second*. This Deed of Gift was witneſſed by the Lord *Hugh de la Zouche*; *William Cheny*, Knight; *John Hengham*, Knight; *William de Papworth*, Knight; *Baldwin St. George*, Knight; *William de Caſtelhaler*, Knight; *Richard Stukely*, Knight; *Robert Paris* and *Simon de Withon*. The Intention of the Foundreſs is expreſs'd in a Charter, or Deed of Gift of the Church of *Goderſton*, (as *Leland* (b) continues to ſay) in the County of *Norfolk*, in the following Terms, viz. *We, Mary of St. Paul, Counteſs of Pembroke, Lady of Weyſeford* and *Montenaſt* &c.

For the Benefit of the Soul of the Lord Adamarus (Audomarus, or Aimer) de Valentia, late Earl of Pembroke, our Husband, and for the Souls of Guy de Caſtellon, heretofore Earl of St. Paul, our Father, and Mary de Sortlamen (alias *Britain*) *my Mother, &c. Adamarus Diſcallis* was one of the Witneſſes.

Siſter *Elizabeth Throgmorton* was ſometime Abbeſs of *Denney*, the Religious Community of which Houſe had Poſſeſſion of the Manour of *Higball* in the County of *Cambridge*, and the Manour of *Stroode*, or *Stroud*, in *Kent*. *Mary de St. Paul* alſo gave the ſaid Nuns all her Manour of *Denny*, and afterwards lived in her Manour of *Duſte* (*Monaſtery*, *Stevens* calls it) in the County of *Hertford*: Which ſaid Manour of *Denny*, or *Deneye*, was, amongſt other Things, given to the ſaid Counteſs, by the King, for the free Surrender She made to his Majeſty of all her Right and Claim to the Manours of *Hertford*, *Haverford*, *Hegham-Ferrers*, *Monemuth*, and *Henenak*. The Manour of *Stroode*, in *Kent*, near *Rocheſter*, was given to the ſaid *Mary de St. Paul* for her Care of *Joane of Wodeſtoke*, the King's Daughter, whom ſhe had prudently bred up, and conſtantly attended. So *Leland*, *Ibid*; who, in another (c) Place, ſays, the Counteſs *Pembroke* lived to a great Age, and was at laſt buried in her Abbey of *Denny*, in a Tomb of Touch-Stone, between the Quire of the Nuns, and that of Seculars. So *Leland*.

This Houſe, at the Suppreſſion, was valued at 218 *l.* 1 *d. ob.* as it appears in *Speed's Catalogue*; though *Mr. Tanner*, in his *Notitia Monaſtica*, rates it no higher than 172 *l.* 8*s* 3*d. ob.*

V. BRISEYARD, or BRUSEYARD, in *Suffolk*. Here was a Monaſtery of Religious Women of the Order of *St. Clare*, call'd *Minoreſſes*, dedicated to God, in Honour of the *Bleſſed Virgin Mary*; of which Houſe, *Leland* ſays, (d) the Duke of *Clarence* was the chief Founder. The late Author of the *Summary of Religious Houſes* ſays, This Monaſtery was firſt a *Priory*, and afterwards changed into a Nunnery of *St. Clare*; And *Weever* adds, (e) that, at the Suppreſſion, it was valued at 56 *l.* 2 *s.* 1 *d. per Annum*, and was ſurrender'd on the 17th *of February* in the 30*th Year* of the Reign of King *Henry the* 8*th*; that is, *Anno* 1539.

Speed agrees in this Valuation, as alſo does *Mr. Tanner*, who adds, that *Burſhyard* was firſt a *College* for a Warden and four Prieſts, founded by *Mawd de Lancaſter*, Counteſs of *Ulton* (*Ulſter* in *Ireland*) *Anno* 1354, and then he concludes, ſaying, This *Priory* was, not long after, changed into a Nunnery of the Order of *St. Clare*.

VI.

(a) *Collectan. Vol.* 1. *part* 1. *pag.* 98. & 99. (b) *Ibidem*. (c) *Collectan. Vol.* 5. *pag.* 202. (d) *Collectan. Vol.* 1. *part* 1. *pag.* 62. (e) *Fun. Mon. p.* 762.

VI. Pope *Urban the 5th*, about the Year 1364, gave Leave to a Noble Engliſh Lady, named *Matilda de Lancaſtria*, to go into the Order of *St. Clare*, from the Order of the *Canoneſſes of St. Auguſtin*, wherein ſhe had made her Religious Profeſſion, after the Death of her Husband. So the *Annals of the Friers Minors*, under this ſaid Year: And, I preſume, this Illuſtrious Lady was *Mawd of Lancaſter* (Counteſs of *Ulſter*) above-mention'd, or ſome other Perſon of that honourable Family.

VII. The ſame Pope, *Urban the 5th*, alſo gave Leave to an Engliſh Nobleman, call'd *William de la Pole*, to build a Monaſtery for Religious Women of the Order of *St. Clare*, in the Dioceſs of *York*, about the *Year* 1366: And my (a) Author, from the Annals of the Order, ſays, this Houſe was ſeated *in Territorio Brugeſion*: But I am not wiſe enough to know where that is; for there is no mention made of this Monaſtery in any other of our Engliſh Writers that I have yet ſeen: Whence it may reaſonably be preſum'd that this was a Place of *Poor Clareſſes*, and was not endow'd; otherwiſe we ſhou'd have heard more ſaid of it; And the Revenues belonging thereunto, wou'd have been recorded: But it had no Rents.

I find in *Tanner's Notitia Monaſtica*, that *Michael de la Pole*, Earl of *Suffolk*, founded a Priory of *Carthuſians* at *Hull*, in *Yorkſhire*, *Anno* 1378; and am inclin'd to believe, that this *William de la Pole*, Founder of this Houſe of *Poor Clareſſes*, was of that ſame honourable Family.

VIII. LONDON. Br. *Francis Harold*, the Epitomizer of the *Annals of the Friers Minors*, under the *Year* 1507, makes mention of a Monaſtery of *Clareſſes* in *London*, the Titular-Saint, or Patroneſs whereof, was *St. Agatha*; which I take for a plain Proof that the Order had two Houſes in *London*; and this laſt (being not named among the Religious that were endow'd) ſeems to have been a Community of *Poor Clareſſes*: And therefore I am apt to think, theſe were the Perſons of whom Br. *Angelus a Sto. Franciſco* (b) *Maſon* ſpeaks when he ſays, Br. *Stephen Fox*, a Franciſcan, and *Cuſtos* (perhaps *Warden*) of *Greenwich*, was expell'd the Engliſh Nation, by Queen *Elizabeth*, in the ſecond Year of her Reign, viz. *Anno* 1559, and went over to *Antwerp*, where he remain'd till that City was plunder'd by the over-heated Zeal of thoſe who then pretended to reform the Chriſtian Religion; by which Means Br. *Stephen Fox* was forced to be gone from thence with about twenty Religious Women, of the Engliſh Nation, and of the Order of *St. Clare*, with whom he firſt went to *Roan*, in *Normandy*, and afterwards to *Lisbone*, in *Portugal*, where he found King *Philip the Second*, of *Spain*, who graciouſly receiv'd theſe diſtreſs'd Ladies, and gave his Royal Command for the Building of a Monaſtery for them; in whoſe Church the ſaid Br. *Stephen Fox* found at laſt the Place of his Burial, in the *Year* 1588. So *Maſon*. How long theſe Engliſh *Clareſſes* ſtaid at *Lisbone*? Or whether they went at laſt? Or whether thoſe once at *St. Omers*, and afterwards ſettled at *Graveling*, were any Part of them? Are Queſtions which I ſhou'd be glad to reſolve, were I knowing enough; but as yet I can meet with no Writer that gives any ſatisfactory Account of them; nor can I find any thing more of them, or of their Monaſteries heretofore in *England*. So I conclude this poor Piece of Patch'd-work, which, as it has nothing to recommend it ſelf but its good Meaning, has no Right to a favorable Reception but from the Charity and Patience of the wel-meaning Reader.

(a) *Fran. a Sta. Clara, in Supplem. Hiſt. Min.* (b) *In Deſcriptione Provinciæ Frat. Min. in Initio Libri cui Titulus Certamen Seraphicum.*

FINIS.